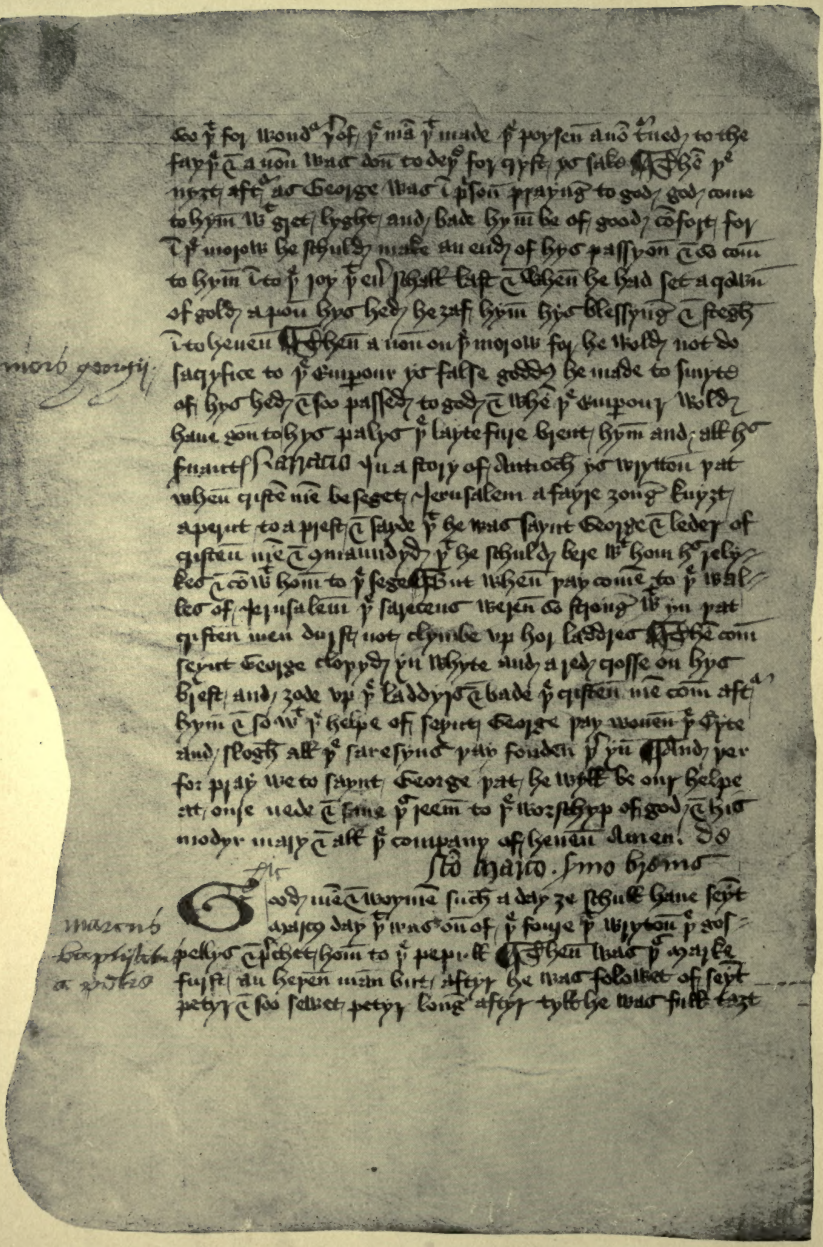
3 1761 02002047 5



MS. Gough, Eccl. Top. 4. Bodl. fol. 78b.

Reduced facsimile.

Mirk's Festial:

A COLLECTION OF HOMILIES,

BY

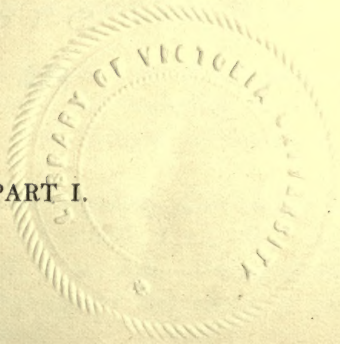
JOHANNES MIRKUS (JOHN MIRK).

EDITED FROM BODL. MS. GOUGH ECCL. TOP. 4, WITH VARIANT READINGS FROM OTHER MSS.,

BY

THEODOR ERBE, PH.D.

RHODES SCHOLAR, MERTON COLLEGE, OXFORD.



PART I.

LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,

BY KEGAN PAUL, TRENCH, TRÜBNER & CO., LTD.

DRYDEN HOUSE, 43 GERRARD STREET, SOHO, W.

1905.

PR
1119
E5
no. 96
v. 1

OXFORD
HORACE HART: PRINTER TO THE UNIVERSITY

97843
FEB 8 1965

PROVISIONAL PREFACE

THIS first part contains only the text and a glossary. In the second part, with Introduction, Notes, &c., I hope to give all the necessary information concerning the MSS. and the arrangement of the text, &c. I may, therefore, here confine myself to a very few remarks.

In addition to the ordinary contraction signs the scribe of the *Gough* MS. frequently makes a stroke over or otherwise adds a stroke to the last letter of the words.

1. A thin horizontal stroke over the last letter (especially over *m* or *n*), where on the whole they cannot mean anything[1]: facsim. l. 1, *poyseñ*; l. 2, *doñ*; l. 4, *hym̃*; l. 5, *passyoñ*, *coṁ*; l. 8, *Theñ*; l. 17, *Ierusalem̃*.

Very rarely this stroke is found over the middle of a word, *boñdage*.

As in every line a number of these meaningless strokes occur, which would impair the legibility of the text if reproduced in print, it was thought advisable to leave them out.

2. *tt* at the end of a word regularly shows a bar through the upper part: facsim. l. 6, *schaẗt*; l. 11, *aẗt*; l. 23, *wyẗt*; l. 27, *schuẗt*; l. 29, *pepuẗt*; l. 31, *fuẗt*. Owing to the constant use of this bar throughout the whole of the MS., I did not give it in the text.[2]

3. The same is the case with the flourish after a final *g*, which is used regularly in the MS.: facsim. l. 3, *prayng̃*;

[1] These lines differ from the more rounded contraction signs for *m*, *n*, and *y*: facsim. l. 1, *mâ*, *anô*; l. 2, *Thê*; l. 4, *côfort*; l. 13, *cristê mê* (some for *y*) *concepcon*; facsim. l. 2, *anoñ* is an exception, the scribe putting the stroke apparently under the influence of *anô* in the preceding line, where he omits the *n*.

[2] When a plural is needed, casteẗ = castelles.—F.J.F.

l. 7, *blessyn͡g*, *ton͡g*, *lon͡g*. Also after a final *r*, although the use is not regular here: *hu͡r*, *afty͡r*, *butle͡r*, *hedy͡r*, *offy͡r*, *waty͡r*, *chyldy͡r*. In either case the flourish has been ignored.

4. In the same way the usual stroke across an *h* is disregarded: facsim. l. 7, *steg͠h*; l. 22, *slog͠h*; l. 27, *su͠ch*.

In MS. *Claudius A. II*, from which the appendix is taken, the various kinds of marks as mentioned above are hardly used at all with the exception of an occasional flourish after a final *r* and in a very few other cases, and their use here seems to prove that they are meant to represent a final *e*, which I consequently put in the print.

As in many late MSS. the distinction between *e* and *o* and between *t* and *c* is not clearly marked, I have ventured in some instances to put an *o* or *c*, although the letter looks rather like an *e* or *t*, and vice versa.

As regards the glossary, I have endeavoured to record one instance of each of the different spellings occurring in the text with the following exceptions. I disregard the difference in spellings which vary only (1) in having *a*, *e*, *i*, *o*, *u*, or *y* in the unaccented syllable (e. g. *after*, *aftyr*, *aftir*); (2) in placing or omitting a final *e*; (3) in the use of final *d* or *t* in the pl. and pp.

In the case of the nouns the gen. sg. and plural forms, and in the case of the adjective the adverb, comparative, and superlative forms are omitted.

I have to acknowledge gratefully the help of Professor Napier in revising the text and in other ways.

CONTENTS

		PAGE
1.	Advent Sonday	1
2.	De Festo St. Andree, etc.	6
3.	De Festo St. Nicholai, etc.	11
4.	De Concepcione Beate Marie, etc.	15
5.	De Festo St. Thome Apostoli, etc.	18
6.	De Nativitate Domini Nostri Ihesu Cristi, etc.	21
7.	De Festo St. Stephani, etc.	26
8.	De Festo St. Iohannis, Apostoli et Euangeliste, etc.	30
9.	De Innocentibus, etc.	35
10.	De Festo St. Thome Martiris, etc.	38
11.	De Circumcisione Domini Nostri Ihesu Cristi	44
12.	De Epiphania Domini, etc.	47
13.	De Conuercione St. Pauli	52
14.	De Purificacione Beate Marie, etc.	56
15.	De Dominica in Septuagesima, etc.	62
16.	De Dominica in Sexagesima, etc.	69
17.	De Dominica in Quinquagesima, etc.	74
18.	De Festo St. Mathie Apostoli, etc.	79
19.	De Dominica in Quadragesima, etc.	82
20.	De Dominica Prima Quadragesime	86
21.	De Dominica Secunda Quadragesime	92
22.	De Dominica Tercia Quadragesime	96
23.	De Dominica Quarta Quadragesime	101
24.	De Anunciacione Dominica, etc.	106
25.	De Dominica in Passione Domini, etc.	110
26.	Dominica in Ramis Palmarum, etc.	114
27.	Sermo . . . ad Tenebras	117
28.	Sermo Dicendus ad Parochianos in Parasceue Domini, etc.	120
29.	Quaedam Formacio Necessaria Capellanis, etc.	124
30.	De Festo Pasche	129

PAGE

31. De Festo St. Georgii Martyris 132
32. De St. Marco, etc. 135
33. De Festo Apostolorum Philippi et Iacobi, etc. . . 138
34. De Inuencione St. Crucis, etc. 142
35. De Festo Iohannis ante Portam Latinam, etc. . . 146
36. De Diebus Rogacionum, etc. 149
37. De Ascensione Domini, etc. 151
38. De Vigilia Pentecostes, etc. 155
39. De Dominica Pentecostes, etc. 159
40. De Festo Trinitatis, etc. 163
41. De Solempnitate Corporis Cristi, etc. . . . 168
42. De St. Barnabe Apostolo, etc. 175
43. De Solempnitate St. Weneffrede 177
44. De Festo St. Iohannis Baptiste, etc. 182
45. De Festo Apostolorum Petri et Pauli, etc. . . . 186
46. Denarracio de Morte Neronis, etc. 191
47. De Translacione St. Thome, etc. 196
48. De Solempnitate St. Margarete, etc. 199
49. De St. Maria Magdalena, etc. 203
50. De Festiuitate St. Iacobi Apostoli, etc. 208
51. De Solempnitate St. Anne, Matris Marie, etc. . . 213
52. De Solempnitate St. Laurencii Martyris, etc. . . 216
53. De Assumpcione Beate Marie, etc. 221
54. In Die Assumpcionis Beate Marie, etc. 227
55. De Festo St. Bartholomei, etc. 235
56. De Festo St. Alkemundi, etc. 240
57. De Natiuitate Beate Marie, etc. 245
58. De Exaltacione St. Crucis, etc. 249
59. De Ieiunio Quatuor Temporum 253
60. De Festo St. Mathei Apostoli et Euangeliste, etc. . . 254
61. De Festo St. Michaelis, etc. 257
62. De Solempnitate St. Luce Euaungeliste, etc. . . . 260
63. De Festo Simonis et Ivde, etc. 263
64. De Festo Omnium Sanctorum, etc. 266
65. In Die Animarum, etc. 269
66. De Solempnitate St. Martini, etc. 272
67. De Festo St. Katerine, etc. 275

PAGE

68. De Dedicacione Ecclesie, etc. 277
69. De Oracione Dominica 282

APPENDIX

(From MS. Claudius A. II.)

70. Sermo de Nupcijs 289
71. In Die Sepulture Alicuius Mortui 294
72. Qui Sunt Sepeliendi in Cimitorio 297
73. De Salutacione Beate Marie, etc. 299
74. De Miraclis Beate Marie (the last one from MS. Harl. 2403) 300

Glossarial Index 305

LIST OF MSS. USED FOR THE TEXT

G. = MS. Gough Eccl. Top. 4, Bodl.
d. = MS. Douce 60, Bodl.
D. = MS. Douce 108, Bodl.
C. = MS. Claudius A. II, Brit. Mus.
H. = MS. Harleian 2403, Brit. Mus.
L. = MS. Lansdowne 392, Brit. Mus.

FESTIAL

By IOHANNES MIRKUS

(MS. Gough Eccl. Top. 4, Bodl.)

God, maker of all þyng, be at our begynny*ng*, and ȝif vs all
fol. 1 a his blessyng, and bryng vs all to a good endyng. Amen.

Hic incipit liber, q*ui* voca*tur* festiualis [1].

1.

Advent Sonday.

Good me*n* and woymen, þ*ys* day, as ȝe knowen well, ys cleped Sonenday yn þe Aduent; þat ys, þe Sonenday of Cristys comyng. Wherfor þ*ys* day holy chyrch makyth menc*yon* of two comyng*ys* of Crist, God*ys* sonne, ynto þ*ys* world, for*to* by mankind out of þe deueles bondage, and to bryng hym and weldoers to þe blys þat euer schall last. And his o*þer* comyng, þat schall be at þe day of dome, forto deme all wikytdoers ynto þe pyt of hell for eu*er*mor. But þe for[m]e comyng of Cryst ynto þ*ys* world broght ioy and blysse w*yth* hym; þ*er*for holy chyrch vsyth su*mm*e songes of melody, as All*eluja* and o*þer*. And for þe comyng of Cryst to þe dome schall be so jrus and so cruell, þat no tong may tell, þ*er*for holy chirch layth downe su*m* songes of melody as: 'Te Deu*m* laudamu*s*,' 'Gl*o*ria i*n* excelsis,' and 'Weddyng.' For aftyr þ*at* day schall weddyng neu*er* be. Þ*us* holy chirche layþe downe songys of melody befor, yn tokenyng of vengans þ*at* woll come aftyr.

Then of þe fyrst comyng of Cryst i*n*to þ*ys* world, þ*us* sayth Seynt Austyne: 'Þ*er* ben þre þyngys þ*at* ben ryuet yn þ*ys* world: burth, trauell, and deþe.' Þ*ys* ys þe testament þat Adam, our formast fadyr, made to all his ospryng aftyr hym, þ*at* ys: forto be borne yn sekenes, forto lyuen yn trauayle, and forto dye yn drede. But Crist—blessyt most he be!—he come forto be executure of þ*ys* testament: and was borne, and trauayld, and dyet. He was borne to bryng man out of sekenes ynto euerlastyng hele; he trauaylde forto bryng man ynto euer-

[1] *MS.* festiuale.

lastyng reste; he was ded forto || bryng man ynto þe lyfe þat 1 b
neuer schall haue ende. Þys was þe cause of Crystys fyrst comyng
ynto Þys world. Wherfor he þat wyll scape þe dome þat he
wyll come to at þe second comyng, he most lay downe all maner
of pride and heynes of hert, and know hymselfe þat he ys not
but a wryche and slyme of erth, and soo hold mekenes yn his
hert. He most trauayl his body yn good werkes, and gete his
lyfe wyth swynke, and put away all ydylnes and slewth. For
he þat wyll not trauayle here[1] wyth men, as Seynt Barnard
sayth, he schall trauayle ay wyth þe fendes of hell. And for
dred of deth he mot make hym redy to his God, when he woll
send aftyr hym, þat ys: schryuen of his synnys, and allway
kepe his concyens clene not forto abyde from lenton to lenton,
but as sone as he feleþe þat he hath synnet, anoon goo schryue
hym, and mekly take þe dome of his schryft-fadyr: þen schall
he haue yn þe day of dome gret remedy and worschip. For
ryght as a knyght scheweth þe wondys þat he haþe yn batayle,
yn moche comendyng to hym; ryght so all þe synnys þat
a man hath schryuen hym of[2], and taken hys penans for, schull
be þer yschewet yn moch honowre to hym, and moche confucyon
to þe fende. And þose þat haue not schryuen hom, hit schall be
schowet to all þe world yn gret confusyon and schenschyp. Þys
ys sayde for þe fyrst commyng of Cryst ynto Þys world.

The secunde comyng of hym to þe dome schall so cruell be,
and ferdfull, and horrybull, þat þer schal com befor xv dayes of
gret drede; so by þe drede of þes dayes þat comen befor, a man
may know aparty the horobylyte þat schall be yn þe dome, þat
comyth aftyr.

The fyrst day, as Saynt Jerom sayth, þe see schall aryse
vp yn hyr styd, soo þat þe watyr schall be hear || then ayny hyll, 2 a
by xl^{ti} cubytys, stondyng styll yn her styd, as hit wer a wall.

The ij. day hit schall fall downe, so þat vnneþe hit schall be
yseyne.

The iij. day þe seeswyne and þe cloppys of þe see schull

[*G.* = MS. Gough Eccl. Top. 4. *D.* = MS. Douce 108. *d.* = MS. Douce 60. *C.* = MS. Claudius A. II.]

[1] here *d. D.* herere *G.*

[2] hym of *d. D. C.* of his synnys (his synnys *crossed out*) *G.*

stond on þe see and make roryng noyse so hyddous, þat no man can tell hit but[1] God hymselfe.

The iiij. day þe see and all watyrs schull bren.

The v. day treus and herbys schull swete blode, and all fowles schull come togedyr and noþer ete ne drynke for ferd of þe dome comyng.

The vj. day all byldyng*ys* and castelles[2] schull fall adowne to þe grownde, and an horrybull fyre schall aryse at þe sonne goyng downe, and þen aȝeyne at þe vprysyng of hym.

The vij. day all stons and rockes schull vche all tobeton oþer wyth a hydwes noyse, whech noyse God hymselfe schall know and vndyrstond.

The viij. day þe erþe schall quake so horribuly, þat no best schall stond on hit, but all schall fal to þe grownd.

The ix. day all hyllys and mowntaynys schull turne ynto powdyr, and þe erþe schall be made playne and euen.

The x. day men schull goo out of hur dennys þer þay daret for drede so amated for fer, þat non schall speke to oþer.

The xj. day all þe bones of þe ded men schull ryse and stond vp on hor *grau*es, and þat day all *grau*es schull opyn.

The xij. day sterres schull fall from heue*n* and spred out of hom brennyng lemes.

The xiij. day all men schull be redy to aryse þat hau*e* ben ded befor.

The xiiij. day heuen and erþe schull bren so horrybly, þat no man may tell hit.

2 b The xv. day || heuen and erþ schull be made newe, and all men and woymen and childyrne schull aryse vp yn þe age of xxx^{ti} ȝere and come to þe dome.

Then schal Ih*es*u Crist, veray God and man[3], come to þe dome, and al seyntys w*yth* hym, and schow all his wondys all fresch, and newe, and bledyng, as þat day þat he deyet on þe crosse. And þer þe crosse schall be schewet all blody, and all oþer ynstrumentys of his passyon. Then sory may þay be þat haue ben wont to swer by his hert, by sydes, by blod and bones of hym; þat schall be to hym a hygh fure and a hygh confusyon, but þay wer sory þerof befor.

[1] but *d. D.* so *G.* [2] castelles *d. D.* castell *G.* [3] man *d. D.* man and *G.*

Then schall Cryst heghly þonke hom, and *pra*yse hom þat han don mercy to hor euen-cristyn, and schall say þus to hom: 'My fadyrs blessyd chyldyrne comeþe ynto þe joy þ*at* eu*er* schall last. For when I was hongry, ȝe fedden me; when I was thursty, ȝe gaf me dryngke; when I was naket, ȝe cloþet me; when I was herberles, ȝe herbert me; when I was seke, ȝe vyset me, ȝevyng me þat þat was nedfull to me; when I was yn pryson, ȝe come to me and co*n*fortet me. [1] For when ȝe dyddyn þus for my loue, ȝe dydden hyt to me and as moche þonke I kan you for þat ȝe dydden to þe lest of myn, as ȝe hadden don hit to myn owne selfe; wherfor goo ȝe now ynto þat ioye þat eu*er* schall last[1].'

Then schall he horrubly rebuken ryche men þat han don no mercy, and say to hom spytwysly þus: 'Goo ȝe curset lystes ynto þe payne of helle, for ȝe hadden ynogh wherof to haue fed me and my se*r*uantys, and ȝeue me dryngke, ycloþet me, and herbert me, and holpen me yn my sekenes, and vyset me yn my dyses, and ȝe wold not, but louet your good and not me. Wherfor goo ȝe now ynto þe fyre of helle þat ys ordeynt to þe fendys of hell wythout any m*er*cy; for ȝe wold do no mercy, and þerfor ȝe schull haue no mercy.'

Then woo schall be to hom þat schall here þ*y*s rebuke yn þat day; þ*er* schall [2] no pleder helpe, ne gold, ne syluyr, ne othyr || yftes; but as a man hath don, he schall haue. He schall haue 3 a accusars aboue hym, w*yth*yn hym, on aythyr syde hym, and vndyr hym, þat he schall no way scape. Aboue hym schall be Crist his domes-man so wroþe, þ*at* no tong con tell, for he dyt no m*er*cy; w*yth*yn hym his on concyens accusyng hym of þe lest þoght þat eu*er* he dyd amys; hys angyll on þat on syde tellyng hym redely wher and how oft he haþe don amys; on þat oþ*er* syde fendes chalenchyng hym horres as by ryght; vndyr hym helle ȝeonyng, and galpyng, and spyttyng fyre and stench redy forto swolon hym ynto þe payne þ*at* neuer schall haue ende.

Thys, good men, ȝe schull know well þ*at* yn þe day of dome pore men schull be domes-men wyth Cryst, and dome þe ryche. For all þe woo þat pore men hauen, hit ys by þe ryche men;

[1] For . . . last.] And as moche thonke I coude you for that *ye* didde to þe lest of myn, as ye hadde done hit for me. *d. D.*

[2] schall *C. d. D.* schall be *G.*

and þogh þay haue moche wrong, þay may not gete amendes, tyll þay come to þat dome; and þer þay schall haue all hor one lust of hom. For when þay haue wrong, and mow gete non amendys, þen þay *pray* ful hertely to God forto qwyt hom yn þe day of dome; and woll he truly. For þus he sayth by his profyt: 'Kepytt your veniauns to me, and I wyll qwyt you.' Wherfor, syrs, for Goddys loue, whyll ȝe byn here, makyth amendes for your mys-dedys, and makyþe hom your frendes þat schall be our domes-men, and tryst ȝe not to hom þat schall com aftyr you, lest ȝe ben deseyuet, and dredyth þe payne of hell þat schall last wythouten any ende.

Seynt Bede telleþe þat þer was a husbond-man here yn Englond þat fell seke, and lay as for ded from þe euentyde tyll þe morow. Þen aros he, and departed his godys yn þre partyes, and his partye he gaf to pore men, and ȝede and was made a monke yn an abbay þat stod by a watyr syde. Ynto þe whech watyr ych nyght he ȝede yn, wer hyt neu*er* soo coold forste, and stod ther long tyme of þe nyght. And when he was asket, why he put hymselfe ynto so moche penaunce, he vnswered: 'Forto eschoyn þe more payne þ*at* I haue seyn,' and ete barly-bred, and dranke watyr all his lyfe aftyr. And he wold tell to relygyous men þe payne þat he
3 b segh, þ*at* was soo gret, ‖ þ*at* he cowthe not tel hit openly. He sayde þat an angyll lad hym ynto a place þ*at* on þe toon syde was suche a colde, that no tong myght tell þe payne þ*er*of; and on þat oþ*er* syde was suche a hete, þ*at* no man myght tell þe payne þ*er*of, ny of þe hete: and sowles wern cast out of þat won *in*to þe toþ*er*. And so þat angyll schewet hym þe fyre þat come out at þe mowþe, þat was þe fyre of hell; þat was so hote, þ*at* als ferre as he myght seen hit, hym þoght he brennet for hete. And yn þe lees þ*er*of he segh sowles bulmyng vp and don, cryyng horrybuly, and a noyse of fendes cryyng: 'Sle, sle, sle, sle, sle, sle, opon þe broche, rost hote, cast ynto þe cawdren, sethe fast yn pyche, and cood, and brymston, and hot leed!' Þus þay þat ben dampnet to hell, þay styntyn neu*er* to cry and ȝelle: 'Woo ys hym þ*at* þedyr schall goo.' God hymselfe scheld vs þ*er*fro, and bryng vs to þe blys he boght vs to. Amen.

2.

De Festo Sancti Andree et Eius Solempnitate Sermo Breuis.

Good men and weymen, such a day ȝe schull haue Seynt Andrawys daye, and fast þe euen. Þe whech dey ȝe schull come to þe chyrch to serue God, and forto worschip the holy apostoll for þe speciall uertues þat he hade: an for his hygh holynes of lyvyng, anoþer for gret myracles doyng, the thrid for gret passyon suffryng. He was a man of holy lyuing; for when he herd þat Seynt Ion Baptyst prechet yn deserte, he laf[t] al his worldes occupacyon, and ȝede to hym, and was his descypull. Then befell hit apon a day Crist come walkyng, and when Seynt Ion segh hym walkyng, he sayde þys to his dyscypull: 'Lo, ȝonde ys Godys lombe þat schall do away þe syn of þe world.' And when Seynt Andrew herd þat, anon he laft Ion and suet Cryst. And when he herd Crist preche, hym lyket soo well þat he fatte Seynt Petyr, his broþer, to Crist forto here his prechyng. And þen þay boþe casten such a loue to Cryst, þat on a day sone aftyr, as[1] þay wer yn þe see of Galyle fyschyng, Cryst come by hom, and callet hom. Þen þay boþe anon laften hor schippe, and hor nettys, and all þat þay hadden, and sewet Crist forþe ay, tyll he stegh ynto Heuen. And when he was gon ynto Heuen, || Andraw prechet Goddys worde to þe pepull. 4 a

Among þe wheche was on, callad Nicol, þat lyvet lx^ti wyntyr and more yn lechery. But by grace of God he þoght to amende his lyfe, and let wryte a gospell on a boke, and had þat wyth hym yn hopyng þat þe vertu of Cryst schull put away his temptacyon. And soo, by þe vertu of Goddys worde, he abstaynet hym of his synne a while; but ȝet by entysyng of þe fend, on a day, he forȝet hymselfe, and ȝede to þe bordell-hous, as he was wont to do. And when he come þedyr, þe womon criet vpon hym, and sayde: 'Vnsley old man, goo heþen! for I se apon þe mony meruayles.' Þen þys Nycol byþoght hym þat he hade Goddys gospell on hym. And anon he ȝede to Seynt Andraw, and told hym þys caas, and prayde hym forto pray for hym to God þat his sole wer not forlorne. Then Seynt Andraw sayde þat he wold neuer ete ne

[1] as *C. om. G. d. D.*

dryng, tyll he wyst whe*per* he schuld be saued or noo. Þen he fast fyf dayees prayng and bysechyng for hym. Þen, at þe fyuet dayes ende, *per* come a voyce to hym, and sayde: 'As þou fast*es* and prayes to God, make Nycol forto don; and þen he schall be sauet.' Þen callet he þis Nicol to hym, and bade hym fast fourty dayes bred and watyr, and pray bysily to God; and soo he dyd. And when þe fourty dayes wer done[1], sone aftyr þ*ys* Nicol deyd. Þen[2] come þ*er* a voyce to Andraw, and sayde: 'By þy p*ra*yer I haue wonen Nicoll þat was lost.'

Narracio.

Also a 3ong man com to Seynt Andraw, and preuely sayde to hym: 'Syr, my modyr haþe besoght me forto lye by hure; but for I wold not, hoo hath accuset me to þe justyce. Wherfor well I wot y schall be ded. And 3et I haue leuer take þe deth þen sclaundyr my modyr soo fowle. Wherfor, syr, for Godys loue pray for me þat I may take my deth mekely.' Þen sayde Saynt Andraw: 'Sonne, goo forth to þy dome, and I wyll goo
4 b wyth þe.' Þen anon com*me* men, and || fatten hym to þe[3] justyce. And his modyr accusyt hym styfly to þe justice; and he held his tong, and sayd naght. Then spake Seynt Andraw and sayde to hys[4] modyr: 'Þou wyket woman, þat for lust of þi lechery art aboute to do þi sonne to deth; veniaunce wol fall apon the!' Þen seyd ho to þe justyce: 'Syr, syþen my sonne wold haue done þ*ys* orybull dede, and myght not spede, he has drawen to þ*ys* man for socowr.' Þen þe justyce com*m*aundet to put þe sonne yn a fet, and cast hym yn a watyr forto drowne hym, and Andraw ynto p*ri*son, tyll he wer aviset on what deþe he schuld sle hym. Then Saynt Andraw p*ra*[y]de bysyly to God for help. Þen anon com a hydewes þond*yr* þat made all hom aferde, þat þay wern all fayne to fach Andraw out of pryson. And þerwyth com a bolt of layte, and brant þe modyr to colys yn syght of all men. And þus he sauet þe man fro þe deth, and turnet þe justyce and all þe pepull to þe faythe of Crist. Herby 3e may vnd*yr*stond þat he was a man of holy lyvyng.

He was also gret yn myracles doyng. For on a day, as he walket on þe see-warth, he segh a drownet man cast vp on þe

[1] done *C. d. D.* comen *G.* [2] þen *d. D.* þer *G.* [3] þe *d. D. om. G.*
[4] hys *inserted above the line in red ink G.*

watyr. Þen he *pra*yde to God to reysen hym to lyue. Þen anon *þy*s body ros to lyue. And when he was raysed to lyue, Seynt Andraw askyt hym how he was drownet. Þe*n* he vnsward and sayd þus: 'We wer fourty ȝeong men ynfer*e*, and herden of a holy man þat was yn *þy*s contre, and wolden haue[1] gon to hym to haue herd his prechyng. But when we wern yn þe see, a tempest co*m*me on vs, and drownet all ynfere. But wold God þ*at* we haden ben cast vp all ynfere, þat we myghten haue ben rayset all togedyr!' Then, at þe *pra*yer of Seynt Andraw, all þe bodyes wern cast to lond on dyu*er*se p*ar*tyes. Then Seynt Andraw made to gedyr hom togedyr, and knelet adon, and *pra*yde longe for hom, tyll þay werne rayset all. Then Seynt Andraw prechet hom þe fayth of Cryst, and folowed hom all; and when þay werne **5 a** stedfast yn þe fayþe, he send hom to hor contray aȝeayne w*yth* moche ioye and myrþe.

Mony o*þer* myracles he dyd þ*at* wer to long to tell; but hereby ȝe may know þ*at* he was myghty yn makyng of myracles, þat þus rayset fourty drowned bodyes infere.

He sufferd also gret passyon for Cristis loue. For when he was yn þe cite of Patras, he turnet to þe fayth a wyf of þe iustyce, þat was called Egeas: he made men to do[2] mawmetry, þ*at* ys, to offerne to fendys. But for Saynt Andraw rep*reu*et hym þerof, anon he made to take hym, and constrayne hym forto haue done þe same. But for he stedfastly aȝeynstode hym, p*reu*yng by mony resons þat he and all o*þer* men schullden worschyp God of Heuen, and not þe fende of hell. Then Egeas wax wod wroth, and made men to do Andraw naket, and bete hym wyth scorgys, þ*at* all his body ran on blod. And aftyr he co*m*maundet to bynd hym hond and fote to a cros, þat he schuld payne þer long, or he deyet. But when Seynt Andraw come to þe place þ*er* þe cros was made redy, he knelyd adowne, and sayd: 'Hayl be þe cros þ*at* my maystyr Ih*es*u Crist deyd on. I worschippe þe w*yth* all my hert, and desyre forto clyp þe. Wherfor now take me to þe, and ȝeld me to my maystyr þ*at* deyd apon þe.' Þen he stode vp, and dyd of his cloþys, and ȝaf[3] hom[4] to þe tormentowrs, and bade hom do, as Egeas co*m*mawndyd

[1] haue *d. D. om. G.* [2] men to do] also men forto vndo *d.* men forto vndo *D.* [3] ȝaf *d. D.* af *G.* [4] hom] hem *d. D. om. G.*

hom. Then þay bonden hym to þe crosse, hond and fote, so hard and strayte, þat þe blod wrast apon yche a knot. Þus he hongyt on þe crosse twoo dayes alyue, *pre*chyng allway þe pepull, so þat *þer* come to his *pre*chyng mony a þowsand of folke. And for þe rewþe þay hadden of hym, þay beden Egeas do hym downe of þe crosse, or ellys þay wold sle hym. Þen, for fer of þe pepull, he come forto haue taken hym downe. But þen Andraw aȝeynestode and sayde: 'Egeas wyt þou well þat þou schalt haue no myght forto take me downe; for her I woll deye ||
5 b on þe crosse.' Then *þer* come a gret lyght, so *þat þer* myght no man se hym half[1] *an* oure, and yn þat lyght he af vp[2] þe gost. Þus, when Egeas segh þat he was ded, he ȝeode homward. Þen aftyr þe way he waxet wod, and sone aftyr, among all men, he stervet yn þe way. And Maximilla, his wyfe, herd *þer*of. Anon scho mad take Seynt Andraws body downe, and bury hit yn a tombe. Out of þe whech tombe *man*na and oyle walleþ out yfere, so þat men of *þat con*tre mowu*n* know, when þay schull haue derþe, and when gret chep. For when hit schall be dere, hit walleth scarce; and when hit schall be gret schep, hit walleþe plentwysly ynogh.

Narra*cio*.

Aftyrward hit fell þat þer was a byschoppe þat[3] louet well Saynt Andrew, so þat all þyng þat he dyd, he co*m*mendyd hit to Saynt Andrew. Then, for þe deuell myȝt not putt hym out of purpos, he come to þis byschoppe yn þe lickenes of a fayre woman, *pra*yng þat ho most speke wyth hym yn schryft; and he graunted. Þen scho began to speke þus: 'Syr,' ho sayde, 'I am a kynges dought*yr* and haue ben cheresly ynorysched; but for I se þe well of *þys* world nys but a floure, I haue avowet chastite. And when my fadyr wold haue mariet me to a gret prince, for I wold not breke my vow, pryuely yn a nyght, I stale forþe yn pore wede. And when I hert of your gret holynes, I drewe to you to[4] haue your helpe, and consayle, and sokur. Wherfor, syr, I pray you þat ȝe ordeyne so for me, þat I may be holpen, þat þe fende let me not of my purpos.' Then þe byschoppe confortet hur, and bade ho[5] schuld haue trust yn

[1] half *d. D.* salf *G.* [2] vp *d. D.* *om. G.* [3] þat *d. D.* and *G.*
[4] you to *d. D.* *om. G.* [5] ho] she *d. D.* hur *G.*

God; for ho þat had sette soo gret a purpos yn hir hert, he[1] wold ȝif hur grace w*yth*. 'But, þis day, ȝe schull ete wyth me; and aftyr mete, we schull be good cownseyle soo ordeyne for you, þat ȝe schull be holpen.' 'Nay, syr, not so, lest men wold haue suspessyon of euell.' '*Þer*of no charch,' quod þe byschop. || For we schull be so fele yn company þ*at þer* schall be no suspessyon of mys. Þen ho gentyllych þonket hym, and was sette yn a chayre befor hym at mete. But euer when þe byschoppe loket on hur, hym þoght hur soo fayre þat he was soo temptyd apon hur, þat he had negh forȝeetyn hymselfe. Then anon þer come a pylgrym to þe ȝeate, and put open þe ȝeate so hard, þ*at* all þat weren yn þe halle, werne astonyet. Then sayde þe byschoppe: 'D[a]me, schall þ*ys* man com yn or no?' 'Syr,' sayde ho, 'fyrst let hym vnswar to a questyon, and þen lette hym yn.' 'Dame,' sayde þe byschop, 'make ȝe þ*ys* questyon, for we byn vnavyset as now.' Then sayde ho: 'Let aske hym: what ys þe grettest merueyll þat eu*er* God made yn a fote of erthe?' Then when þe pylgrym was asket þus, he vnswerd and sayde: 'A manys face; for þ*at* ys erþe, and but a manys one fote. For þogh all þe men and wymen, þat euer wer borne, stonden yfere, I schuld know on by anoþer by su*mm*e degre.' Then when he had made þ*ys* vnswar, he was gretly co*mm*endet for his wyse vnswar. Then sayde ho: 'I se þat he ys wyse. Byd hym make anoþ*er* vnswar; aske hym whe þ*er* þat erþe ys herre þen Heuen?' Then when þe pylgrym was asket þis, þen he sayde: '*Þer*as Cryst ys bodylyche. For Crystys body ys of oure kynd, and oure kynd ys erþe. Wherfor, þeras Crystys body ys, þ*er* is Crystys body herre þen Heuen; for Crist ys herre þen any Heuen.' Then when he had made þis vnswer, he was alowet and beden come yn. Then sayde ho: 'Let him asoyle þe thryd questyon, and þen let hym com yn. Late aske hym, how ferre hit ys from Heuen to helle?' Then when he was aposet of þis, he vnswerd and sayd to þe messagere: 'Goo aȝeyne,' sayde he to þe messager, 'and byd hur þat syttyþe yn þe chayre byfor þe byschoppe make þis vnswar; for ho con bettyr þen I. Ho ys a fende, and haþe mette hit[2]; and so dyd I neuer. Ho fell downe, wyth Lucyfer, from Heuen

6 a

[1] he *d. D.* ȝe *G.* [2] hit *d. D.* hytte hit *G.*

to helle: scho syttyþe þer forto tempte þe byschoppe, and ||
6 b make hym les his sowle.' Þen when þe messager herd þys, he was all hevy; but he made þys v[n]swar þat all myghten here. Þen anon þys fend vanechet away wyth an horrybull stenche. Þen þe byschoppe byþoght hym of þys temptacyon, and was sory yn his hert, and made send aftyr þis pylgrym. But by þat þe messager come to þe ȝeate, þe pylgrym was goon, and myȝt not be fonde. Then þe byschoppe made all men forto pray to God forto send hom wyttyng, what þys pylgrym was þat soo godly halpe hym yn his nede. Þen come þer a voyce and seyde hit was Seynt Andrew, þat come forto socour hym for þe good lyfe and serues þat he dyd to hym. And bade hym eft be war yn tyme comyng, and preche þat to þe pepull yn help of hom.

Now ȝe schull knele adowne, and make your[1] prayer to þis holy apostoll, Seynt Andrew, þat he be your mediator bytwyx God and you, prayng hym to ȝyue you grace suche a lyfe to lede here, þat hit be plesyng to hymselfe, and to our lady, and to all þe company of Heuen. Amen. And also ȝe schull pray for þe state of all holy chyrch, and for þe pope[2] of Rome and all his cardenalles, *et* cetera.

3.

De Festo Sancti Nicholai et Eius Solempnitate Sermo Breuis.

Goode men and woymen, such a day ys Saynt Nycholas-daye. Þe wheche nome ys vndyrstonden þe praysyng of þe pepull; for among all corseyntys of Heuen, Seynt Nycholas ys heghly yprayset of þe pepull, and also yn holy chyrch specyaly for þre vertues: for his meke lyuyng, for his heuenly chesyng, and for his gret compassyon hauyng. He was meke of lyuyng; for as we reden, he had a fadyr þat was callet Epyphanyus, and a modyr þat was heton Ioon. Þe wheche yn hor ȝouþe geton Saynt Nycholas. And when he was borne, þay auoued[3] chastyte, and delet no mor togedyr, but hulden hom payet of þe chyld. Þen þay maden forto cristen hym, and callet hym Nychol þat ys a manys name; but Nicholas, þat ys a chyldys name, so

[1] your] you *G.* *not in d. D.* [2] pope *scratched out G.*
[3] auoued *d. D.* wolden *G.*

þat, || all his lyfe-dayes, he huld þat name of a chyld, and þe **7 a**
vertues w*yth* þat ben mekenes, and sympulnes, and w*yth*out
maleys. Also when he was yn cradull, he fast Wennysday and
4 Fryday; þe wheche dayes he nold sowke but ones yn þe day,
and soo hold hym apayde. And for he huld forþe þes vertues
all his lyfe-days wyth his chyldes name, ȝet childyr dydden hym
worschyp spesyaly byfor any o*þer* seynt. Þus all his lyfe-dayes,
8 he lyued so mekly, and so symply, and soo w*yth*out maleys, þat
all þe pepull hym louet and p*ra*ysyd for his meke leuyng.

He was choson by a voyce, þat com from Heuen, forto be
byschoppe of þe syte of Myrre. For when þe byschoppe of þat
12 cyte was ded, þe byschopp*ys* of þe contrey comen togedyr forto chese
anoþ*er* byschoppe. Þen com þ*er* a voyce to on of hom þat was
chef of hom, and bade him[1] goo erly yn þe morow to þe chyrche-
durre and make hym byschoppe þat he fond þer, 'and he ys
16 callet Nycholas.' Thus on þe morow þe byschoppe was erly vp,
and ȝede to þe chyrche-dyr, and fonde þer Nycholas, and sayde
to hym: 'What ys þi name?' Þan he, as he was full meke,
vnswerd: 'Syr,' he sayde, lowtyng downe wyth hys hed,
20 'Nycholas, seruant to your holynes.' Þen sayde he: 'Co*m*me, my
sonne, w*yth* me; I haue forto speke w*yth* þe yn pryuety.' And
ladde hym to þes o*þer* byschoppys and seyde: 'Lo, syrres, here
he ys þat God haþe schowet vs before!' and sakeret hym
24 byschoppe. Þus was he made byschoppe by heuenly chesyng.

He had also gret compassyon to all þat werne yn woo. For
when his fadyr and his mod*yr* boþe werne dede, þay laftyn hym
wordely good inogh, þe wheche he spende apon hom þat weren
28 nedy. Then fell hit soo þat þ*er* was a ryche man, þat had þre
doghtren, fayre woymen and ȝong; but by myschet, he was
fallen yn suche pou*er*te, þat for gret nede he ordeynet his
doghtren forto becomyn woymen, and so to gete hor lyuyng
32 and his, boþe. But when Nicholas herd þerof, he had gret
compassyon of hem; and on a nyght, p*ri*uely at a wyndow, he ||
cast ynto þe mann*ys* chambur a gret some of gold yn a bagge. **7 b**
Þen yn þe mornyng, when þ*ys* mon foun[d] þ*ys* gold, he was soo
36 glad, þat no man cowþe tell; and wyth þis gold anon he mariet

[1] him *d. D.* hom *G.*

his eldyst doghtyr. Then, yn anoþir nyght, Seynt Nycolas kest yn anoþir sc*m*me of gold ynto þe ma*n*nys chambur, as he dede er befor; and soo þe thryd tyme, tyll þay were all yweded. But þe thryt tyme, when þ*y*s man herd þe gold fall dowen, anon he 4
ȝede out, and ouertoke Nycholas, and knew þat hyt was he þat so holpe hym yn his nede. But Nycholas charched hym forto kepe hit cownsell, whyles he lyuet.

Also anoþir tyme, men weren yn þe see yn despeyre of hor 8
lyues, cryyng to Seynt Nycholas for helpe. Þen anon he com to hom, goyng on þe watyr, and sayd to hom: 'Loo, I am here redy at your callyng,' and holpe hom soo, þat þay comen sonde to hauen.

Also þat tyme was suche a derth and hongyr yn þat contrey, 12
þat all negh spylleden for defawte. Þan hit happude so, þat þer comen schyppys of þe Emp*e*rour, freght wyth whete, ynto þe hauen. Then went Seynt Nycholas to hom, pr*a*yng hom to grawnte hym of yche skynn*y*s corn yn þe schyppe a hundered 16
boschelles, and of whete, for to releue þe pepull wyth; and he wold vnd*y*rtake þat þay schuld want ryght noght of hor mette, when þay comen home; and so he had his askyng. And when þ*y*s schyppe-men comen home, þay had all hor mette, and wonted 20
ryght noght. And hit þat Saynt Nycholas hadde by hys holy pr*a*yer, hit was of suche fuson and plent[e], þat hit fond all þe pepull to ete and to sowe þe ȝerthe aftyr.

Thre knyghtes also weren enpeched to þe Emp*e*rour of traytere 24
by fals suggestyon, and wer *com*mawndet to pryson forto haue ben slayne þat nyght. But for þes knyghtys wepyng and cryyng to Seynt Nycholas, then he come þat nyght to þe Emperour, as he lay yn
8 a hys bedde, and sayde þus to || hym: 'Why hast þ*o*u soo wrongfully 28
ydampned þes knyght*e*s to deth? Ryse vp anon, and make forto delyuer hom, or elles I pray God þat he rayse a batayle aȝeynys þe yn þe whech þ*o*u schalt be ded, and bestys schull ete þe.' Then sayde þe Emp*e*rour: 'Who art þ*o*u þat spekys so boldly to me?' 32
'I am,' he sayde, 'Nycholas, þe byschoppe of Mirre.' Then was þe Emp*e*rour soo aferd, þat anon he send aftyr þe knyghtys to hym, and sayd þus: 'What wychecraft con ȝe, þat ȝe haue trow-blet me al þ*y*s nyght; know ȝe a man þat hatte Nycholas, þe 36
byschoppe of Myrre?' Þen when þay herd his name, þay fellen to þe grownde on knees, and helden vp hor hondes, thonkyng

Seynt Nycholas. And whan[1] þay haden told þe Emperour of his lyfe, he bade hom goo to hym, and þonke hym hor lyfe, and pray hym heghly þat he schuld þrete hym no more so: but pray to hym þat he pray to God for me and for my reme. And so þay dydden. Þus ȝe mvn se þat he hadde gret compassyon of all þat weron yn doses.

And þan aftyr, when he wyste[2] þat he schuld dye, he prayde to God forto send hym an angyll and fache hys soule. And when he segh þe angell comyng, he lowtet downe wyth hys hed and sayde: 'In manus tuas, Domine, commendo spiritum meum,' and soo ȝelde vp þe gost. And when he was buryet, at þe hed of þe tombe sprong a well of oyle þat dyd medysyn to all seke. Þen fell hit so þat, mony ȝere aftyr, Turkes stryeden þe cyte of Myrre þer Saynt Nycholas lay. And when men of þe cyte of Barus herden þat, seuen and fourty knyghtys with[3] hor helpes, ordeynet hom schyppes, and ȝeodyn þedyr. And when þay comen þedyr, by tellyng of four monkes þat werne lafte þer, þay knew hys tombe; and[4] anon þay vndedyn hit, and fonden his bones swymmyng yn oyle. And þen þay token hom vp, and broghton hom ynto þe cyte of Barus wyth mekyll joye and murþe.

Then aftyr, for gret myrackles þat wern || ywroght þer, hit fell 8 b
þat a Jew lett make an ymage of Saynt Nycholas, and set hyt yn his schop among his good, and bade hym kepe well his good, whyll he wer from home, othyr ellys he schuld der abye hit; and soo went his waye. So, when he was gon, comen theves and stelen his good, and beren hit away. Soo when þys Jew was commen home and fonde hys good ystolne, he was wod wroth wyt Saynt Nycholas, and toke and schowrget and bete þus image of Saynt Nycholas, as hyt had ben Seynt Nycholas hymselfe, and þus spake to hym: 'I toke þe my good to kepe, Nycholas, for gret tryst I had yn þe; and now þow hast þus fowle seruet me. Þow schall bye hyt ych day, tyll I haue my good aȝeyne.' Than, as þes þefes weren yfere to depart þis stolen goode, come Seynt Nycholas to hom and sayde: 'How ȝe haue made me betyn for þis good?' and schowet hom hys sydys all blody. 'Goth,' sayde

[1] whan *D.* *om. G.* *not in d.*
[2] when he wyste *C.* *om. G. D.* *not in d.* [3] with *D.* wer *G.* *not in d.*
[4] and *D.* and anon hys tombe and *G.* *not in d.*

he, 'and beryth þis good aȝeyne, othyr elles vengeans schall falle apon you, and ȝe schull be hongyd ych on.' Then sayde þay to hym: 'Who art þou þat þretyst vs þis?' Þen sayde he: 'I am Nycholas, Goddys *ser*uant, þat þe Jew betoke his good to kepe.' Þen wer þay sory aferd þat anon, þat same nyght, þay beren aȝeyne all *þy*s good. Then, on þe morow, when þe Jew segh his good brogh[t] holy aȝeyne, anon he toke fologht, and was aftyr a trew crysten man, and hadde þe blysse of Heuen. To þe whech blysse, þrogh þe pr*a*yer of Seynt Nycholas, God bryng vs to.

4.

De Concepcione Beate Marie et [Eius] Festiuitate.

Alsoo, good men and woymen, suche a day ȝe schull haue our Lady-day þat ys callet þe Concepc*y*on. Of þe wheche day holy chyrch maketh mencyon of þe concepc*y*on of hyr for þre specyall poyntes: for hor fad*yr* holynes, for hor modyr goodnes, and for hyr owne
9 a choson mekenes. Scho had a fadyr þat was callet || Iohachym, þat was of such holynes þat, when he was fyften ȝere old, he departyd his good yn þre partyes: on to wydows and to fadyrles chyldyrn; anoþyr to þo þ*a*t wern pore and nedfull, and seruet God nyght and day yn þe tempull; the thryd he kepyd to his howswold. And when he was xx^{ti} ȝere old, for þe gret godenesse þat he herd and knew by Saynt Anne, he weddyd hur, and werne yfere xx^{ti} ȝere. Þe wheche tyme, Anne neuer dysplesyd hym, by nyght nor be day, for þe gret godenes þat was wythyn hur. But þaȝ þay wer boþe good and holy, God gaue hom no fruyth of hor body; but wern barayne boþe. Therfor þay maden a vow to God, bothe, yf he wold ȝif hom a chyld, þay wold offyr hit vp ynto þe tempull þat schulld *ser*ue hit day and nyght. Then as Iohachym, on a day, wyth hys neghtboures ȝede to þe tempull, for-to bryng his offryng to þe byschop of þat contrey, þat heght Isakar, and he rebuket hym openly, and þ*us* to hym sayde: 'Iohachym,' q*uo*d he, 'hyt fallyth not to þe þat art barayne, for-to offyr yn company w*yth* þes þat God hath ȝeuen fruyte yn Israell.' Then was Iohachym sore aschamet of his rebuke, þat he went home wepyng, and pr*e*uely toke his schepherdus wyth his schepe, and ȝede forth yn ferre contrey among hylles, and

purposet hym forto haue lyuet þer all his lyfe-dayes, and neuer efte haue sene Anne, his wyfe. Then was Anne sory, and prayde to God and sayde þus: 'Lord,' scho sayde, 'þat me ys woo, for I
4 am barayne, and may haue no chyldren; and now more, for my husbond ys gon, and I not whethyr. Lord, haue mercy on me!' Then, as scho prayde this, an angyll com to hur, and comforted hur, and sayde: 'Anne, be of good chere, þou schalt haue a chyld
8 suche þat neuer noon had lyke, ny neuer schall be byfore nor aftyr.' Then was Anne aferde of þys angeles worde and of þe syght of hym, and lay all day yn hur prayers, as || scho had ben 9 b
ded. Then went þis same angell to Iohachym, and sayde to hym
12 þe same wordes, and bade hym take a lombe, and offyr hit to God yn sacryfyce. And soo he dyd. And when he had ydone, fro mydday to euensong tyme he lay apon þe erthe yn his prayers, þonkyng God wyth all hys hert and all hys myght. Then, on þe
16 morow, as þe angell bade, he ȝede homward on soft pace wyth hys schepe. And when he come negh home, þe angell come to Anne, and bade hyr goo to þe ȝeate þat was called þe gylden ȝeate, and abyde hor husbond þer. Þen was scho glad and fayne, and toke
20 hor maydens wyth hor, and ȝede thedyr, and met þer wyth Iohachym, hor husbond, and sayde: 'Now, Lord, I thonke þe heghly, for I was wedow, and now I am noon; I was barayne, and now I schall haue a chyld; I was yn mornyng and woo, and now
24 I schall be yn joy and lykyng, and conseyue our lady. And when scho was borne, scho called hor Mary as þe angell bade before. Then aftyr, when scho was wened, þay broght hur to þe tempull, and laften hyr among oþer maydens to serue God day
28 and nyght. Then was scho so meke yn all hor doyngys, þat all othyr vyrgenes called hor qwene of maydens, so þat scho was and ys ȝet þe mekest seynt yn Heuen, and most redy ys ay to helpe all þo þat callyth to hyr yn nede.

32 Narracio.

I rede ther was a lord þat hade a peny-reue, þe wheche hade gederet hys lordes rent, and ȝede to bere hyt to hym. Þen wer þer þefes set for hym yn a wod þat he most nede goo þrogh. But
36 when he come ynto þe wode, he beþoght hym þat he had not sayde oure lady[1] sawter þat he was wont to saye ych day. Þen anon

[1] lady *C. H. om G. not in d. D.*

he kneled adowne, and bygan forto say. Then anon com oure lady lyke a fayre mayden, and set a garlond on his hedde; and at yche 'Aue,' scho set a rose yn þe garlond þat schon as bryght as a sterre. So by þat he had jsayde, þe garlond was made; hyt ||
10 a was so bryght, þat all þe wode schon *þer*of. Thus when he had ydone, he kysset þe erþe, and went his way. Þen wer þes þefes redy, and broght hym to hor mayst*er* þat hade seyn all *þys* doyng. Þen sayde þe þef to hym: 'I wot *þou* art suche a lordys s*er*uant, and haues hys mone wyth þe. But tell me what woman was þat, that set þis garland apon þi hed?' 'For sothe, I segh no woman, nor haue no garlond þat I knew. But for I hade forȝeton forto say our lady sawter and was adred of you, I kneled adown and seyde hit, pr*ay*ng to hir to helpe me at my nede.' Then sayde þe þef: 'For hor loue, now go þi way, and pr*ay* hor for vs.' And soo he ȝede sonde and saf hys way by socour of our lady.

But now schull ȝe here how *þys* fest was fyrst fonden. Þer was yn Englond a kyng, was cleput Wyllia*m* þe Conquerour þat send þe abbot of Ramsey to þe kyng of Denmarke on message. But when he was yn þe see, þ*er* com a derkenesse to hym and such tempest wyth þat, þat he and all þat wern w*yth* hym, went to haue be yspyld anon ryght. Then yche man pr*ay*de bysyly on his ende to dyuerse sayntys of Heuen, to haue helpe and socour yn þat gret nede. Þen as *þys* abbot pr*ay*de deuoutly to God, þ*er* come a fayre man to hym and sayde þus: 'Woldyst þou halow þe concepc*yo*n of oure lady, þat ys þe secunde daye aftyr Saynt Nycholas-day, he woll socowr þe and þi men now yn *þys* nede.' 'Syr,' sayde he, 'wyth a hertly wyll, soo þat þou telle, what schall þat s*er*ues ben.' Þen sayde he: 'Þe same, worde for worde, þat ys yn hor natyuyte, saue turne þe natyvyte yn-to þe concepc*yo*n.' 'Ful gladly,' sayde he, 'schall *þys* be don.' And anon sesut þe tempest, and clere wedyr com aȝeyne. And he dyd his mesage, and spedde wele yn all his doyng. And when he had told þe kyng of *þys* vysion, þe kyng made pr*e*che hit ouer all þe reme. And soo hit was halowet for euermore yn
10 b holy chyrche; and so, out of þe reme, hyt || ys now cananyset yn þe courte of Rome, and halowet þroȝ all crystyndome.

Now pray we to oure lady w*yth* good entent of our lyuyng

to haue amendement, and pray for vs to hor sonne þat we may [be] wyth hym yn Heuen. Lady, we pray þat hit soo be. Amen, amen; pur charyte.

5.

De Festo Sancti Thome Apostoli et Eius Solempnitate Sermo Breuis.

Good men and woymen, such a day ȝe schull haue Seynt Thomas-day of Ynde, þat was Crystys holy apostull, and fast þe euen, and come to chyrche þat day to worschyppe God and his holy apostole Seynt Thomas, as all holy chyrche dothe, and specyalle for þe propurtes þat þis apostle had; þat ben to say: hegh preuyng of our fay, grette wondres yn his way, and gret myracles on his day. This holy apostoll preuet so oure fay, þat he lafte no scrypull yn no parte þeryn. For when all þe dyscypull beleuedon and tolden hym, þat Cryst was rysyn from dethe to lyue, and þay haden seen hym on lyue, and spoken wyth hym, Thomas vnswaret and sayde he wold neuer beleue þat, tyll he had put hys fyngyr yn þe wond þer þe nayles wern dryuen yn Crystes hondes, and put his hondes yn Crystys syde, yn þe wond of þe spere. Then viii dayes aftyr, when all þe dyscypules wern yfere, and Thomas wyth hom, þen come Ihesu bodely to hom, and seyde to hom: 'Pees be to you!' And þen he sayde to Thomas: 'Come and put þi fyngres yn þe holes of þe nayles þat persed my hondys, and put þy hondys ynto my syde, and be no lengyr out of beleue, but heraftyr stedfast yn þe byleue.' Then when Thomas had soo ydo, anon he criet for wondyr and for fere, and sayde: 'My Loide and my God!' Þat ys forto say: 'Now I beleue, Ihesu, þat þou art God and man.' Then sayde Cryst to hym: 'Thomas, for þou haues seen me, þou beleuest yn me.' This þe taryng of Thomas byleue broght vs yn full byleue, and to þe || beneson of 11 a Ihesu Cryst. Of thys sayth Saynt Gregory þus: 'Moch more Thomas of Inde helpys me to þe fayth þat wold not byleue, tyll he had hondelet and groped þe wondes of Cryst, þen Mary Mawdelen þat byleuet anon at þe forme tyme and furst.' Þus Thomas preuet our fay.

He made also wonders yn his way. For when þe kyng of

Inde had send a messager, þat heght Abbanes, ynto þe contre of Cesare, to seche hym a carpenter þat couþe make hym a palyce, then Crist speke wyth Abbanes, and sayde to Thomas of Inde: 'Goo wyth hym.' And when þay wer passed þe see, þay comen to a cyte of þe wheche þe kyngys doghtyr was þat day weded. Wherfor yche man was commawndet forto come yn to þe mete. Then, among oþer, Thomas and Abbanes comen yn to þe fest. But for Thomas had all his þoght yn God, and had no lust to ete, þe butler smot hym on þe cheke, and bade hym ete. Then sayd Thomas: 'I nyll not ryse of þys place, tyll þat same hond be gnawen wyth dogges, and be broght hedyr befor me.' Then anon þe butler ȝede aftyr watyr, and[1] a lyon slow hym, and dranke hys blod; and dogges etyn his body. Among þe wheche þer was won blacke dogge þat toke hys hond yn his mowth, and broght hyt ynto þe hall, yn syght of all men, and leyde hit downe befor Saynt Thomas. Then was þer a woman, a mynstrell, þat vndyrstode Thomas wordes. The whech anon fell downe to Thomas fete, and cryed þat all men herden: 'Oþer þou art God oþer Goddys dyscypull; for ryght as þou saydes, hit ys fallen!' Then was þe kyng and all men abasschet, and prayden Thomas þat he wold bless hys doghtyr and hor hosbond. Then Thomas prechedde hom boþe, so þat he made þe husbond byschop of þe cyte, and þe wyfe a nonne þat weren bothe martyres for Crystys sake.

Then went Thomas forth ynto Inde to þe kyng, and beheght
11 b þe ‖ kyng to make hym a pales, abull for a kyng. Wherfor þe kyng was glad, and made to delyuer hym a gret som of gold forto make þe pales wyth. And sco he went ynto anoþer feer contre, whyll Thomas schuld make þys place. But for Thomas þoght þat hit was bettyr forto make hym a palyse yn Heuen þen yn erth, þerfor he toke þys money and dalt hit among pore men and woymen, and ouer all þeras was nede. And soo aftyr went about, and preched Goddys worde to þe pepull, and turnet mony ynto þe faythe of Cryst. Then aftyr þe kyng come home, and had gret hope to haue his paleyse made redy, and herd how Thomas had don, he was wod wroth and wold do Thomas and

[1] and *d. D. om. G.*

Abbanes bothe to deth. But for his bro*per* was dede þat same tyme, þ*er*fore he made forto do hom boþe yn pryson, tyll þe tyme he had buryet his brothyr. Þen, as God wold, whan hys brother had layne longe ded, he ros from deth to lyue, and told þe kyng þat he had yseen þe palyce þat Thomas had made to hym: 'Wherfor I pray the, let me bye hit, and I wyll ȝef þe as moche as hit cost þe.' Then þe kyng bythoght hym, and by counsell he sayde: 'Naye!' and toke folo*w*t and mony þousand*ys* of pepull w*yth*. Þen seon þe byschopp*ys* of mawmetry þat all þe pepull laft hor lawe, and ȝeden to crysten fayth. Wherfor þay wer so wroth wyth Thomas, þat won of hom seyde he wold wreke his goddys; and wyth a sper ryuede Thomas þrogh þe body, and slogh hym. Then crysten men buryeden hym yn a tombe of crystall. Þer God worcheth mony wondyrfull myracles for hym; for the honde þat was yn Crystys syde, hit wold neuer ynto þe towmbe, but lythe euer wythout. Thus he dyd mony wondres yn hys daye.

He dyd also mony wonders on his day; [1]for alle þe contre cometh þedur[1] on hys day, and taketh howsell of hys hond yn þis wyse. The byschop || of þe see syngyth þe masse þat day. When **12 a** he beginyth þe masse, er he say þe 'Confyteor,' he taketh a branche of a vyne, and puttyth yn Thom*as* hond; and soo goth to masse. Þen [2]oute of this branche burgeneth[2] out grapes. And soo, by þat þat þe gospell be sayde, þe byschop taketh þis grapes, and wrengyth ynto þe chales, and syngyth w*yth* þat wyne, and howseleth all þe pepull aftyrward þ*er*wyth; and puttyth þe ost ynto Thom*as* honde, and so howseleth all þe pepull. But when any comyth þat ys vnworthy, anon þe hond closyth togedyr, and woll not open, tyll he be schrevyn clene; and þen hit openeth and howseleth hym. Also when men byn yn debate, þay ben ybroght byfor þe towmbe of Saynt Thomas, and sette on twyn, and þe cause of þe debates ys rehersed. Þen wyll þe hond turne to hym þat ys yn þe ryght; and so ben þay made at wone. Thus he p*reuet* our fay and dude wondres yn his way, and gret myracles on his day.

Wherfor pray we to hym to make vs studfast yn our fay And helpe vs yn oure long day,

[1] for . . . þedur *C. d. D.* all that comyth *G.*
[2] oute . . . burgeneth *d. D.* þe branche begennyth *G.*

And bryng vs þer as ys no nyght but eu*er* day:
That ys þe joy þat lestyth ay.

Amen.

Ion Grysostom seyth, þat Thomas come to þat contray wher þe kynges of Coleyne were, and folowed hom, and made hom crysten men. For, þogh þay haden worschypped Crist yn his burthe, þay herden no more of hym, tyll Thomas come to home, and taght hom þe faythe. Þe whyche now þay lyne at Colen.

6.

De Nativitate *Domini* Nostri Ihesu *Cristi* et Eius Solempnitate.

Godde men and woymen and crysten creatures, as ȝe here and sethe, þ*ys* day all holy chyrche syngythe, and redythe, and maketh melody yn mynde of þe swete byrþe of our Lord, Ih*es*u Cryst, veray God and man, þat was as þ*ys* day borne of hys modyr, Seynt Mary, yn gret help and socour to all monkynd, but specyaly
12 b for þre || causes: forto ȝyue pes to men of good wyll, forto lyghten hom þat loken ill[1], and forto draw men so wyth loue hym tylle.

Then, as to þe forme cause þat he was borne forto ȝeuen pes to men of good wyll, I may preue þus. For when he was borne angeles songen þ*us*: 'Gloria in excelsis Deo.' Þat ys to say: 'Ioye be to God þat ys hegh yn Heuen, and pes be yn erþe to men of good wyll.' At mydnygh[t] Crist was borne, for þen alle þyng be kynd taketh rest yn schewyng þ*at* he ys p*r*ynce of pes, and was comen to make pes bytwyx God and man, and bytwyx angeles and man, and bytwyx man and man.

He made pes bytwyx God and mon; wherfore forto be a trewe mediatur bytwyx hom, he toke kynde of boþe: and veray God and man. And soo, by hys medyac*y*on, he knet þe loue of God to man so sadly, þat þe fad*yr* of Heuen spared not his owne sonne, but send hym forto bye man wyth his blod, and bryng hym by wayes of mekenes aȝeyne to þe joye of paradyse þat man lost by couetyse and heghnes. Thus he made pes bytwyx God and man.

He made pes bytwyx angeles and man; for when angeles

[1] ill *d. D.* euell *G.*

seon[1] þat hor Lorde was wroth w*yth* man for vnbuxamnes —[2] fore vmbuxomnes is a thing that angeles haten[2]—wherfor þay kepton þe ȝeatys of paradyse, and letten no sowle come yn, tyll þay seen hor Lord borne yn mankynde. Þen anon, for loue of hor Lord, þay deden mon worschippe, and speken godely and louyngly to þore schephordes þat kepten hor schepe yn þe contre by, and bade hom goo ynto þe cyte of Bedelem; for þ*er* þay schuld fynd a chyld borne and layde yn a cracche, and do hym worschip. And soo þay dedyn, so þat euer sethen angeles haue ben frendys and seruandys to all good men and woymen, and all yn þe reuerens of þe yncarnacyon of oure Lord Ih*es*u Cryst. Thus he made pes bytwyx an||geles and man. 13 a

He made also pes bytwyx man and man. For aȝeyne tyme þat he wold be borne, he made such pes þrogh all þe world, þat þeras kyndomes and p*rou*ynces wern at werre, yche on wyth oþ*er*, in his burth-tyme was soo gret pes, þat on man þat heght Octauian, and was Emperour[3] of Rome, and had þe gouernance of all þe world, [4]and all þe world was suget to þe Emp*er*our of Rome, and duret soo þrytty wyntyr yn so moche þat þan was send out a mawndement þrogh all þe world[4], comawndyng þat euer-yche man schuld go to þe cyte þat he drogh lynage of, and ley[5] a peny apon his hed, and offeren hit vp knowlachyng þat he was suget to þe Emp*er*our of Rome. Then most Ioseph, our ladyes husbond, nedys go to þe cyte of Bedelem to offyr wyth oþ*er* men. But, for he had no money, he toke an ox wyth hym forto sell þ*er*, and make hym money of. But, for he durst not leeue our lady byhynd hym—for scho was negh tyme of burthe—he sette hyr on an asse, and toke hyr wyth hym. But when þay comen ynto þe cyte, hit was soo full of pepull, þat þay myght gete hom no herber; but turnet ynto a caue þat was bytwene two howsys, þeras men setten hor capuls when þay comen to þe marked, and fonden þer a crache wyth hay, and setten þe ox and þe asse þerto. Then, a lytyll byfor mydnyȝt, oure lady bade Ioseph gete hyr mydwyues, for scho schuld be delyuerd. But,

[1] seon *D.* synned *G.* *not in d.*
[2] fore . . . haten *d. D.* ys a synne hely þat angeles *G.*
[3] Emperour *d. D.* *om. G.*
[4] and all . . . þrogh all þe world *om. d. D.*
[5] ley *d. D.* leyde *G.*

whyle he was yn þe towne aftyr mydwyues, our lady was delyuerd, and lappyd hyr sonne yn cloþes, and layde hym yn the cracche befor þe ox and the asse. And þay anon knewen hor Lorde, and fellen downe on knees, and worschepe*n* hym, and ete no more of þe hay. That same tyme as men of þe contrey ȝeden
13 b at þe plogh, exen speken to the || plogh-men and sayden: 'Þese sedys schull encrese and men schull wax few.' Then, sone aftyr, com Ioseph wyth two mydwyues, ȝebel and Salome. But when ȝebell fonde well þat our lady was clene mayden, scho cryed anon and sayde: 'A mayden hath borne a chylde!' Then þat oþyr, Salome, would not leue þat, but busturly hondeled our lady; and þe*r*wyth anon hor hondes dryden vp. Then come þ*er* an[1] angell, and bade hyr towch þe chylde, and be hole. And ſoo scho dyd, and was hole. Then went Ioseph, and dyd hys offryng wyth oþyr men, and kept oure lady yn þe same caue whyll scho was yn chyld-bed. Þus, good men, ȝe mou vndyrstonde how God ȝeueth pes to hom þat ben men and wymen of good wyll, and callyth hom his chyldren. In verefiyng of thys thyng þe fyrst masse þat ys songon þis day sone aftyr mydnyght, begynnyth thus: '*Domin*us dixit ad me: fili*us* meus es tu!' 'God sayde to me: þou art my so*n*ne.' God calleþe hym his sonne þat loueth here pees and rest; and when he parteþe from þis world, he wyll bryng hym to þe blysse þat euer schall last. And þay þat wyll haue no pees here, þay schull go hethen ynto euerlastyng wo. Þus Cr*i*st ȝeuyth pes to men of good wyll, and blessyth hys pepull yn pees.

He leghteneth also þat loketh euell. Herby, good men, ȝe schull vndyrstond þat Cryst heled not þoo þat weren blynde yn body, but mony mo þat wern blynd yn sowle, and combyrd wyth derkenes of synful levyng[2]. For, as Seynt Austeyne saythe: 'When Cryst schuld be borne, þe world was so full of derknes of synful lyuyng, and no*m*ely of syn of lechery, and of syn aȝeyne kynde, þat had nye to haue laft to haue ben yborne of mankynd.' Wherfor þat nyght þat Cryst was borne, all þat doden synne aȝeyne kynd, deydyn sodenly þrogh all þe world, i*n* schowyng how horrybly þat synne ys before Goddys een. Then loket þay full euell and had gret nede
14 a to be j|||lyghnet þat haden ay her hert to synne. Wherfor Cryst

[1] an *d. D. om. G.* [2] levyng *d. D.* lyng *G.*

was borne at mydnyght, and turnet þe darkenes of nyght ynto day-lyght, schowyng þat þan was þe sonne of ryghtwysnes comen, forto lyghten all þat wern combret wythyn-forthe wyth darkenes of synne.

Also þat same tyme þat he was yborne, as mony doctors sayn, Crist apered yn a bryght sterre to þre kynges yn þe est, and bade hom goo ynto Bedeleem, and worschip þer a chyld þat schuld be kyng of Iewes þat was borne. And soo þay deden, suyng þe sterre, tyll þay comen þedyr. Thus he leghtenet hom þat byfore loked full euell. For before þay wer paynones, and leued on mawmetrye and fals goddys. But aftyr þay loueden Crist, and wern holy men; and now þay lyen at Coleyn. Þus þe byrth of Cryst made mony to see full well þat befor loked full euell. For he lokyth full euell þat algate haþe er to his good and to wordely worschippe. For þys maketh a man blynd, so þat he forȝeted his God, and hath no lyst forto desyre þe ryches of Heuen, ne forto see þe lyght þat þer ys but maketh hys good his god and hys mawmet. For þat a man loueth most yn þys world, þat ys callet his god and his mawmet. Then—for Cryst was borne forto destrye suche mawmetry—whan þat Herode pursewed hym, and wold haue slayne hym, his modyr bare hym ynto þe lond of Egypt. And when he come þedyr, anon all þe mawmetys þat weron yn þe lond, þay fellen downe to þe grownde, doyng to vndyrstond þat he was yn þe world þat schuld cast don yn monnys hert þe mawmetry of couetyse of good and of worldes worschyppe, and pompe, and pride þat men vseden þat tyme. Wherfor, þagh he hymselfe wer lord of all lordes, he was borne full porly, and of a pore mayden, and yn pore place, and yn a pore araye, ȝeuyng ensampull to all men forto set not by worldly ryches, noþer by pryde of þys world; for haue a man neuer so moche good ne so moch worschyp, || here he fyndythe hit, **14 b** and here he schall leue hit. Thus Cryst by myracles þat he scheweth yn hys burthe, lyghtenyth mony-on wythyn-forthe þat weren before fallen blynd.

Yn tokenyng of þis[1] þe secunde masse of this day ys sayde yn þe dawyng, when nyght and daye departyth. Þe wheche masse begennyth þus: 'Lux fulgebit hodie super nos.' 'Lyght schall

[1] þis *C. om. G. d. D.*

schyne þ*ys* day apon vs.' For þe Fadyr of Heuen sendyth grace of gostly lyght apon all hom þat leueth þat Cryst was borne þis day, veray God and man, of his modyr Mary, veray mod*yr* and mayden. And sette noght be vanyte of þis world, but set all his hope yn Cryst and yn his modyr Mary. Þus Crystys burth lyghtned mony þat befor loket[1] euell.

Also wyth loue he drogh men[2] hym tyll. ȝe seen wele, good men, by experyment al day, þat a fayre chyld drawet loue of þo þat sene hyt, and maketh hem to haue lykyng to speke and to play wyth hyt. Thus Crist was borne a chyld, þe fayrest þat euer was borne of a woman, forto draw loue to hym of mankynd. For whyll a chyld ys ȝeong and wythout synne, hit ys more amyable þen hit ys aftyr, when he comyth to man-state. This not only for his bewte, but also for hys bonte yche man haþe mater forto drawe to hym, and do hym worschyppe as dude Octouiam, þe Emp*er*our.

Þe whech Emp*er*our plesed so þe empyre of Rome, þat all men wolden haue worschypped hym as hor God. But þen þe Emp*er*our was so wyse, and knew well þat he was but a man as o*þer* werne, and durst not take þat name apon hym; but send aftyr Sybyll, þe sage, and asked hyr whe*þ*ur[3] ther shuld be after him eny[3] iborne, þat schuld be grattyr þen he. Then Sybyll loket yn þe sonne, and sygh at mydday a cercule of gold aboute þe sonne, and
15 a yn þe myddyll || of þe cerkyll a wondyr fayre mayden, and a chyld yn h*yr* barme. And when Syble had schewet þ*ys* to þe Emp*er*our, scho sayde to hym: 'This chyld schall be grettyr þen þ*ou*; wherfor do hym worschyp and reu*er*ence.' Þen þe Emp*er*our toke sens, and dyd hym sacryfyce; and charget all men þat þay schulden do also, and call þat chyld God, and not hym. By þ*ys* ensampull ych crysten mon and woman schuld lerne to do reuerence, and seruyce, and honor þ*ys* day to þ*ys* child.

Wherfor þe þrydde masse of þ*ys* day ys sayde at mydday, yn schewyng þat yche man and woman ys holden to come and offer of þis child and of hys modyr; and soo schowe hym s*er*uant[4] and soget to hym, and knewlech þ*ys* schyld for hys God and for his Lorde. And, for euery man schuld do þus for loue and not for awe, þe masse bygynneth þus: 'Puer natus est nobis.' 'A chyld ys borne

[1] MS. loknet. [2] men *Harl.* 2403. *om G. not in d. D.* [3] ther . . , eny *d. D.* þe schyld schuld be aftyr hym *G.* [4] seruant *d. D.* serues *G.*

to vs.' A chyld, he sayth, and not a man, soo þat all men and woymen for loue schuld haue boldnesse forto com to hym to seche grace. [1] And for he ys full of grace and redy forto do mercy to hem þat askyth hit mekely wyth dew reuerence[1]; and he ys ay redy to ȝeue *grace* and *mercy*. Yn tokenyng of *þys* þyng, þat same day Cryst was borne yn Bedeleem, a well yn Rome of watyr turned ynto oyle and ran soo all þat day, schewyng þat þe well of *grace* and of *mercy* was borne þat day þat schuld ȝeue *grace* and *mercy* to all þat wold come to hym *þer*for.

Narracio.

I rede of a woman þat was defowled w*yth* þe synne of lechere, and almost fell yn dyspayre. For when[2] scho þoght on Crystys dome, scho knewe hur gylty; when scho þoght on þe paynes of hell, scho knew well þat þylke paynes wer ordeynet for suche as scho was; when scho þoght on paradyse, scho wyst well scho myȝt not[3] come þer, for scho was vnworthy; when scho þoght on þe passyon of Cryst, scho wyst well þat scho || was vnkynde to 15 b hym þat suffred so moche for hur. At þe last, scho beþoght hur how þat chyldern don no vengeans, but lyghtly ben saȝt, þogh þay ben wrothe. Wherfor scho cryet to Cryst *pray*ng hym for his chyldhede þat he wold haue *mer*cy on hor, and forȝeuen hor hyr synne and hyr trespas. Then scho herd a voyce on hegh þat[4] sayde: 'Þy trespas ys forȝeuen þe.'

And soo hertly *pray* we to hym þat he forȝeue vs our synnes, and ȝeue vs þe blysse þat he boȝt vs to. To þe wheche blys God bryng vs all to. Amen.

7.

De Festo *Sancti* Stephani et Eius Solempnitate.

Blessyd pepyll of Goddys mowth, þat byn comen *þys* day to holy chyrche yn worschyp of God and *þys* holy martyr, Seynt Steven, þat ys callet Goddys fyrst martyr, for þe enchesen þat he was þe fyrst martyr þat suffeid deth for Crystys loue, aftyr þat he was ascendet ynto Heuen. Then, forto ster you to deuocyon þe more to þis holy martyr, ȝe schull now here what he sufferd

[1] and . . . reuerence. *Probably a superfluous repetition of the preceding line G. C. om. d. D. Harl.* 2403. [2] when *d. D. om. G.*
[3] not *D.* no *G. not in d.* [4] þat *d. D.* and *G.*

for Crystys loue. As þe boke of þe dedys of þe apostoles tellyth, whan Cryst was styet vp *in*to Heuen, þe apostoles tentedon all to p*re*chyng of Godd*ys* wordes and to holy p*ra*yeours, and myght not serue all þat turneden to þe fayth, þay chosen syx holy men and goode out of syxty and ten þat wern Crystys dyscyples forto helpen hom yn Goddys s*er*uyce. Of þe wheche Seynt Steven was þe fyrst and þe wysyst, and was full of grace and myght of þe Holy Gost, þat he dyd mony wondres and myracles yn þe pepyll. But, þagh a man be neu*er* soo holy a lyu*er*, ȝet he schall haue enmyes.

Wherfor þe Iewes of dyuerse contre þat haden envy to Seynt Steuen, rysen, aȝeynes hym, and dysputed wyth hym aȝeynes Crystys faythe, hauyng full purpos, yf þay myghten, to
16 a ouercome hym by dysputson, and by || fals wytnes, to do hym to deth. But when Seynt Steven knew hor males, he þoght forto sese hom wyth won of þes þre wayes: by schamyng yn dysputeson, oþir by drede of reuelac*y*on, othyr by loue and holy oryson. But furst he assayeth by schamyng and dysputeson. For þay began to dyspute wyth hym; but he was so full of þe Holy Gost, þat þay haden no wytte ne no powste forto ȝeynestonde hym. But openly he ou*er*come yn all hor maters, and p*re*ued hor wyttys fals, and sayde, he was redy forto take dethe yn verefyyng of all þat he had sayde. And preued wele þat hit was a gret schame to all hom þat werne gret clerkes, and knew þe lawe and þe profesyes þat schulden come and wer fulfylled yn Ih*es*u Cryst þat he prechet; and ȝet wold not leue i*n* hym. But algate aȝeynstode þe Holy Gost þat spake yn hor hertes, and schewet hom yn co*n*cyens þat þay dedden amys. And, þeras þay seen þe comyn pepull turne to þe faythe for wondyrs and myracles þat God schowet ynto hor syght, þay algate aȝeynestoden styfly, and setten Goddys werkes at noght, only by males of envy*us* hertys and by no man*er*s of resyn of scriptures. Þen wer þay more anangrede[1] aȝeynes hym, and freton hor hertys wythyn, and gryspude wyth hor teeth aȝeynes hym. And, for þay myght not ou*er*come hym w*yth* dyspytson, þay þoghten forto take hym wyth som wordes of sclawndyr yn God, wherby þay myghten lawfully haue mater and cause to do hym to dethe. Then knew Saynt

[1] angrede *D. not in d.*

Steuen hor malyce, and lyft vp his een ynto Heuen and segh Ihesu, Goddys Sonne, stondyng at his Fadyr ryght hond. And þen sayde Seynt Steuen: 'Loo, I see Ihesus stondyng at hys Fadyr ryght hond, redy forto helpe me.' And þerwyth || anon his face schone lyght[1], as þagh he had ben an angell of Heuen. But when þay herdyn hym speke soo, þay weren fayne and stoppet hor eres[2], als þoght þay haden herde hym speke fals sclawndyr yn God, and had ben to horryble for any mon to haue herd hym[3] lye so. Then anon þay drowen hym out of þe cyte, forto stenen hym to dethe, as for a sclawndyr of God, and chosen two men þat cowth best hurle stones at hym, and despoyled[4] hym of his cloþes, and layden hom at þe fete a ȝong man þat was callet Sawle, þat was aftyrward called Paule; for he was of þe chef of hom þat dyden Saynt Steuen to deth. But when Saynt Steven segh þat he myght not sesen hom byfor by reuelacyon, þen he turnet to devot oryson; and when[5] þay hurled at hym stones, and smytten out his braynes, he cryed to God and sayde: 'Lord God, take my sowle.' And, for he wold pray more devotly for his enmyes þen for hymselfe, he knelet don to þe erthe and sayde: 'Lord Ihesu, reet not to hom þis synne, but forȝeue hom þis gylt.' And when he had sayde soo, anon he sleput yn God. **16 b**

Þen taketh hede, good crysten men, whyche a brennyng loue þys mon had yn hys hert, þat prayde more devotly for his bodely enmyes þan he dyd for hymselfe. In þis he ȝaf an hegh ensampull to all crysten men forto haue charyte yche on to oþir, and forto pray hertfully for herre enmys, and for yche mon þat pursewyth hom, or doth hom any doses. For he þat praythe deuotly for his enmy, he ys yn þat a martyr; for martyrdom fallyth by þre wayes: þat ys, by passyon and wyll þerto, by wyll wythout passyon, by passyon wythout wyll. In schewyng of þes þre martyrdomes, þes þre festys þat seuþe || þe byrth of Crist, ben set togedyr, in tokenyng þat whosoo sufferth any of þes, he schall be sett next Cryst yn Heuen. Seynt Steuen, he ys set next, for he had passyon and wyll þerto. Seynt Ion had wyll, but he was not slayne. The Innocentys, thay suffreden **17 a**

[1] lyght *D.* lyghth *G.* *not in d.*
[2] eres *d. D.* ees *G.*
[3] hym *C. H.* hom *G. om. d. D.*
[4] despoyled *d. D.* dysplude *G.*
[5] when *d. D.* *om. G.*

deth, but þay had no wyll þerto, but not aȝeynes wyll. Þus may a man be a martyr, þagh he sched no blod, þat ys when he suffereth wrong, and ys pursued of euell men, and þonketh God þerfor, and taketh hit wyth good wyll, and prayth for his enmyes to God yn full scharyte. For martyrdome wythout charyte, as Seynt Poule saythe, profutyþe noght. Wherfor taketh good hede, and ȝe schull fynde þat þes þre wern full of charyte. Seynt Steven when he schuld dye, he knelet adown forto pray for his enmyes. Seynt Ion when he went to hys deth, he sayde to hom þat ladden[1] hym: 'My chyldyren, loueth togedyr, and þat ys ynogh.' The Innocentes, for þay wern so ȝong, þat þay cowthe not speke, þay schewet hor loue by open sygne. For þay dydden lagh on hom þat slowen hem, and playde wyth hor hondes when þay seen hor bryght swerdes schyne. Then, for enchesen þat Saynt Steuen was so gloryous martyr, God schewet mony myracles for hym of þe wheche þis ys on.

Narracio.

Ther was an honest woman, and had seuen sonnes and þre doghtyrs. But yn a myshappe, apon a day, all þay wraþeden hor modyr, so þat scho yn a gret maleyse cursed hom all. And anon þerwyth fell vengeans apon hom, so þat þe membrys of hom qwoken, þat all þat seen hom, had compassyon of hom, and reweden hom gretly. And for þay myght not do no good, þay
17 b ȝeden as maset bestes þurgh || all þe contre. Then hapenet hit so þat a brothur of hem þat het Pole, and a sustyr þat het Pallyda, comen ynto a chyrche of Saint Steuen. And when þys man herd how deuotly Seynt Steuen prayde for hem þat sloghen hym, he had full tryst þat he wold pray for hym, and he wold be hys seruant alway aftyr. And so, yn þys full hope, he ȝede ynto chansele, and wyth all hys hert prayde Seynt Steven of helpe. And anon yn seght of all men he was all hole. Þen when his syster segh hyr broþer hole, prayde þe same wyse þen to Seynt Steuen. And þen, as scho prayde, scho fell on slepe; and when scho woke, scho was hole, and wyth all hyr hert thonket God and Seynt Steuen.

Anoþer myracull Seynt Austeyn telleth þus: A senatour of

[1] ladden *d. D.* layden *G.*

Rome wyth his wyfe went to Ierusalem, and ther byld a fayre chapell yn worschyp of Seynt Steuen. And when he was ded, he ordeynet hymselfe to be buryed þeryn by Seynt Steuen. But, longe aftyr hys deth, his wyfe wold goo aȝeyne to hyr contrey, scho wold haue þe bonys of hyr maystyr wyth hyr. And soo wyth praye[r]s and yftes, þe byschop broght hur þe bones of Steuen and of hyr husbond, and sayde to hyr: 'I know not, whe*þer* ben þe bonys of þy maystyr.' Þen sayde scho: 'Syr, I know well, þes ben my maysters bones,' and toke Seynt Steuen's bonys ynstude of hyr maystyrs, vnwyttyng. Þen, when scho come on þe see, angeles songen yn þe ayre, and as swete sauour[1] come out of þe bones þat passed any spyces. And þerwyth fendys cryedyn: 'Wo ys vs, wo ys vs; for Steuen goth, and byttyrly brennyth vs, and betyth vs.' And þ*er*wyth reryth a tempest þat þe schepmen wenden to haue byn d[r]ownet, and cryed to Seynt Steuen. And he anon || aperet to hom and seyde: 'Be not adred,' and anon þe tempest sesud. 18 a Then herden þay fendes cryyng: 'Þou wykked[2] prince, our mayster brenne þe scheppe, for Steven, þat ys our adu*er*sary, ys þeryn!' Then þe p*r*ynce of fendys sende fyue fendes forto brenne þe schyppe; but þen was þe angell of God redy, and drownet hom ynto þe grownde of þe see. And when þay come w*yth* þe schyppe to londe, fendes cryedyn: 'Goddys s*er*uand comyth þat was stenet to deth wyth wyket Iewys!' Then, yn þe worschyppe of Seynt Steven, men maden a chyrche, and put hys bonys þ*er*yn, wher God wroght mony myracles for hym.

Now pray we to þ*y*s blesset martyr of Crist þat he woll pray for vs, þat we may come to þe blysse þat euer schall last. To þe whech blys God bryng you and me to. Amen.

8.

De Festo *Sancti* Iohan*nis*, Apo*stoli* et Eu*angeliste*, *Ser*mo Breuis.

Goddys blessyd pepull, ȝe ben comen þ*y*s day to holy chyrch to worschyp God and our lady and Seynt Ion, þe Euangelyst, þat ys Goddys owne derlyng. Wherfor all holy chyrche þ*y*s day

[1] sauour *D.* sauorn *G.* *not in d.* [2] prince *D.* woman *G.* *not in d.*

maketh mencyon of þe specyall grace þat Cryst ȝaf hym befor all oþer dyscyples. He ȝaf hym grace of vyrgynyte, and grace of kepyng of his modyr fre, and grace of schowyng of hys pryuyte.

He ȝaf hym grace of vyrgynyte, þat ys, of maydenhode. For as þe story tellyth, and summe han an opyneon, when he schuld haue wedded Mary Mawdelen, Cryst called hym and bede hym sewe hym. And he anon laft all þis worldes vanyte, and sewed Crist forth, and kept hym clene mayden tyll his endyng-day. In preuyng of þis, as we reden, when Domician, þe Emperour of Rome, herd þat Ion prechet yn a contrey þat ys called Asy, and byld mony chyrches, he was wroth þerwyth, and send aftyr Ion,
18 b and made put hym yn a brasyn tonne full of || oyle, and so settyth hym þeryn. But when he had long sothen þeryn, and all men went he had ben sothyn to pesys, þen þe Emperour bade apon þe tonne. And when þe tonne was openet, Ion come out of þe oyle and of þe brennyng of þe fure, as hole and as sond yn ych parte of his body, as he was clene of part of womonnys body, boþe of þoght and of dede. And oþer assay he had full hard. When he see a tempull of Iewes full of mawmetry, he prayde to God forto dystrye hit. And þerwyth anon hit fell downe ynto powdyr; wherfor Arystodemus, a byschop of þe tempull, pursewed Ion to þe deþe. Þen sayde Ion to hym: 'What woll þou, þat I do forto make þe byleue on Ihesu Crist, my Lord?' Þen sayde he: 'I wyll make venym, and do men forto dryngke hit befor þe. And when þou sest hom ded, drynke þou þat wythout harm; and þen I schall leue on þy God.' Then sayd Ion: 'Goo, and do as þou sayst.' Þen ordeynet þis byschop poysen, and geten two men þat wern dampned to þe deth, and made hom drynke of þat poysen befor Ion. And when þay haden drongken, þay werne ded anon ryght. Then Ion toke þat poysen, and blessed hyt; and so drangke hit of, and was neuer þe wors, and semede lyflaker aftyr, þen he was before. For as clene as he was wythout venym of lechery, so clene he was of þat poysen, aftyr he had drongken hit. But ȝet þys byschop seyde, he myght not leue, tyll he segh þe men reyset aȝeyne to lyue pat wern sleyne by dryngkyng of þat venym. Then Ion cast of[1] hys cote, and sayde: 'Haue þis, and lay hit apon þe ded bodyes, and say þus: Ion, Crystys apostole,

[1] of *d. D.* oft *G.*

send me to you, and bede you ryse vp yn Crystys name.' And when he had don so, þay rysyn aȝeyne to lyue. Then this byschop w*yth* mony o*þer* leued yn Cryst, and weron || folowet of 19 a
4 Ion; and he was aftyr a full holy man. Thus he þat hath grace to kepe hym clene yn body and sowle, þagh þe fende held ynto hym venym of lechery or of othyr synne, hyt schall do hym no harme; but yn þe aȝeynestondyng of his lust, he ys a martyr befor God, and
8 he schall be taken as for worthy to be keper of Crystys modyr.

Then þus, for þe clennes þat Cryst sygh yn Ion befor all o*þer*, when he schuld dye, he charget Ion w*yth* þe kepyng of hys modyr; and he, as a goode sonne, schuld take hyr ynto hys
12 kepyng. So þat when Cryst was ded and ley in his tombe, Ion wyth o*þer* help bare hyr ynto his hous, and kept hir *þer*, tyll Cryst was rysen aȝeyne to lyue. And eft when Cryst stegh ynto Heuen, he kept hyr yn þe same chambyr, as long as sho lyued aftyr here
16 yn erthe. Thus had he grace of kepyng of Cryst*ys* modyr fre.

And he had also grace yn schowyng of Goddys pryuetye. Thus was furst when Cryst sate at hys soper on Scher Þursday, for gret loue þ*at* he had to Cryst, he lenet his hed to Crystys
20 brest. And þen ryght as a man leneth to a well and dryngketh his body full of watyr, ryght soo Ion drangke of þe well of wysdom þat ys yn Crystys brest, and fulled hys sowle so full of gostly wysdome, so þat aftyr he passed all othyr yn wysdome.
24 Thus Crist schowed hym of h*ys* p*ri*uete before all othyr.

Also for he wold not stynte to p*re*che Goddys worde, the Emp*er*our exilet hym alonly ynto þe yle of Pathmos. But when he was þer h*ys* one, God schewet hym þe apocalyppys of þ*ys*
28 world þat were forto come, and most of Antecryst, and of þe worldes endyng, and of þe day of dome. And as he segh hit, he wrot hit yn gret *con*fyrmac*yon* of holy chyrche. But aftyr when þe Emp*er*our was ded, Ion was callet a||ȝeyne to þe cyte of 19 b
32 Ephesim, þ*er* he was byschop.

And when he come þedyr, a wydow þat het Drusyan, lay ded on bere. Þen for Ion segh mony wepe for hyr, Ion sayde to hyr: 'Drusyan, ryse vp, and go, and make me some mete.' And scho
36 anon ros vp, as þogh scho had rysen fro*m* slepe.

Ano*þer* day, two ȝong men and rych, by þe prechyng of Saynt Ion, þay solden all hor godes, and sewoden hym. Þen, on a day,

as þay comen ynto a cyte of Pergame, when þay segh þos þat wer hor *ser*uandys byfor, gon yn ryche araye, and þay homselfe yn pore wede, by temptac*y*on of þe fende, þay forthoght hor purpos, and wer sory þat þay haden so laft hor goodys. Then anon, by reuelac*y*on of þe p*ri*uetye of God, Ion knew hor þoght and sayde to hom: 'I see how þe deuell tempteth you, and makyth you forthynke your purpos þat ȝe ben yn. Wherfor goo ȝe to þe wode, and bryngyth ayþ*er* of you hys burden of ȝard*ys*; and aftyr goþe to þe see, and bryngyth ayþer of you hys borden of stones.' And so þay deden. Then, at þe p*ra*yer of Seynt Ion, þe ȝardys turnet ynto gold, and þe stons ynto jewels. And þen Ion sayd to hom: 'Now takes þ*ys* gold and þese precyous stones; and ȝe be as rych as ȝe wer befor; and knoweth well þat ȝe haue lost þe kyndom of Heuen.' Then happened hit þat men broghten a ded body to burye hit. When þe modyr of þe corse segh Ion, scho fell on knees to hym, prayng hym þat he wold rere hyr sonne to lyue, as he reryd Drusyan, þe wedow. Þen Ion p*ra*yde to God; and ano*n* he þat was ded, roos vp. Þen Ion sayde to hym: 'I bydde þe, tell þes men whad þou hast yseyne, and whad joy þes men han lost.' Then he, yn heryng of all men, told of þe joye of paradyse and of the paynes of hell, how strong and how horrybly
20 a þay wern; || and how he segh gloryous places ordeynet for þos men; and now how sore hor angeles wepton for loue of hom; and moch joye fendes maden, for þay wer turnet from hor p*er*fyt louyng. Þen anon þese weren sory yn hor hertys, and repenteden hom for hor doyng, and wepyng cryed to Ion þat he schuld p*ra*y to God for hom, and ȝeue hom penaunce. And when þay haden don hor penaunce, anon þe gold turned aȝeyne ynto ȝeardes, and þe jewelles ynto stones; and þay wer holy men aftyr.

Anoþ*er* reuelac*y*on Ion had by schowyng of Goddys p*ri*uete; for on a day he segh a child þat was lyke forto haue ben a good man. Wherfor Ion broght hym to a byschop, and bade hym kepe hym and teche hym. Þen þis chyld waxed a man, and ȝaf hym to foly, and so fell to a company of þefes, and was sone aftyr a mayst*y*r of hom. Þ*en*, by reuelac*y*on of God, Ion knew þat anon; and he ȝede to þe byschop, and blamed hym sore for myskepy*ng* of hys chyld, and bade tell hym wher he was. Then þe byschop, wyth moche fere, sayde he was a leder of þeues yn

suche a place. Þen Ion, for he was old, and myght not well goo, toke a hors, and rode þedyr. And when þys þef segh Ion, he was aschamed þat he flogh. Then Ion rode aftyr, and sayde: 'My swete sonne, my dere sonne, abyde and speke wyth me, þy old fadyr.' So, at þe last, þys mon abode. Þen Ion preched hym, so þat he laft all hys foly, and was aftyr so holy a mon, þat he was a byschoppe a*ftyr*. Þus Ion had reuelac*yon* of Goddys pr*yuete*. Anoþ*er* reuelach*yon* he had when he was L^ti^ wynt*yr* old and VII. Þen come Ih*esu* to hym wyth his dyscyples and þus to hym sayde: 'My derlyng, come now to me; for now hit ys tyme to ete wyth me and thy || brethern yn my fest.' Þen anon he 20 b arose, and wold have gon. Then sayde Cryst to hym: 'Apon Sonday þow schalt come to me.' Þen, by Sonday, he was so febull, þ*at* he made lede hym to þe chyrche, and eu*er*, as he myght, speke to hom þat ladden hym: 'Chyldren, loueþ yche on othyr.' Þen sayde on to hym: 'Fadyr, why say ȝe þus soo oft?' Þen sayde he: 'For, yf ȝe louen togedyr, hit ys jnogh to saluac*yon*.' Then made he to make hym a graue before þe auter. And when hyt was made, he lay downe yn hit; and ther come such a lyght apon hym, a gret whyll, þat no man myght see hym. And when þis lyght was gon, þe put was full of m*a*nna, and wallut vp so doth sonde yn well wyth watyr.

In þe lyfe of Saynt Edward þe Confessour þat lythe at Westmynster, ys wrytten þat Saynt Ion aperyth to Seynt Edward on a day, as he ȝode on p*r*ocessyon, and prayd hym forto ȝeue hym su*m*me good for Seynt Ionys loue, th' Evangelyst; for he louet hym moche. But for þe kyng hadde noght elles redy forto ȝeue hym, he toke þe ryng of hys fyngyr, and ȝaf hym; and soo Ion had þe ryng VII ȝere. And at þe VII ȝer*ys* ende, Ion aperet to a knyght of þe kyngys byȝonde þe see, and bade hym bere þat ryng to þe kyng, and bade hym beþenke hym well for whos sake he ȝaf hyt away, and say þat he greteth hym wele, and bade hym make hym redy, for he schall dey sone. And so he dyd, and ȝede to þe blysse of Heuen. To þe whech blysse God bryng you and me to, yf hit be his wyll. Amen.

9.

De Innocentib*us* et Eor*um* Festiuitate.

Goddys owne blessed chyldern, þ*at* byn come*n* þis day to holy chyrch yn þe worschyp of God and þe chyldern þat weren yslayne
21 a for Goddys sake. As holy || chyrche þis day maketh mynde, and 4
reduþe and syngythe of hom, þes chyldren ben called yn holy chyrche Innocentys, þat ys yn Englysche: wytheouten nye. For þay wer not nyes to God by p*ri*de, for God ys euer anyed wyth pryde, men and woyme*n*, and a3aynestondyth hom, nor to 8
hor neghtbur by [1] no wrong doyng, ny to homselfe by no concent of synne. I may well say, þay lyueden here clanly w*yth*out schame, þay dyedyn wythout [2] blame, and wern folowed yn her same. This
Innocentes þat holy chyrche syngeth [3] of, lyueden her wythout 12
schame; for þay wer all within [4] two 3er of age. Wherfor þay wer not aschamet of hor owne schappe; for when a chyld ys wythyn state of innocentes, he ys not aschamet of hys schappe, for he ys not defowled wyth fulth of synne, but of þe synne þat 16
he [5] hathe, he draweth of þe synne of Adam and of Eue [5]. For so ferden þey [6] yn þe same wyse. For whyle þay wer yn paradyse yn þe state of jnnocentes, þay wer naket; but þay wer not aschamet of hor schappe, for þay wer wythout synne. But as 20
sone as þay haden synned, þay seen hor schappe, and wern aschamet þerof, and hydden hit wyth leues of fygge-tre. Thus, when synne bygynnyth to take rote yn a chyld, þen jnnocentes gothe away; for þen he begynnyth to know þe good from þe 24
euell. Þen he synneth, and þen he greueth hys God. But þes chyldyr lyued not soo long forto knew þe good from þe euell, but wern jslayne wythyn degre of jnnocentes. Wherfor þay lyuedon here wythout schame. 28

Þay dyeden alsoo wythout blame; for Herode, kyng of Iewes,
21 b made to sle hom || wythout gult. For when þe kyngys comen to Herod, and askyt hym wher þe kyng of Iewes was borne, and
bede tell hom, for þay wern comen to worschyppe hym ferr out 32
of þe est. Þen was Herod all astonyed of hor wordes, and asked his clerkes wher he schuld be borne. Þen sayde þay yn þe cyte

[1] by *C. om. G. not in d. D.* [2] wythout *D.* wyth *G. not in d.* [3] syngeth *D. H.* syngeht *C.* syngen *G. om. d.* [4] within *d. D.* wyth *G.* [5] hathe, ... Eue.] hath of þe draught of þe kynde of Adam and Eue. *d. D.* [6] þey *d. D.* scho *G.*

of Bedeleem. Þen sayde Herod to þe kynges, byddyng hom goo þedyr, and do hym worschip; and come aȝeyne to hym, and telle hym all hor doyng, þat he myght come and worschip hym also. But when þes kynges haden don hor offryng to Cryst, þay ȝedyn hom by anothyr way. Then was Horod wondyr wrothe, and schaped anon to haue slayn Cryst. But when he had made hym redy þerfor, þat same tyme, þe Emperour of Rome sende to hym by lettyr forto come to hym yn all þe hast þat he myght; for two of his owne sonnes hadden apechet hym of traytery to þe Emperour. Soo at þat tyme he laft þe sleyng of Cryst, and ȝede to Rome, and had þe bettyr of hys sonnes, and come hom *wyth* mor worschip þen he had byfor-hond[1]. Wherfor he þoght þe more forto sle Cryst, lest he had, when he come to *monnys* state, put hym out of hys kyndome. Then send he anon men, and bade sle all þe chyldyr þat weren yn Bedeleem and yn þe contrey abowte, þat wer too ȝer old and wythynn, þagh hyt were a chyld þat was borne þat same day. And soo þay dedyn. He was aferd, lest Crist þat made þe sterre brynge þe kynges so ferre, couþe haue turnet hym ynto dyuerse ages, and made hymselfe old*yr* or ȝong*yr*, at his one lyst. And for he was a ȝere goyng and comyng to Rome, þerfor he made to sle all þe chyldre þat wern[2] two ȝer olde or within[2] two. And for wrach schuld falle on hymselfe yn party, þerfor a chyld of his owne þat was don to norysche yn þe contrey was slayn among oþer. But þen come þer an angyll to Ioseph, || and bade hym take þe chyld and his modyr, **22 a** and fle ynto þe lond of Egypt, and be þer tyll he wernet hym. And so þay dyden. Þus þes Innocentes wern slayn w*yth*out blame.

Thay wer also folowed yn hor same, þat ys to say, yn hor owne blod. Þay wer not folowet yn no font, but yn schedyn[g] of hor blod. Wherfor ȝe schull vndrystond þat foloȝt comeþ þre man*er* of wyse: yn watyr, as we ben crystened yn þe fonte at þe chyrch; in chedyng blod, as þe childyr and mony þowsandys of oþer martyrs þat schedden hor blod for Crystys loue; the þryd fologht ys in fayth, yn þe wheche all þe patryarches, and *pro*phetys, and all othyr holy fadyrs þat wern befor Crystys yncarnacyon þat leuedyn yn Cristes comyng; þay wern folowed yn fologht of faythe. Thus ȝe mou see how moch cruelte þis man

[1] byfor-hond] before *d. D.* [2] two . . . within *d. D.* yn two ȝer old oþer *G.*

had yn hert, þat slogh so mony chylderne for envy þat he had to Cryst þat noght gult to hym nor non oþer. Þen, for he made mony a modyr chyldles, and forto wepe for hor deth, God wroght so for hom þat he made to sle his owne schylldren. And aftyr, as he pared an appull, wyth þe same knyfe he slogh hymselfe. Thus he þat was lusty for to schedde gyltles blod, at þe last he schedde hys[1] owne hert-blod. For he that[2] ys wythout mercy, vengeans schall fall apon hym. And he þat loueth to do mercy, God wyll ȝeue hym mercy.

And þis I aferme by ensampull þat I fynde yn þe lyfe of Seynt Syluestyr. Ther I fynde þat Constantyn, þe Emperour, was mesele and, by consele of hys leches, he made forto get þre þowsand chyldren yfere, forto haue slayn hom; and all hor blod schuld haue be done yn a vessell, and þe Emperour be bathyd þeryn, whyll hit had ben hote. Then when þese chyldren wern gedert yn a place, þis Emperour com rydyng in a chare þedyr. But
22 b when he come negh, þe modyrs || of þe chyldren comen aȝeynys hym, cryyng, and wepyng, and makyng a dulfull noyse. Þen asket þe Emperour, what woymen þay wern. Þen sayden oþer, þay wern þe modyrs of þe chyldren þat schuld be ded, and made þat noyse for sorow of hor chyldren. Then sayde þe Emperour, hyt wer a cruell dede of vs forto make so fele bodiys to be slayn, forto hel my body þat am but on man; and mony of hom may be full[3] worthy men here aftyr. Þen stode þe Emperour yn full gret stude. 'Nay!' quod he, 'I woll not so, let hom goo hom aȝayne hole and sonde, and I wyll take þe penance þat ys ordeynet for me!' And made ȝef þe modyrs gret ȝiftes, and so bade hom goo hom wyth myrth and laghyng þat comen þedyr wyth sorow and wepyng. Then þe nyght aftyr as þe Emperour slepyd yn his bed, Petyr and Poule comen to hym and sayden, for þe gret compassyon þat he had of þe chyldren and hor modyrs, God send hym word þat he wold haue compassyon of hym, and bade hym send aftyr Seynt Syluestyr, and folow hym; and þen he schuld be hole. And soo he dyd. So when þat he was folowed þer anon yn þe watyr, þe lepull felle away from hym, and he was as clene of skynne and hyde as any chyld þat he delyuerd before.

Thus ȝe mow se, good men, how he þat woll do mercy, schall

[1] hys *d. D.* hy *G* [2] that *inserted above the line.* [3] full *d. D.* felle *G.*

haue mercy; and he þat wyll do vengeans, vengeans schall fall on hym. So for Herod dyd vengeans, vengeans fell on hym; and for þys oþer man dyd mercy, he had mercy and grace, boþe her and yn Heuen. To þe whech mercy God bryng you and me, þat for vs dyed on þe rode-tre. Amen.

10.

De Festo Sancti Thome, Martiris et Eius Solempnitate.

Good men and woymen, þat ben ytaght by Goddys lawes forto come þys day to holy chyrch, forto worschip God and þys holy martyr Seynt Thomas þat was slayn for þe lawes of holy chyrch and for þe ryght of þe rem. || This holy Seynt Thomas was born yn **23 a** þe cyte of London, and had a fadyr was callet Gylbert, þat was scheryue of London.

Þen felle hit, as þys Gylbert went to þe holy lond, he was taken and put yn dysstres. Þen come þer a worschypfull woman of þe contrey to hym and sayde, yf he wold plyght hys troth to wed hur, scho wold helpe hym out of his doses. And soo scho dyd. Then went Gylbert hom to Englond. And when scho segh hyr tyme, scho come aftyr and met wyth hym at Seynt Poules chyrch yn London. Then made Gylbert þe byschop of þe cyte[1] forto folow hur, and aftyr forto wed hom. And so Gylbert gate Thomas of this woman. And when[2] scho was wyth chyld, scho met yn a nyght þat scho come to Saynt Poulys chyrch; but when scho wold haue gon yn, hur wombe was so gret þat scho myght not by no way. Then, on þe morow, scho ȝode to hur scheryft-fadyr, and told hym hur swyuen. Þen sayde he: 'Dame, be glad and þonke your God; for þou hast a chyld yn þy body þat schall be so holy a man, þat all holy chyrche schall be to lytyll to receyue hym. Þen was scho glad and þonked God ȝorne. And aftyr, when þis chyld was borne, he was folowed and callet Thomas, þat ys to vndrystond: alle mon. For he was aftyr a man at all; for he serued þe kyng monly, he serued God devotly, and deyd for þe law mekely.

For what tyme he was made chaunseler, þys lond was full of

[1] þe cyte *C. D.* þe ce *G.* London *d.* [2] when *in red ink above the line G.*

Flemyng*ys*, and so ou*er*sette wyth hom, þat a man myght not goo bytwyx townes for hom vnrobbet. But yn a schort tyme, Thom*as*, what wyth wysdome, what wyth monhed, drof hom out of þ*ys* lond, and made suche rest and pees þrogh all þe lond, 4
23 b þ*at* a man myght goo wher he wold vnrobbet, wyth his good || yn hys hond. He was also monfull yn reparelyng of þe kynges maners þat wer astryed, and namely of þe kyng*ys* palyce yn London þat was all forlet. But bytwen Astyr and Whyssentyde 8 Thomas made reparayle hyt a3eyne; for he had so mony werke-men of dyu*er*se craftys, þat a man schuld not here his felow speke for dount of strokes. He was also monfull yn dede of armes. For þ*er*as þe kyng had be3onde þe see mony castellys 12 and town*ys* out of his hond, and had spende moche goode, and sched moche blode, forto gete hom, and myght not avayle, then Thom*as* wyth hys wytte and monhed gete hom a3eyne. And also yn werres of þe kynges of Fraunce, he bare hym soo, þat eu*er* 16 aftyr þe kyng loued hym cherly, and was aftyr hys best frende yn exhile, and his chef helpe and socoure. He was also monfull yn all his aray, cloþede yn þe rychest cloþ þat myght be fonde, and yn furures. He had also þe best horses þat wern yn þe 20 reem. And also hys sadyls and brydyls, þay schone all of syluer. He was monfull yn howshold, þat hys hall was yche day of þe 3ere new strawed, yn somyr wyth grene rosches, and yn wyntyr wyth clen hay, forto saue knyghtys cloþ*ys* þat setton on þe flore 24 for defaute of place on þe benche: so fele comen yche day to his mete. For of all þe dayntees þat weren wythyn þe reem, yn his howshold weren plente. So þat þe kyng hymselfe wold mony a tyme vnwarned come to þe mete, and sytte downe, boþe for þe 28 loue þat he had to Thomas, also forto se þe aray of Thomas howshold þat all men speken so moche þ*er*of.

For trewer loue was neu*er* bytwene two men þen was bytwe*n*
24 a þe kyng and || Thomas, whyll hit last. Wherfor I put here þ*ys* 32 ensampull: Yn a cold wyntyrs-day, as þe kyng and Thomas rydyn yfere yn þe Chepe ofLondon, þen was þe kyng war of a pore man, sore acold wyth toren cloþes, and sayde to Thomas, hit wer almes forto 3eue 3ondyr pore man warmer cloþes þen he 36 haþe, 'he semeth sore acold.' 'Syr,' q*uo*d Thomas, 'so hit wer and to suche 3e schuld take hede.' Þen sayde þe kyng; 'He schall

haue þ*ys*.' Then had Thomas a cloþe on hym þat was of fyne scarlad, well yfurred wyth grys. This cloþe þe kyng pullet at fast, forto haue drawen hyt of, but Thomas logget ȝeyne. Þus þay wrastelet long, soo þat þay wer negh to haue fallen to grounde. But forto fauer þe kyng, Thomas suffred hym to pull hit of. And when he had hit of, þe kyng kest hyt to þe pore man, and bade hym ren away fast, and sayde: 'Haue þis, and sell hit, and by þe oþir kloþes; for yf þ*ou* besette hit well, þ*ou* myght fare þe bettyr al þe dayes of þi lyfe.' Then Thomas faynet hym wroth, but he was well apayde þ*er*of þat hit was so beset. Then haden men furst gret mervayle, whad come bytwene þe kyng and Thomas; but when þay knew how hit was, all men logh and maden gret joye and borde þ*er*of. Thus I schow by ensampull how þay loued togedyr; for bettyr loue, ne trewer, was neu*er* bytwene two breþ*er*, þen was bytwene þe kyng and Thomas, whyle hyt last. Þus Thomas s*er*ued þe kyng monfully.

He s*er*ued God devotly. For als sone as he was made archebyschop of Caunturbury, anon he waxyd anoþir man, and turned al hys lyfe ynto bettyr, and þoght forto s*er*ue þe Kyng of Heuen als well afture, als he dyd hys kyng yn erþe befor. Þen anon he leyde away scarlat || and ryche forres, and wered[1] blake **24 b** kloþes of myddyll p*r*ice, and kest away sylke and syndall, and wered[1] next his flesche an hard heyre and a breche syde to hys hommes of þe same þat bred so moch vermyn on hym, þ*at* h*it* was an horrybull syght forto se. But þis pen*an*ce no mon knoweth, but he þat hath seyn hit[2]. But he eu*er* hudde hym, so þat þer wer but few þat knew hit. Also, yche Wenysday and Fryday, he made hys confessour bete hym wyth a ȝarde apon þe backe al bare, as a chyld ys beten yn scole. Alsoo, yche day, he vsyd forto wasche þe fete of xxx^ti^ por men, knelyng, and ȝef yche man iiii penyes of syluer. Moche more holynesse he vsed of prayng and of wakyng þat wer now to longe forto telle.

But forto schew þat God suffrede hym specyaly, þus ensampull I tell: When Thom*as* was exilet, and dwelled yn þe abbay of Ponteney, on a day, when he had sayde his masse, he kneled adon byfor an auter yn hys prayers. And as he kneled don þer, the abbot of þe place sayde he hadde to speke w*yth* hym,

[1] wered *d. D. C.* wer *G.* [2] seyn hit *D.* but he himself *d.* jsayde *G.*

and abode wythout pryuely vndyr a pilere. And as he stode þer, he herd our Lord, Ihesu Cryst, speke wyth Thomas, and told hym, how he schuld be slayn yn his owne chyrche for his loue; wherfor he bade hym be studfast, and hold forth as he had begonnen. Þen when Thomas was comen out of his chapell, þe abbot felle downe to þe grownde and sayde: 'Syr, ȝe mowe blesse þe tyme þat ȝe wer borne, forto haue suche vysitacion, as I now haue herde.' Þen sayde Thomas: 'Yf þou haue oght herde, I charche þe þat þou neuer telle hit, whyll I am [1] on lyue.' Soo, whyllys he lyued, he kept hit clos; but when Thomas was ded, he told hit openly to all men. || Thus, I say, Thomas seruet God deuotly.

He deyd also full mekely. For when he segh þe kyng ouerset holy chyrch, and made lawes suche as schuld destrye þe londe, þen Thomas put hym forth, and repreued þe kyng of hys mysdoyng. Þen was þe kyng wroth, and made a parlament at Northhampton all yn myschaunce of Thomas. And for Thomas wold not sette to hys sele of þe curset lawe þat þe kyng and his sory cownsell haden made, he was dampned as a traytour to þe kyng, and exiled out of þe lond. Then went Thomas to þe kyng of France for socour; and he louyngly receyued hym and his clerkys all, and fond hom almost VII ȝere all þat hom behoued. Þen, aftyr mony deseses and greues and wrongys þat he had mekely suffered of þe kyng of Englond and of his offycers, boþe yn Englond and byȝonde þe see, by trety of þe pope and of þe kyng of Fraunce, þer was made a faynt loueday bytwene þe kyng of Englond and Thomas. But when þe kyng schuld haue kyssed Thomas, he wold not; for he sayde, he had made a vow þat he wold neuer kysse Thomas; but bade hym boldely goo home to hys chyrche. Þen, whad by cownsell of þe kyng of Fraunce, and pryncypaly for the byddyng of þe pope, he ȝode hom to Canturbury. Then wer þer foure knyghtys of cursed lyuyng þat for gret hope þat þay hadden forto be thonked of þe kyng, þay maden a vow yfere to sle Thomas. And soo at Chyldyrmas-day, almost at nyght, þay come to Canturbury ynto Thomas halle: Syr Raynald Bereson, Syr William Tracy, Syr Rychard Bretane, Syr Hewe Morvyle. Then Raynold Bereson —for he was boystres of kynde—wythouten any gretyng he

[1] I am *d. D.* we ben *G. C.* we ben booþe *H.* we boþe byn *L.*

sayde to Thomas þus: 'Þe kyng þat ys byȝonde þe see, sendes vs to þe, and byddys þe þat þou asoyle the || byschoppys þat þou **25 b** hast[1] acursed.' Then sayd Thomas þus: 'Syres, þay ben acurset by þe pope, and not by me; and I may not asoyle þat þe pope hath acurset.' 'Well!' quod Raynald, 'þen we sene þat þou wyll not do þe kyngys byddyng. By þe een of God, þou schalt be ded!' Þerfor þen cryed the oþer knyghtys: 'Sle, sle, sle,' and ȝoden and armed hom yn þe courte. Then clerkes and monkes droghen Thomas to þe chyrch, and sparrut þe dyrres to hom. But when Thomas herd þe knyghtes yarmed yn þe cloystyr, and wold haue comen yn, and myght not, Thomas ȝede to þe dyr, and vnbarret þe dyrre, and toke a knyght by hond, and sayde: 'Hit besemeth not to make holy chyrche a castell: cometh yn, my chyldern!' Þen for hyt was darke þat þay myght not well know Thomas by anoþer, þen on sayde: 'Wher ys þat traytour?' 'Nay!' quod Thomas, 'no traytour, but þe archbyschop.' Þen sayde he aȝeyne: 'Fle, for þou art but ded.' 'Nay!' quod Thomas, 'I come not forto fle, but to abyde, and take my deth for Goddys loue and for þe ryght of þys chyrch.' Then Raynald, wyth hys swerdys poynt, put of his cappe þat he had on hys hed, and smot at hym, and kut halfe his crowne. Þen anothyr smot aftyr, and hut yn þe same stroke, and smot his crowne all of þat hit hongyt by, as hyt hade be a dysche. Then Thomas fel down on knees and elbous, and sayd: 'God, ynto thy hondys I betake my cawse and the ryȝt of my chyrche.' And þen þe thyrdde knyght[2] smot, and hutte half his stroke apon þe clerkeys arme þat held þe crosse before Thomas; and þat other dele of þe stroke fell downe to Thomas hed. And he þat had half þe stroke anon he wythdrogh hys arme and flagh away. Then smot þe fourth knyght his swerde to þe pament, and barst þe poynt of his swerde. And when þay had so don, þay sayd: 'Goo we hens, he ys ded.' But when þay werne at þe chyrch dyrr outward on Robert Brok turnet aȝeyne, and set || his fote **26 a** in Thomas necke, and scraput out þe brayne of þe scolle about on þe pament. Þus for ryght of holy chyrch and þe lawes of þe lond, Thomas toke his deth full mekely.

Þen how þys martyrdome was knowen yn Ierusalem, hit fell

[1] þou hast *D. d.* Ion hath *G.* [2] *MS.* kynght.

þus: In Ierusalem was an abbay of monkes, yn þe whech þat same day þat Thomas deyd, lay a monke at þe poynt of deth. Þe*n*, for he was a good man of lyuyng, þe abbot bade hym, yf God wer apayde, þat he schuld com to hym aftyr his deth, and tell hym of hys fare. And soo aftyr þat he was ded, he come aȝeyne and told þe abbot þat, when he deyd, angeles broghten hym befor God, and as he stode þe*r*, he segh a byschop come wyth a huge company of angeles and of oþyr seyntys. And as he stode befor God, his hed dreppyd downe of blode of his wondes þat he had. Then sayde God to hym: 'Thom*as*, þus hit besemyth þe forto come ynto þy Lordes court.' And set a huge croune of brennyng gold on his hede þat was ywonded, and sayde: 'As moche joye as I haue geven Seynt Petyr, I ȝeue to þe.' And þen he sayde: 'Hereby know I now, þat þylke gret byschop of Caunturbury ys þ*ys* day slayne for Goddys sake. And soo know ȝe well þ*at* I goo to blysse.'

Thus told[1] þe patryarcha of Ierusale*m*, sone aftyr hys deth, when he come ynto Englond aft*yr* men to feght aȝeynes þe Sarysens. Then hit be[fell][2] aft*yr*, a bryd þat couthe speke, as he herd þe pepull þat comen on pylgremage to Seynt Thomas, on a day, he we*nt* out of his cage, and a sparow-hawke wold haue slayne hym. Then þis brydde cryed, 'Saynt Thomas, helpe'; and anon þ*ys* sparhawke fell downe ded. Thus so sone as Seynt Thomas herd a bryd þat wyst not what he seyde ne mant, moche more and sannyr he heruth hom þat
26 b callyth || to hym wyth all hor hertys.

Anoþ*er* man þat Saynt Thom*as* loued yn his lyue, was seke, and come to Saynt Thom*as* prayng to hym of helpe; and anon he was helyd. But aftyr, he þoght þat God send hym þat sekenes for gret encrese of soule mede, and ȝede aȝeyne to Saynt Thomas pr*ay*ng hym, yf hit wer more helpe to his soule to be secke þe*n* to be hoole, þat he most be seke aȝeyne. Then anon þe sekenes toke hym aȝeyn, and he thonkyd God and Saynt Thomas.

Thus whan[3] þe kyng herd how God wroght so mony myracles for Saynt Thomas, he come to Caunturbury, wolward and barfote, and all naked but a febull cote, forto hyde his body; and ȝede

[1] told *C. d. D.* he told *G.* [2] then hit be[fell] aftyr] and *C.* also *d. D.*
[3] whan *d. D.* *om. G.*

barfote yn þe myre and yn þe lake, as he had ben þe porest man yn þe reme, cryyng and sekyng full sore, prayng Saynt Thomas of helpe and of forȝeuenesse[1]. Soo when he come to Saynt Thomas tombe, he made þe couent of þe place by and by to ȝeue hym dyscyplyn[2] apon his bare backe wyth a scharpe ȝerde, and þer þe sory costoms and lawes þat made debate bytwen Thomas and hym, byfor all his pepull þ*er* he dampnet hom, and graunted[3] þe chyrch hys fredomes for eu*er*mor; and soo he ȝeode his way.

Thes foure knyghtes when þay herden, how God wroght for Saynt Thomas, þay weren full sory of hor cursed dedes, and cursed þe tyme þat hit befelle hom soo, and lafton all hor lordschyppys and londes and rentes þat þay hadden, and wenten to Ierusalem; and þ*er* þay werredyn on Goddys enmys. But William Tracy, by lettyng þat he had, he taryed behynde, and fell seke, and rotud all his body, so þat hymselfe lompmale wyth his hondes kest away hys flesche ynto þe flore, and had an horrybull deth. The thre oþ*er* || also deyden on spytues deþes, so þ*at*, wythyn þre ȝere aft*yr*, Thomas deth was thus venget. And þus þay wer ded all; but euer, whill þay lyueden, þay eu*er* cryed mercy to God and Seynt Thomas. **27 a**

And soo do we, þat we may haue þe blys þat he boght vs to. To þe wheche blysse, þrogh the prayer of Saynt Thomas of Caunturbury, God [bryng[4]] vs to.

11.

De Circumcisione Domini Nostri, Ihesu Cristi.

Godd*ys* owne ser*u*andys, as ȝe know well, þ*ys* day ys called New-ȝerus-day, as endyng of þe ȝer þat ys gon, and begynnyng of þe ȝere þat ys comyng. Wherfor, as I hope, ȝe ben comen as þ*ys* day to holy chyrch, forto contynue your ser*u*ice forth þ*ys* ȝere als well oþ*er* bettyr þ*at* comyþe, as ȝe dyddyn þe ȝere þat ys gon, wythouten any new cownant makyng. For a good ser*u*and þat hath a good maystyr, he maketh but onys[5] cownant wyth hym, but soo holdeth forth from ȝere to ȝere, hauyng full tryst yn his maystyr þat he woll for his good ser*u*yce reward at hys ende

[1] forȝeuenesse *d. D.* forȝenesse *G.*
[2] dyscyplyn *d. D.* dysplyn *G.*
[3] graunted *D. C. H.* gyf *G.* *not in d.*
[4] bryng *om. G.* *not in d. D. C.*
[5] onys] ones *D.* ȝenys *G.* *not in d.*

and at his nede. Now right soo Goddys *ser*uandys maketh couenant wyth hym, onys at þe fonte when þay ben jcrystenet. And soo holden forth hor couenantys, hauyng full tryst yn hor God þat he woll at hor endyng[1] be hor socoure, and ȝeuen hom auauncement *in* his court of Heuen. Then schull ȝe þat ben Goddys *ser*uantys, know wele þat þis day ys called New-ȝeris-day, and also þe circ*um*sic*y*on of oure Lord, and þe vtas of þe natyuyte.

Hit ys callet New-ȝerys-day, for hit ys þe forme day of þe kalender. Then, for þe ȝere ys rewlet and gou*er*net by þe kalender, and þis day stondeth yn þe begynnyng þ*er*of, hit ys callet ȝeres-day. Then sayth Seynt Austeyn þat, þis day and þis nyght, paynene vsen mony fals opynyons of wychecraft and of fals fayth, þe whech ben noght to telle among crysten men, lest
27 b þay wer drawen yn vse[2]. Wherfor, ȝe þat ben Goddys || seruandes, be ȝe well war, lest ȝe ben deseyvet by any sorsery and by any byleue: as by takyng of howsell of on man raythyr þen of[3] anoþyr, othyr forto bye othyr selle, and aske or[4] borue. Yn þe whyche some men haue dyuerse opynyons þat, ȝyf þay werne clene schereven, þ*ay* wer worthy gret penawnce for mysbeleue; for þat comyth of þe fende, and not of God.

Þis ys callet alsoo þe cyrcu*m*cysyon of our Lord. For, as holy chyrche techeth þ*ys*, he was circumsiset, and sched hys blode þis day for our sake. For when his flesch was kytte from hym, he bledde ȝorne and full sore to hym. For he was ȝong and tendyr of age, but eght dayes old; and þ*er*for he bledde þe more. Þen ȝe schull know þat he bled for vs v tymes. Þe fyrst day was þat day when he was circu*m*cyset. Þat othyr tyme was for fere of his passyon, as he prayde to hys fadyr; þen he swet blode and watyr for drede. For ryght as a chyld wepyth for fere, when he segh þe ȝerde come, and ȝet hath no stroke, ryght soo þe flesche of Cryst was aferde of þe strong passion þat was comyng; and soo swat blod and watyr for drede. The thryd tyme was yn flagellac*y*on, when he was w*yth* fers knyghtes beten wyth scorges apon his bare body, þat he was rennyng on[5] blod all aboute. The fourthe tyme was, when he was naylet hond and fote to þe crosse, and soo heuen vp, þat þe body paysude downe to hys fete. The

[1] endyng *and* of [3] *written above the line G.* [2] *MS.* vsne.
[4] or *D. C. om. G. not in d.* [5] on *D. om. G. not in d.*

v tyme was, when þe spere openet hys syde, and blod and watyr ranne out. Þes fyve tymes he sched his blod for vs.

Then, syth þat Cryst was wythout synne, and circum*s*ision was ordeynet yn remedy of synne, why wold he be circumsyset? Seynt Austyne seyth: for foure causes. On was forto make a syþ wyth þe Iewes; elles þay myghten skylfully haue[1] sayde to hym: 'Þou art not[2] of our lawe; wherfor we receyue þe not, ne concenten to þy || techyng.' The secunde cause was to desayue þe fende. For **28 a** ryght as he deseyuet our allur modyr and soo dampnet all mon-kynd, ryght soo lay to Cryst forto desayue hym, wherþrogh al mon*k*ynde schuld be boght to þe blysse a3eyne. Þen when þe fend sygh Cryst ycircum*c*ised as othyr werne, he wende, he had taken þat penaunce yn remedy of orygnall synne, and soo knew hym not by anoþ*er* synfull mon. For yf he had knowen hym redely þ*at* he had comen forto by monkynd out of his bondam[3], he wold neu*er* haue tyrut m*on* to haue don hym to deth. This was also þe cause, why oure lady was wedded to Ioseph, forto deseyue þe fende, þat he schuld wene, þ*at* he was his fadyr, and not conseyuet of þe Holy Gost. The þrid cause was why he was cir-cum*c*ysed, forto conferme þe old lawe, yn gret comfort of oure faders of þe old lawe and testament. For yf he[4] had ben foloet and anon circum*c*yset, hit had byn a gret dyscomfort to all þat wern befor þe yncarnacyon of Cryst. The fourþe cause was of hys cyrcumcysyon. For he wyst well þat heretykes schuld come, þat wolden say, þat Cryst had a body of þe ayre by fantesy, and not veray flesch and blod as we haue. Þen for a body of þe ayre may not bledde, ne haþe no blod yn hym, þ*er*for, forto put away þe erroure, Cryst was cyrcum*s*y3ed, and bled yn þe kyttyng of his flesche. Þe whech flesche þat was so kytte from hys membur, an angell broght hit aftyr to kyng Charles, for þe most veray relyk of all þat lond. And he, for worschyppe þ*at* he cowþe do þ*er*to, he broght hit ynto Rome to þe chyrch þat ys callet *Sancta Sanctorum*. For þes foure causes Cryst was circu[m]cyset.

This day [y]s also callet þe vtas, þat ys, þe eght day of oure lady*s* byrþe, yn techyng to y[ch][5] crysten se*r*uand forto þenke on þe

[1] haue *D.* ha *G.* *not in d.* [2] not *D.* *om G.* *not in d.*
[3] bondam] bondage *D.* *not in d.* [4] he *D.* 3e *G.* *not in d.*
[5] ych] y *G.* *om. D.* *not in d.* vs þat ben *C.*

eght day*ys* þat sewyth þe byrth-day. Þe fyrst ys forto þenke ynwardly on þe sede þat he ys co*n*ceyuet of, þat ys so fowle yn
28 b hymselfe and so wlatfull, þ*at* man o*þer* woman, be he neu*er* || so fayre, and he see þe matere þat he ys made of, his hert wold 4 wlaton and be aschamed of hymselfe, to þenk þat he wer conceyuet of so fowle þyng. The secu*n*de day ys forto þenke, how greuesly he paynes his mod*yr* yn hys burthe-tyme yn so moche, þat hit ys Goddys hegh miracull þat sche skapyth to lyue. The 8 þryd, þenke how febull and how wrecche he ys, when he ys bore. For all bestes of kynde, yn somwhat, con [1] helpe hymselfe, saue þe man; he no*þer* may, ne con helpe hymself yn no degre; but schuld dye anon, ȝyf he wer not holpen of othyr. The fourthe ys 12 forto þenke, how moche drede and pareyle he leueth yn alway; for euermore, yn ych place, deth seweþ hym redy, forto falle on hym, what tyme, ny wher, he wot neuer [2]. The fyfte ys forto þenke, how horryble deth ys when he comeþe; for yn schort 16 tyme, he makyth hym forto stynke, þat all hys best frendes ben besy, forto put yn þe erþe, and hyde hym þer. The syxte ys forto þenke, how rewþefull ys þe partyng of þe sowle from þe body þat may not be dep*ar*tyd, tyll þe hert yn þe body breke, 20 for syghtes þat the sowle seþe. The seuent ys forto þenke, how dredfull ys þe dome þat he goth to. Anon þen he þat þenkyth bysely on þes seuen dayes, he schall be circumcyset yn þe ȝeght day, þat ys to say, he schall kytte away from hym þe lust of his 24 flesche and worldes lykyng; and so schall he come to þe vtas of Cryst, þat ys, to þe joy þat ys yn heue*n*-blys. To þe whech joye God bryng you and me to, ȝif hit be hys wyll. Amen.

12.

De Epiphania Domini Sermo Breuis. 28

Goddys worschypfull se*r*uantys, as ȝe knoeþe all, þis day ȝe
29 a calleth Twelfeday. But all ||| mys; for hit ys þe þretteneth day of Crystynmasse. Þe whych day holy chyrche makeþe and calleth þe Epyphany, þ*at* ys yn Englysche tonge: þe schowyng of our 32 Lord Ihe*s*u Cryst, veray God and man, þat he was. For þ*ys* day holy chyrche makeþe mynde, how Ihe*s*u Cryst was schewet veray

[1] con] com *G.* kon *D.* [2] neuer *C.* uer *G.* *not in d. D.*

God and man þre wayes: by þre kynges offry*ngys*, yn his one folowyng, and by watyr ynto wyne turnyng. The þretten day aftyr his burþe, he was schewet by offryng of þre kynges; and þat same day, IX and XX^ti^ wyntyr and XIII dayes aftyr, he was folowet yn þe watyr of flem Iordan. And þat same day, twelmo[n]þe aftyr, he turnet watyr ynto wyne at þe weddyng yn þe Cane of Galyle. But, for þ*ys* fest makeþ mynde of þes kyng*ys* offryng, þerfor pursew we þe forme of holy chyrche, and tell how yn hor offryng Ih*es*u Cryst was schewet veray God and man.

These þre kyng*ys* werne of þe lynage of Balaam þat p*ro*-physyet, how þat a sterre shuld[1] spryng of Iacob; and þogh þay wern no Iewes of kynde, neuerþeleesse þay haden herd by ansetry of þe sterre. Wherfor þay wylnet moche forto here, and oft-tyme, on nyghtys, comen togedyr apon a certeyne hyll, forto dyspytte by astronomy of þ*ys* sterre. Then apon Cristenmassenyght, þe same tyme þat Cryst was born, as þay wer ifere disputyng of þat sterre, a sterre come to hom bryghtyr þen any sonne, and yn þe sterre a fayre chyld, and vndyr h*ys* hed a brygh[t] crosse of gold, and sayde þus to hom: 'Goos anon yn all þe hast ynto þe lond of Iewre, and take wyth you gold, and ensens, and myrre, and offreth þes þre to hym þ*at* ys now þer borne kyng of Iewes, veray God and man. And I woll be your gyde, and led you þe next way þedyr.' Then þay, wythe gret hast, token dromendarys þ*at* ben of || kynd so swyft, þat þay woll renne on a day fur þen **29 b** any o*þer* hors yn þre dayes, and soo ryden to Ierusalem, þat ys þe hed-cyte of Iewre, hopyng forto wytte þ*er* sone wher þ*ys* chyld was borne. But anon, as þay turnet ynto þe cyte, þay lost þe sight of þe sterre[2], þ*at* er glode tofor hom, tyll þay come þedyr, bryghtyr þen þe sonne. Then, for kyng Herode was þer, þay ȝoden to hym, and asked wher þe kyng of Iewes was borne, and sayden: 'We seghen his sterre yn þe est, and ben comen wyth offryng to worschyppe hym.' Then was Herod all trowbuld, and all þe cyte wyth hym, more for glauerying þen for any loue þat þay hadden to hym. Then asked he his clerkys wher þe chyld schuld be borne; and þay sayde yn Bedeleem. Then Herod asket pr*e*uely þes kynges of þe sterre, and bade hom

[1] shuld *d. D. om. G.*

[2] sight of þe sterre *d. D.* sterre anon yn þe syght þ*er*of *G.*

goo to Bedeleem, and worschyp þis chyld, and come aȝeyne to hym, and tel hym wher he schuld fynd hym, so þat he myght go and worschip hym as þay dydden. Then, when þe kynges passyd þe towne toward Bedeleem, anon þe sterre apered aȝeyne to hom; and when þay syghen þe sterre comyng aȝeyne, þay wer gretly ioyet yn hor hertys. Þen, as hit yn mony place ys payntude and corven[1], þat kyng þat ys yn þe mydyll, for gret ioy þat he had, wryde bakward tohys felow byhynd, and pytte hys hond vp, schewyng hym þe sterre; lewde men hauen an opynyon and sayne, þat he had slayne a mon, wherfor he turned backeward. But God forbede þat þys opynyon wer trew. For now ys mony hundred of seyntes þat wer befor men-sleers, and dydden mony an holy martyr to deþe; but aftyr þay wer turnet, and wern holy martyrs homselfe, and seen God yn his face euermor. Then þes kynges sudyn þys sterre forth, tyll þay come ynto Bedeleem. Þen when he come ouer þe hous wher Cryst was, he stode styll.

30 a Then þes kynges lyghten don, and ȝoden ynto the || hous, and fonden þe chyld wyth hys modyr. And þen wyth all þe reuerence þat þay cowthen, þay kneleden done, and offeryd yche on of hom þes þre þenges: gold, and ensens, and myrre; knowlechyng by þe gold þat he was kyng of all kynges, and by ensens þat he was veray God, and by myrre þat he was veray man, þat schuld be ded, and layde yn graue wythout rotyng. For gold ys kyng of metelles; ensens is brent yn holy chyrche in worschip of God[2]; myrre ys an oynement þat kepyth ded bodyes from rotyng. Thus when þes kynges hadden don hor offryng, by techyng of an angell, þay laften Herode, and wenton hom by anoþer way. And þe sterre vanesched away ynto hor forme kynde.

Then Ioseph, as Bernard sayth, kept of þe gold as much as hym nedet for his tribut þat he schuld ȝeue to þe Emperour, and more þat hym nedet to oure lady, whyll scho lay yn chyld-bedde; and þe remenant he dalt to suche as hadden nede. The ensens he brent to put away þe stench of þe stabull þer scho lay. And wyth myrre our lady wassched hur chyld, to kepe hym from wormes and oþer fulþes. But what fell aftyr of þes kynges,

[1] corven *d. D.* crowuen *G.*

[2] yn holy chyrche in worschip of God *d. D.* yn holy chyrche yn worschyppe of holy chyrch jn worschip of God *G.*

I fynde nothyng put yn certeyne, but by opynyons þat sayn how Saynt Thomas of Inde when he come ynto þat contre, he folowed hom. And þen ryght as þe sterre lyghtneth hom to Crystys byrth, ryght so þe Holy Gost leghteneth hom w*yth*yn, and schewed hom, whad was þe most p*ro*fytabull way to Heuen, so þat þay lafton all hor remes and hor lordschypp*ys*, and ȝoden forth as pylgrym*ys* to Ierusalem, and so to o*þer* places as Cryst suffred deþe, and so forth to Melayne; and *þer* þay deyeden. But aftyr þay werne translat to Coleyne, and so byn called þe kynges of Colen.

Now, good men, ȝe haue herd how our Lord Ih*es*u Cryst was þis day schewed by þes kyngys offryng. Wherfor as þay offered þen to hym, soo || schuld ȝe do your offryng to hym. Þus when ȝe 30 b come to holy chyrche wyth all þe mekenes and reuerens þat ȝe can, knelyth adowne, not on your kne as to a lord tempo*r*all, but on boþe your knees, and do hym worschippe. And yf ȝe soo done, þen ȝe offeren to hym p*re*cyous gold. For *þer* nys no gold yn þ*ys* world so precyous to God, as ys a meke hert and a lowe of a man or of a woman. Þen herwyth hold vp your hondes to hym wyth a deuot hert and say þus: 'Lord, God of Heuen, haue m*er*cy on me synfull.' And þen ȝe offren to hym sence. For *þer* nys no brent sence þat sauereth so swete yn m*a*nn*ys* nase, as doþe a deuote oreson yn Godd*ys* nase and yn þe angeles about hym. And syþe makeþe a crosse yn þe erthe and sayth: 'Lord, when I þ*a*t am erthe schall dye and turne ynto erthe, þen, Lord God, haue my soule.' And þen ȝe offern to hym myrre. For ryght as myrre kepyth a body from stenche and rotyng, ryght so myght of deth kepyth a soule from rotyng and stenche yn dedly synne. In thys wyse doþe your offryng, and getyth you as moche mede as þes kyng*ys* haden.

He was also schowet[1] at his foloyng. For wh*en* he come to flem Iordan, he ȝed ynto þe[2] watyr and[3] halowet hit. For ryght as he was circumsyset, to fulfyll and co*n*ferme þe old lawe, ryght soo he was folowed, to begynne and to halow þe crysten lawe for no nede þat he had þ*er*to, for he was clene w*yth*out synne, but forto make þe sac*ra*ment þat schuld wasschen and clanse hom

[1] schowet] swowet *G.* schewet *d. D.*
[2] þe *d. D.* a *G.*
[3] and *d. D.* of *G.*

þat takyþe cristyndome yn hys name, of all synne. Þen was Ion Baptyst redy þer and moche pepull wyth hym þat comen þedyr, to be folowed. (And then Iohn seid[1] to Cryst qwakyng and tremblyng for fere: 'Lord, ȝe þat ben Godys lombe wythout synne, ȝe haue no nede to be folowed of me; but I þat am a man getyn and borne yn synne, I most com to þe, to be folowed yn Ierusalem of my
31 a synnes.' Þen sayde || Crist to Ion: 'Suffyr at þys tyme, for we most fulfull all rightwesnes.') Then Ion folowed Ihesu Cryst; and as hit ys credebule, oure Lord was folowed, and othyr þat wern Cristes discipules[2] aftyr hym, and all þe pepull þat wern come þedyr. Then when all werne folowet, our Lord Ihesu Crist went out of þe watyr. And as he prayde on þe waters brynke, and all þe pepull wyth, a gret lyȝt vmbeclypped hym. And so, yn syght of Seynt Ion and all þe pepull, þe Holy Gost yn lykenesse of a whyte dowe lyght on Crystes hed, and þe Fadyr of Heuen spake þus yn heryng of all: 'Þis ys my dere belouet sonne þat well plesyth me.'

Al þus was done, forto teche yche cristen man his byleue. For yche crysten man or woman ys holden forto beleue yn þe Fadyr, and yn þe Sonne, and yn þe Holy Gost, þat ben þre persons and won God. And þagh þe Fadyr spake abouen, and[3] þe Sonne Ihesu Crist wer ther bodely, and þe Holy Gost yn lickenesse of a dowve, ȝe schull beleue þat here ben þre persons and on God yn Trynyte. This byleue ȝe knowlachen on þe watyrs brynke, þat ys þe brynke of þe fonte when ȝe ben folowed. Wherfor he þat byleueth and doth[4] þe werkes of þe byleue wythout dowte, he schall be sauet; and he þat beleueth not, he schall be dampnet. The werkes of þe byleue byn mekenes and charyte. For wythout þes two schall þer no man be sauet; and he þat hath þes two, he ys wrytten yn þe geanology of Cryst. Wherfor, yn wytnes of þys geanology þat ys red yn mydwyntyr-nyght, begynnyth aboue at Abraham, and so comyth downe to Ioseph, and soo to oure lady Mary, in schouyng þat ys most mekest of hert, ys next to oure Lorde; and seche he avaunset. And þerfor þe geanology þat ys
31 b red this || nyght, begynyth at Ihesu Cryst, and goth vp to Adam,

[1] then Iohn seid *d. D.* sayden *G.*
[2] þat wern Cristes discipules *d. D.* dyscypuls þat wern of Crystys *G.*
[3] and *d. D.* yn *G.*
[4] he þat byleueth and doth *C.* ȝe þat byleuen and don *G. d. D.*

and so ynto God, yn schewyng þat he þat hath *per*fyte loue to hys eme-crysten[1], ys wryttyn yn þe geanologe of God yn Heuen; and schall be as cosyn and dere derlyng to God þer[2] wythouten ende.

Thus Cryst was schowet by watyr ynto wyn turnyng for þe fest of Ion þe Euangelyst and Mary Mawdelen. Þen for Ion was Crystes ante sonne, he and hys mod*yr*, and moo of his dyscypuls werne callet þedyr. Þen hit happant so þat hom wonted wyne at þe mete. Þen bade Ihe*sus* se*r*uandus full syxe stones þat stoden þ*er* wyth watyr, and when þay hadden don soo, Ihe*sus* blessed hom, and bade hom holden and bere to[3] hym þat began þe bord. Then sayde he, þat was wyne passyng any o*þer*. Thus Ihe*sus* schowet hym veray God and man; veray God yn þat he turned wat*yr* ynto wyne, and veray man yn þat he ete and drangke w*yth* hom. This myracull he dyd yn schewyng þ*at* he blessyth þe weddyng þat ys done, as þe lawe of holy chyrche ordeyneth.

Now, good men, ȝe han herd, how oure Lord Ihesu Crist þis day was schewed by kynges offryng, and efte yn his holy folewyng, and eſtsonus by myracles at þe weddyng. Wherfor do hym honowre and worschippe wyth [ȝ]oure offryng, and buth stydfast yn þe fayth of your folowyng, and brekyth not þat hygh troth þat ȝe maken at your weddyng. And þen ȝe schall come to þe blysse þat ys eu*er*lastyng. To the wheche blysse God bryng you and me, yf hit be his will. Amen.

13.

De Conuercione *Sancti* Pauli.

Good men and woymen, suche a day ȝe schull haue a hegh fest yn holy chyrch þ*at* ys callet þe co*nuersyon* of Saynt Pole; þat ys yn Englysche: þe conu*er*tyng of Seynt Pole. For þat day, he was co*nuer*ted from a curset tyrand ynto Goddys se*r*uant, from an hegh || man and a prowde ynto a meke man and a devot, and 32 a from þe deuellys dyssypull ynto Goddys holy apostoll. Soo, for þis man was so yturnet from all wyckednesse ynto all goodnesse, yn gret strengþe and helpe to holy chyrch, þ*er*for holy chyrch halewoþe his conuersyon. And soo þay doþe of non o*þer* seynt,

[1] eme- *d. D.* one- *G.* [2] þer] day *G. not in d. D.* [3] to *d. D. om. G.*

but only of hym. And þat ys for þre skylles: furst for gret myracull yn hys turnyng, and for gret joy yn his defendyng, and for hegh ensampull *in* amendyng.

Furst þ*ys* man or he was turnet, he was callet Sawle. For ryght as Saule, þe kyng of Ierusalem, pursued Dauid, to haue slayne hym, ryght soo þis Saule pursewet Cryst, and his dyscyples, and[1] his *ser*uant*ys*, to haue broght hom to þe deþe. Wherfor, whill Crist ȝode on erth here, he wold neuer come to hym, forto here his techyng. But as sone as he was styed ynto Heuen, þen anon—for he was lerede and cowthe þe Iewes lawe—he began to aȝeynesette Crystys dyscipuls, dysputyng aȝeynes hom, and pursuyng hom yn all þat he myght, in full entent to haue destryed Crystys lawes. Then, on a day, he dysputyth wyth Seynt Steven; and for he myght not ou*er*come hym, he schaped how he myght bryng hym to þe deth, so þat he laft hym neuer tyll þat he was stenet to þe dethe. Þen, as hit ys þe maner of þe fendys chyldyr when þay haue don a foule turne, þay reioysen hom þ*er*yn, and ben fayne and prowde yn hor hertys, and encresen yn hor maleyse, so was þ*ys* Sawle glad of þe deþe of Seynt Steven. And for he wold haue geten hym a name of wykednesse passyng all oþ*er*, he ȝeode to hom þat haden þe lawe of Iewes to kepe, and gete hym lettyrs of warant, forto take and bryng all crysten men and woymen þat þay myght fynde yn any place, and bryng hom bonden ynto Ierusalem, forto take hor deth þer. And when he
32 b had þos letteres, he toke suche || a pryde, and such envy yn his hert aȝeyn cristen men, þ*at* when he herd speke of hom, anon he snorted[2] at þe nose, and froþe at þe mowth for angur, thretyng and manassyng so hely toward hom, þat yche man was wondyr sor aferde of hym.

Then, for he herd þat yn þe cyte of Damaske wer mony crysten men hud for drede, anon he toke hys hors and his men wyth hym, and rode þedyrward *in* all þe hast. But þen our Lord Ihes*u* Crist—blessed mote he be!—schewed þe swetnes of his grace þus. When þ*ys* Saule was yn his pryde and malys, and yn purpos forto haue don most males and harme; þen aboute myd-day, when þe sonne schone allur clerust, then Crist cast a lyght of grace aboute Saule þat was ferre bryghtyr þen þe sonne; and

[1] and *d.* and yn *G.* *not in D.* [2] snorted *d.* wold froton *G.* *not in D.*

yn þat lyght spak þus to hym: 'Saule, Saule, qwhy pursues þou me?' Þen anon he was so sore aferd, þat he fell downe of his hors, and for gret fere sayde: 'Lord, whad art þou?' Then sayde oure Lord: 'I am Ihesus of Naȝareth þat þou pursues.' He sayde not: I am[1] God of Heuen, ne Goddys sonne of Heuen. But for crysten men byleven þat Ihesu was rysen from deth to lyue, þerfor Saule pursued most hom and sayde[2] þat þay leuedon on a ded mon. Herfore oure Lord Ihesu sayde[2]: 'I am Ihesu of Naȝareth'; for þat ys þe name of monhode. Then leued Saule yn hym and sayde: 'Lord, what wold þou make me?' Þen sayde Ihesu, our Lord: 'Ryse and go ynto þe cyte, and þer schall be sayd to þe what þou schalt do.' Then seen his men þys lyght, and herden þe voyce, but þay seen no man; but ȝeden to Saule, and token hym by the hond, for he was blynd, and ladden hym ynto þe cyte to a good mannys howse. And þer he was þre dayes and þre nyghtes fastyng, and myght not seon; but euer he prayde to God for drede þat he had of þat vysyon. Þe whech tyme, þe Holy Gost taght hym Crystys lawe. Then þe thryd day come to hym won of Crystys dyscypuls þat hat Anany, as God bade hym, and sayde to hym full sore aferd: 'Saule, brothyr, oure || Lord Ihesu Cryst hathe sende me to þe, þat þou 33 a schalt see and be folowed.' And when he layde his hondys on his hed, anon he segh; and þen þer fellen from his eyn lyke skalus of fyssch. And when he had folowed hym, he callet hym Paule. And when he had eten, he was conforted, and had his strengthe aȝeyne, and was wyth þe dyscypuls þat wer þer a few dayes. And þen he went ynto þe tempull, and openly preched Ihesu Crystys, prechyng clerly þat he was Cryst and non oþer. So þat yche man wondyr of his sodeyne conuersyon, and sayden to homself þat hit was an hegh myracull of God þat he þat was so curset of lyvyng, was so sone turned ynto so blessyd a man. Thus, good men, ȝe mo se and here how gret a myracull God schewet yn his conuertyng.

Holy chyrche maketh alsoo gret joy for hys defendyng. Hit was gret gladnesse to all cristen men forto see hym þat was so lyghtly before redy forto destrye hom, þen so sodenly bysy forto

[1] sayde not: I am *C.* sayde: I am not *G.* *not in d. D.*
[2] þat . . . sayde *C.* *om. G. d.* *not in D.*

encrese hom. And he þat was glad forto schede hor blode for hom, and he þat ȝede, to drawe hom to þe deth, þen put hym forth bo[l]dely, to take deth for hom. And þeras no man durst preche Goddys worde for hym, aftyr, by confort of hym, þay sparad noþer for kyng, ne for non oþer lord; but opynly preched þe faythe of Ihesu Crist yn iche place. And he þat was soo prowde byfor, aftyr fell to yche crysten mannys fote þat he had gult to, to aske mercy wyth full meke hert. Wherfor Saynt Austyn lykeneþe [1] him vnto an vnycorne and seith [1]: 'Þe vnycorn, of kynd, he beryth a horne yn his nose, and wyth þe horne sley all bestys þat he feghtyth wyth and [is] soo feers þat þer may no hunter take hym, by no craft. But þus he woll spye wher hys walk ys, and þer he settyþe a woman þat ys clene mayden. And when þys vnycorn segh hyr, anon of kynd he falleth don, and layth hys hed yn hur barme, myghtles wythout strengthe: and soo ys taken. Thus,' he seyth, 'Paule was fy[r]st so fers and prowde, þat
33 b þer durst no prechour dele || wyth hym; but when God schewed hym þys maydyn, þat ys þe faythe of holy chyrch, anon he fell don of his pryde, and was sympull, and meke, and soget to Crystys seruantys. Hereof holy chyrche ys glad of his defendyng.

He [2] was set also for ensampull of heg amendyng. God ys soo gracyous yn hymselfe, þat he woll þat no man be lorne; but he woll þat all men and woymen ben sauet. Wherfor, yn hegh ensampull and confort to all synfull, he settuþe Seynt Paule to loken on. For þagh a man oþer woman haue don neuer so moch a synne or lyued so curset a lyfe, yf he woll taken ensampull of Seynt Paule, þat ys, leue pryde and be meke, leue synne and be bysy to amende, þen schall he make God and all þe Court of Heuen make moche mor myrth yn Heuen of his conuercyon, þen doþe holy chyrch yn erth of Paules conuersyon. But mor harme ys: þer byn men and woymen þat lyuen hor synnes mor þen God; þat woll noþer for loue of God, ne for drede of God and þe paynes of hell leue hor synne; but sayn þat God wyll not lese þat he haþe boght wyth hys hert-blod. 'But þou þat says so, be þou war þat þou lese not þyself. But whill þou louest þy synne mor þen þi God, and hades leuer be þe deueles seruant þen Goddys, þou dampnes þiself, and art cause of þyn owne damp-

[1] him . . . seith *d.* *om. G.* *not in D.* [2] he *d.* hes *G.* *not in D.*

nac*y*on.' Wherfor to suche, God haþe ordeynt to turment fendes, and b[r]yng hom to þe payne þat haþe non ende. For, as Gregory seyth, þo þat schull be dampnet, þay begynnyn hor penaunce i*n* p*ar*ty here, and so aftyr hor deþe co*n*tynueþe forþe. Wherfor I telle þis ensampull þat was told me of suche þ*at* knewyn hit done yn dede.

Narrac*io*.

Ther was a man, a[1] curset lyuer, þ*at* was an officer to a lord. And as he rode to a man*er* of þe lordes, he fell wod, and so vnbrydylt his hors þat bare hym i*n*to a maner of þe lordes. But when he come yn, anon þe bayly sagh what þe man ayled, and made anon his hynes bynd hym to a post yn þe berne. Then when þe || bayly had ysoupyd, he bade on of his hynes go and loke **34 a** how þ*y*s man dyd. And when he come to þe berne, he segh þre grete dogg*us*[2] as blacke as a cole on yche a syde plucke away h*y*s flesche. Þen was þ*y*s hyne so sore aferd, þ*at* vnneþe he huld hys wytte, but ȝode to his bed, and lay seke þ*er* longe aftyr. But, on þe morow, when men comen to þe berne, þay fonden no mor of þ*y*s man, but his bare bonys and all þe flesche away.

Thus who so lyueth a fowle lyfe, he may be sure of a foule ende. And þagh his ende be fayre to mann*y*s syght, h*y*t ys ryght fowle yn Goddys syght and all his angeles. Wherfor ych man take good ensampull, whyll he ys here, by Saynt Paule, and amende hym whill he hath space and tyme of amendyng; for aftyr þ*at* a man ys ded, þ*er* nys no tyme of amendyng. And he þ*at* soo doþe, he schall come to Saynt Paule and haue þe ioye þ*at* eu*er* schall last. To þe whech ioye God bri*n*g vs all, yf hyt be his wyll. Amen.

14.

De Purificac*io*ne Beate Marie et Eius Solempnitate.

Good cristen men and woym*en*, þ*at* louyþe to s*er*ve[3] oure lady, and to fast hur euens bred and watyr i*n* hegh mede to you,

[1] a *C. om. G. not in d. D.* [2] doggus *C.* dogge *G. not in d. D.*
[3] to serve *H. L. om. G. d. D. not in C.*

such a day ȝe schull haue[1] Candylmasse-day; wherfor doþe *in* þ*at* euen as your deuoc*yon* techeþe you. For, þ*at* day, holy chyrche maketh gret melody yn worschyppe of hyr and of hyr swete sonne Ihe*s*u Crist, our Lord, specyaly yn þre þynges: yn our lady puryfiyng, in Symones metyng, and yn candels offryng.

This day, good men, is called þe puryfycac*yon* of our lady; þ*at* ys yn Englysscbe tong, þe clansyng of oure lady; for no nede þ*at* scho had, for scho was clansed so w*yth* þe worchyng of þe Holy Gost yn conceyvyng of hur son*ne*, þ*at* þ*er* was laft yn hir no mater of synne, ne of non othyr fulþe. But for þ*at* day was þe fourty fro þe byrthe of hyr sonne, and was called yn þe Iewes lawe þe day of purgacion[2] not only of oure lady, but for all
34 b o þ*er* wymen of þe || lawe; wherfor ȝet we callen hit þe puryficac*yon* of our lady. The lawe of the Iewes was þen suche þ*at* a woman þ*at* was delyu*er*de of a man-chyld sculd be holden vnclene by þe lawe VII dayes aftyr hur burth; and þen þe lawe ȝaf hur leue to go to hur husbondys bed. But ȝ*e*t scho was vnclene by þe lawe þre and XXX*ti* dayes aftyr, so þ*at* tyll[3] fourty dayes wer fulfylled, scho schuld not come w*yth*yn þe temple. Þen, þ*at* day, scho schuld come to þe tempull w*yth* hyr offryng and wyth hur sonne, and offre for a ryche man a lombe, and for a pore a payre of turturs o þ*er* two culuer-bryddes. And soo offred oure lady for hyr sonne. And yf a woman wer delyu*er*d of a mayden-chyld, scho schuld dowbull þe dayes of comyng to chyrch, and to hur husbonddys bed, and comyng ynto þe tempull. For, as clerkes techen, hit ys VII dayes aftyr a woman conseyueth of þe man, er þan þe sede turne ynto blod; and þre and þrytty dayes aftyr þ*at* þen, or hit haue shap[4] of man: and þen God sendyth lyfe ynto hit. And yf hit be a maydechylde, hit dowbulth all þe dayes, boþe of turny*ng* ynto blod, and ynto schappe of body. And þ*ys* ys þe cause þ*at* for encheson þ*at* þe forme woman Eue vexude God more þen dyd man, þ*er*for scho ys more leng*yr* yn formyng þ*en* þe man. Þus for fleschly coupull of man and woman ys vnclene yn hymselfe, þ*er*for lawe ordeyneth a remedy forto clan*s*e hom.

But þen ȝe schull know wele þ*at* oure lady had no nede to þ*ys*

[1] haue *d. D. om. G.*
[2] purgacion *d. D.* jourificac*yon G.*
[3] tyll *d. D. om. G.*
[4] shap *d. D.* schappyn *G.*

clansying, for scho conceyuet not of coupull of man but only of þe Holy Gost, so þat scho was clene of all maner fulthe towchyng conseyt of man. Neuerþeles, scho 3ode to þe tempull as oþer woymen dydden for foure skylles. The fyrst was to fulfyll scripture þat byddeþe þus: 'Þe grettyr þou be, þe meker make þe yn all þyng'; þus scho dyd. For þagh scho wyst þat scho was modyr to Goddys Sonne of Heuen, and was so full of worschyp passyng all othyr woymen, || 3et scho made hur as þe porest woman þat was yn hur company. The secunde skyll was to fulfyll þe lawe. For ry3t as scho fulfylled þe lawe yn þe circumcysyon of hur sonne, ryght soo scho fulfyllet hit yn hur puryficacyon and offryng of[1] hur sonne yn þe tempull, doyng for hym as oþir pore woymen dydden for hor chyldyrn. The þrid skylle was forto stoppe mowthes, lest þay had sayde þat þay dyd not þe lawe, and soo cast a gret chalange a3eyns hom yn tyme comyng þeraftyr. The fowrth skylle was to ensampull to all cristen woymen þat þay schuld come to þe chyrche aftyr hor burth, and þonke God heghly þat had saued hom hole and sonde yn hor trauayle; for þer nys non euel þat goþe so nygh þe deþe wyth scapyng as doþe hit. For þes skylles God made mynde of our lady purefiyng. 35 a

He made also mynde of Symones and Anne a3eyncomyng. Þys Symeon was a passyng old man; but for he prayde besely day and nyght to God þat he most see Cryst bodely, er þen he deyd, and soo God grawnted hym his bone, and þis Anne also, not Anne, our ladyes modyr, but anoþer þat was weddyd seven 3ere, and þen when hur husband was ded, scho lyued tyll scho was foure skore 3ere old, and serued God yn þe tempull day and nyght. Þat also þat[2] had grawnte of God to see Crist er scho deyd. Then when our lady come toward þe tempull wyt hor sonne, þe Holy Gost warnet þys Symeon and þys Anne; and þay þen wyth mecull ioye 3ode a3eynes hom, and broght hom ynto þe tempull. Þen Symeon toke hym yn his armes wyth all þe reuerens þat he cowþe, and cussed hym, and þonked hym heghly þat he let hym lyue to þe tyme forto se hym bodely wyth his een. Wherfor, 3et yn mynde of þys processe, when a woman cometh

[1] offryng of] of offryng *G.* *not in d.* *D.* [2] *MS.* also þat.

to þe chyrche-dyrre tyll þe pryst come and cast holy watyr on
35 b hyr, and clansuþ || hur, and so takyth hyr by þe hond, and
bryngyth hur to þe chyrche, ȝeuyng hur leue to come to þe
chyrch, and to goo to hur husbandys bed. For and scho haue 4
ben at hys bed befor, scho most take hor penance and he, bothe.
*Per*for holy chyrch maketh mynde *þy*s day of candels offryng.
ȝe seen, good men, þat hyt ys comyn vse to all crysten men forto
come to þe chyrche *þy*s day, and bere a candyll yn processyon, 8
as þagh þay ȝedyn bodyly w*yth* oure lady to chyrch, and aftyr
offyr wyth hyr yn worschip and high reuerens of hur.

Then now hereth how *þy*s worschip was furst yfond, when þe
Romaynes by gret chyualry conquerod all þe world. For þay 12
wern euerous yn hor doyng þat retten not to God of Heuen þat
ȝaf hom þat euere; but made hom dyuerse goddys, aftyr hor
owne lust. And soo, among othyr, þay hadden a god þat was
callet Mars, þ*at* was byfor þat tyme a chyualrous knyght, and an 16
euerous yn batayle. Wherfor þay called hym [1] god of batayle,
p*ray*ng ȝorne to hym for helpe. And for þay wolden spede þe
bettyr, þay dyd gret worschyp to his mod*yr* þat was callet
Februa; aftyr þe whech woman, as mony haue opynyon, *þy*s mon 20
þat now ys was called February. Wherfor þe fyrst day of *þy*s mone
þat now ys Candylmasse-day, þe Romans wold goo al nyght about
þe cyte of Rome w*yth* torches, and blasus and canduls brennyng,
yn worschip of *þy*s woman Februa, hopyng for *þy*s worschip to 24
haue þe rayþyr helpe of hyr sonne Mars yn hor doyng.

Then was *þer* a pope þat heght Sergyus. For he segh cristen
men drawe to thys mawmetry, he þoght to turne þat foule custom
ynto Goddys worschyp and oure lady Seynt Mary, and co*m*- 28
maundyd all cristen men and wy*m*men forto come *þy*s same day to
36 a chyrche and iche on offyr a candyll brennyng || yn worschyp of our
lady and hur swete sonne. Soo yche m*an* aftyr, by p*ro*cesse of
tyme, lafton þat worschip þat þay dyden to þat woman Februa, 32
and duden worschip to our lady and to hyr sonne, so þat now
*þy*s solempnyte ys halowed þrogh crystendame, and yche man,
and woman, and chyld of age comeþe *þy*s day to þe chyrche,
and offren brennyng condyls; as þogh þay wer bodyly wyth 36
our lady to chyrche, on chyld hopyng for *þy*s reuerens þat þay

[1] hym *C. om. G. not in d. D.*

don to hyr yn erþe, to haue a gret reward þerfor yn Heuen. And so þay may be sure þerof. For a candyll brennyng bytokenyth oure lady, and hor sonne, and a man hymselfe; for a candyll ys made of whyte weke and of wax brennyng wyth fyre. Þus Crystys whyt soule was hydde wyth his monhede and brenneþe wyth þe fyre of his Godhed; hit bytokenyth also our ladyys modyrhode and maydynhede, lightnet wyth þe fyre of loue; hyt bytokeneth also yche good man and woman þat doþe good dedes wyth good entent, and yn full loue and charite to God and to his euen-cristen. Wherfor yf any of you haþe soo trespassyd to his neghtbur wherby þat þys candyll of charyte ys qwenchet, furst go he and acord hym wyth his neghtbur, and so tend his condyll aȝeyne, and þen offyr his condyll to þe pryst. For þys ys Godys commaundment; and elles he lesyth hys meryt of his offryng.

Narracio.

I rede yn þe lyfe of Saynt Dunstan how þat his modyr, when scho was gret wyth chyld wyth hym, scho come on Condylmasse-day to þe chyrch. And when all þe pepull had gon on processyon wyth candyls brennyng, and stoden all yn þe chyrche, yche on wyth his lyght yn hys hond, sodenly all the condyls þat wern yn þe chyrche wern quaynt, and a gret derkenes come wyth all, so þat vnneth on myght se anoþer. And when þay haden stond soo long sore aferd, þen come þer a fayre lyght from Heuen, and lyght þe candyll þat Saynt Dunstanys modyr had yn hond; and so offryd hyr condyll. || And so of hure[1] al 36 b oþer werne lyght, so þat wythyn a whyle aftyr, all þe chyrche was so lyght aȝeyne, yn token he was yn hyr wombe þat schuld aftyr tynd mony mannys charite, þat was befor qwenchet by envy.

Narracio.

I rede of anothyr woman þat was soo deuot[2] yn oure lady seruyce, þat scho ȝaf for hor loue all þe cloþys þat scho had, saue þe febullyst þat scho ȝod yn herselfe. Hit fell so þat on Condylmasse-day, scho wold haue goon to chyrche. But for scho was not honest arayde, scho dyrst not for schame; for scho had non

[1] and so of hure *C.* *om. G.* and so of hir candell *D.* *not in d.*
[2] deuot] deuo *G.* *not in d. D.*

honest cloþes, as scho was wont to haue. Then when othyr men went to þe chyrch, scho was wondyr sory; for scho schuld be wythout masse þat holy fest. Wherfor scho went *into* a chapell þat was negh hur place and was *þer* yn hur *pra*yer. And so as scho prayde, scho fell on slepe, and þoght þat scho was yn a fayre chyrche, and sygh a gret company of maydens comyng ynto þe chyrche; and on þat was passy*ng* fayre of hom þen any went befor, hauyng a fayre crowne of schynnyng gold on hur hed. Then sate scho done all othyr wyth. And when þay werne sette, *þer* come yn won w*yth* a gret burthen of condylls; and furst ȝaue þe chef-mayden þat had þe crowne, won candyll, and so dalt all aftyr þat wern yn þe chyrche. And so scho come to *þys* woman and ȝaf hur a candull, and þen was scho fayne. Then segh scho a prest and too dekens honestly reueschet, wyth too serge-berers goyng to þe auter; and as hur þoȝt Crist was þe pryst, two angels þe too dekens, and Laur*e*nce and Vyncent þay beren þe serges. And so too ȝong men begonnen þe masse wyth a mery note. So when þe go[s]pell was red, þe qwene of maydens furst offered hur co*n*dull to þe prest, and soo aftyr ych on yn rew.

37 a But when all haden offryd, and þis prest abode aftyr þis || woman, þe qwene sayde to hyr and bade hyr goo offyr. And when *þys* messager had sayde hys ernde, *þys* woman vnswared scho wold not leue hyr serge, but scho wold kepe hit for gret deuoc*y*on. Then send þe qwene ano*þer* messag*er* and bade say to hur þat scho was vncurtes forto tary þe prest soo; and but yf scho wold offyr hit w*yth* a good wyll, scho bade take hit of hur. ȝet scho sayde nay, scho wold not offyr vp hur serge. Then *þys* messager wold haue taken hyt of hur wyth strength. But for scho huld so fast bytwyx hom two, þe serge brake yn þe myddys. And half þe messager bar forth, and *þat* o*þer* part þe woman huld wyth hur. And so yn wrastelyng, scho woke of hyr slepe and fonde halfe yn hor hond. And scho þonkyd oure lady hertly þat scho was not w*yth*out masse *þat* day, and for scho ȝaf hur such a relycke to kepe, whill scho lyued aftyr.

Narracio.

Ano*þer* woman was of so euell lyuyng, *þat* scho dyd neu*er* good dede yn hir lyue, but only fonde a serge brennyng byfor

an ymage of oure lady yn a chyrch. Then fel hit, when[1] scho was ded, fendys comen and fattyn hur soule to hell. But when þay wern at hell-ȝeate, þer come two angelys and rebuket þe fendes þat þay wern soo bold to fache any soule wythouten dome. Then sayde þay hur nedyd no dome, for scho had neuer don good dede yn hyr lyue. Then sayden þe angeles: 'Bryngyþe þe soule byfor our lady'; and soo þay dydden. But when hit was fond þat scho dyd neuer good dede, scho most nede goo to hell. Then sayde our lady: 'Scho fonde a serge befor me brennyng and wold euer whyll scho had lyued; þen wyll I be as kynd to hur as scho was to me.' Wherfor scho bade an angell take a gret serge and lyght hyt, and bade hym sette hit so brennyng byfor hur yn hell, and commaunde þat no fende schuld be so hardy forto || come nygh hit, but let hit brenne þer for euermor. Then sayde 37 b þe fendes þat hit schuld be a hoge confort to all þat ben yn hell; wherfor þay had leuer leue þat soule, þen do such an ese to þe soules þat ben yn payne. Þen bade[2] oure lady an angyll to ber þe soule aȝeyne to þe body, and soo he dud. And when scho was comen aȝeyne to lyue, þen scho beþoght hyr on þat hard dome þat scho was toward, and ȝede, and scherof hyr; and was aftyr a good woman, and seruet our lady deuotly all hur lyue-dayes aftyr, and had þe blysse of Heuen. To þe wheche blis God bryng you and me to yf hyt be hys wyll. Amen.

15.

De Dominica in Septuagesima Breuis Sermo.

Good men and woymen, ȝe schull all know well þat þys day is called Sonday yn þe Septagesin. Then for enchesen þat holy chyrche ys modyr to all cristen pepull, scho taketh hede to hyr chyldern as a good modyr ouyth forto do, and seyth hom all sore seke yn þe sekenes of synne, and mony of hom wonded to deþe wyth þe swerd of synne. Þe wheche sekenesse þay haue caght all þys ȝere before, but namely þes Cristynmasse-dayes þat wern ordeynet in holy chyrche for gret solempnyte. For yche man schuld þat tyme make more solempnyte, and more bysyly, and more mekely, and more deuotly serue God þen any oþer

[1] when *C.* when þat, *the* when *being inserted above the line, G. not in d. D.*
[2] þen bade þen bade *G.*

tyme of þe ȝere; for cause þat God schewed all mankynd thelke dayes hegh swetnes of his loue, þat he wold lowen hymself so, forto be born yn þe same flesche and blod as on of vs, and was layde yn a cracche more porly þen any of vs, and aftyr was folowed yn watyr as won of vs, and come to a weddyng, hymself and his modyr wyth his dyscypuls, forto halow weddyng and forto clanse hit of synne all forto make vs holy, and breþern to hym, and ayres of þe blysse of Heuen.

For þes causes, men and woymen yn old tyme wern full glad yn soule this tyme, and maden gret solempnite, maki*ng* ||
38 a homselfe clene yn body and yn soule of all fulþe and vnclennes of synne, and dyddyn grownd hom yn sadde loue to God and to hor euen-cristen, doyng gret almes, yche mon aftyr hys hauyng, to hom þat haden nede. But now more harme ys þ*at* solempnite and holynes ys turned ynto fulþe of synne and sekenes of soule, ynto pryde by dyu*er*se gyses of cloþyng, into couetyse wylnyng worschyp on byfor anoþ*er* vnskylfully; into envy, for on ys arayde bettyr þen anoþ*er*; in gloteny by surfet of dyu*er*se metys and drynkes; into lechery þat seweth alway gloteny; into slouþe of Goddys s*er*uyce liyng yn þe morow-tyde long yn bedde for owtrage wakyng ou*er* nyght; in rawtyng, i*n* reuelyng, and playes of vanyte, in iapys makyng of rybawdy and harlottry, so þat he ys most worthi[1] þ*at* most rybawdy can make and spende. Þus þe holy dayes of þat fest þat wer ordeynt yn hegh worschyp to God and to hys sayntys, now ben turned ynto hegh offence of God and ynto gret hyndryng and loos of manys sowle. Wherfor holy chyrche seyng[2] hir chyldryn far þus, as a modyr full of compassyon for þe gret myslykyng þat scho haþe yn hyr hert for hom, þ*ys* day, scho layth downe All*eluia* and oþ*er* songys of melody, and takeþe forþe tractus, þat ben songys of mowrny*ng*, and sykyng, and longyng.

And also for þe holy sacrament of[3] weddyng ys moche defoulet by suche vanytes, scho layth hom downe þes dayes þ*at* ben comyng, and yn þe Aduent, and also for new weddet ȝeuen hom to lykyng and lust of hor body, and þenke all on þe lyfe, and noght on þe deth. But, as a holy clerke sayth, hit ys moche

[1] worthi *d.* wroþe *G.* *not in D.* [2] seyng *d.* seȝed hyr *G.* *not in D.*
[3] of *C.* *om G. d.* *not in D.*

more spedfull to manys soule forto goo to þe house þeras a cors ys, þat all wepen þen to þe hous þat all reuelyþe and laghyth; for such worldys murthe makyth a man to forȝete his God and hymselfe alsoo. But þeras ys þe syght of corses and || wepyng, þat 38 b makyth a man to thenke on his deth, þat ys þe chefe helpe to put away synne and þe worldys vanyte. For so taght Salamon his sonne and bade hym haue hys last ende yn mynde, and þen he schuld neuer synne dedly. Then holy chyrche, hauyng gret compassyon of hure chyldryn, ordeyned þre maner of saluys to hele hur chyldryn wyth; that ben: to thynke on deþe ynwardly, forto labyr bysyly, and forto chastyce þe body resnably.

To þe fyrst, forto thenke on deth ynwardly, holy chyrche ȝeuyth an ensampull þus yn þe offyce of þe masse. Þer he saythe þus: 'Circumdederunt me gemitus mortis.' That ys in Englisch: 'The sykyngys of deth hauen vmbeclypped me.' Þus sayth he techyng his good chyldryn, forto haue yn mynde how hard he ys vmbstad wyth deth on yche syde yn so moch, þat he may not away-scape; but euer deþe sewyth hym wyth his bow drawen and an arow þeryn redy to choton at hym, he wot neuer wher ne what tyme. Þys ys a pryncypall salue to ych man þat takeþe hit to hert, to put away all maner worldes vanyte, and vayn murthe, and reuell. But forto vndyrstond þys þe bettyr, I schew þys by ensampull.

Narracio.

I rede of a kyng þat was a man euer hevy of chere, and wold neuer lagh ne make glad chere; but euer was yn mornyng and heuynesse. Then, for his meyne and all oþer men wern greuet þerwyth, þay ȝodyn to þe kyngys broþer prayng hym forto speke to þe kyng þat he wer of gladdyr chere, yn comfort of all his meyne and all othyr. Then went hys brothyr to þe kyng and sayde þat he greuet all þat werne aboute hym, wyth his heuy chere, and counselyt hym forto leue þat heuy cowntenance and taken lyghtyr chere to hym, yn tyme comyng. Then was þe kyng wyse, and þoght forto chast hys b[r]othyr by a wyle, and wroþly || bade hym go hom and medyll hym of þat he had to do of, and 39 a noght of hym. Then was hit þe maner of þat contre þat when any man schuld be don to deth, ther schuld come trompers and

trompe befor þe ȝeate. Þen sende þe kyng trompers byddyng trompe befor his brothyr ȝeate, and men wyth, forto haue rest hym and bryng hym to hym. But, þis mene whyle, þe kyng called to hym VII men þat he tryst, and bade hom, when hys brothyr come, forto drawe hor swerdys and stond aboute hym, wyth all þe poyntys about hys heıt. Soo, when þys brothyr was comen, anon þes VII men dydden as þe kyng bade. Then þe kyng commawndyt all men forto dawnce and to make al þe reuell þat þay couthe, on yche syde; and so þay dydden. Then sayde þe kyng to hys brothyr: 'Brothyr, why art þou of so heuy a schere? Heue vp þyn hert, and make mery. Lo, al þys myrþe ys made yn confort of þe!' Then vnswared he and sayde: 'How schuld I be of any chere, and se here VII swerdys set to my hert, and wot neuer wheche of hom schall furst be my dethe?' Then sayde þe kyng: 'Put vp your swerdys!' and spake to his broþyr þus: 'Hit faryth by me wher þat euer y be, þe VII dedly synnys ben euer redy, forto rowe me to þe hert; and þys makyth me þat I make no gladdyr chere, but euer am aferde of my sowle deþe.' Then sayde his broþer: 'Syr, y crye you mercy! I knew þys neuer or now; and now schall I be wysyr whyle þat I lyue.' Wherfor y say bo[l]dely: he þat wyll take þys to hert, he schall haue bettyr lust forto lowren þen to lagh, forto syke þen forto syng, to reme þen rymov, to drowpe þen to daunce; so þat he schall fynde mynde of deþe þe pryncipall helpe for all maner synne.

That othyr salue ys forto labur bysyly. To þis labour Seynt
39 b Paule, yn hys pystyll || of þys day, techeþe and saythe þus: 'Sic currite, ut comprehendatys.' 'Rennyth soo þat ȝe may gripe þe gome.' By þys gomen and rennyng ȝe schull vndyrstond bysy labour. For he þat rennyþe for þe gamen, he enforsuþe hym yn all his myght to ren swyftly. So most yche good seruand enforse hym forto laboure yn þe degre þat God hath sette hym yn. Men of holy chyrche schuld labour bysily prayng and studiyng forto teche Godys pepull; lordys and oþer rented men schuld labur bysyly[1], to kepe holy chirch yn pees and rest, and all othyr comyn pepull; the comyns schuld labour bysyly, forto gete lyflode to homselfe and to all oþir. Then, for no man ne no woman schuld excuse hym of þys labour, God yn þe gospell of þys day ȝeueþe an

[1] labur bysyly *L.* þe bysyly *G.* bysy ham *C.* *not in d. D.*

ensampull, sayyng þus: 'A husband-man ȝede yn þe morow at
pryme, and eftsones at vndyr, and efte at mydday, and eftsonys
at none of þe day, and at euensong, and hyryd men to his vyne-
4 ȝorde for labour.' Soo by all þe tydes of þe day, all þe ages and
degres ben vndyrstonden, and ben hyred by Good, forto labour
whyll þay ben yn þis world. For, as Iop saythe, a mon ys borne
to labour; and Seynt Barnard seyth: 'He þat wyll not labour
8 her wyth men, he schall labour yn hell wyth fendes.' For þat ys
þe testament þat Adam laft to all his ospryng: labour and sorow.

To þys labour holy c[h]yrche ȝeueth ensampull, þeras he, þys day,
rehersyth how God made Adam and Eue, forto laboure and to
12 kepe paradyse, and bade hom ete of all þe treun yn paradyse,
excepte won tre þat he kepte a chefe to hymselfe. So, as oft as
þay sen þat tre, þay schuld þenke on hym, and know hym as for
God; and for þay schuld not be to forȝetfull yn hor wele, he
16 forbade hom to ete þerof yn payne of deth. Then, for þe fende
segh hom þer yn so moche wele and hymselfe yn so moche payne,
he had envy to hom, and ȝede to Eue, and asked Eue why þay ||
ete not of þat tre. Þen sayde scho: 'For God had forbedyn vs 40 a
20 þat tre, in payne of deth.' Then sayde þe fende: 'He wot full
well þat what tyme ȝeten þerof, ȝe schull be as Godys, knowyng
boþe good and euell. And yf ȝe wyll preue þat I say sothe, ete of
þe tre and say.' Þen ete Eue of þe tre and ȝaf Adam; and
24 fore Adam loued hyr and wold not wroth hur, he toke an appull.
And anon þerwyth ayþer segh oþerys schappe, and wern aschamed
of hyt, and token leues of a fyge-tre and hydden hit. Then come
God anon, and for þay myght not deyn yn paradyse ne suffyr
28 payne þer, he drof hom naket out of paradyse ynto þe wrecchet
world, wepyng and sore sekyng. Þer þay schulden drye woo and
sorow, and gete hor mete wyth labour and swot, and dye at þe
last. Then prayde Adam sore wepyng to God þat he schuld
32 not set to hard vengens apon hym, but haue mercy apon hym,
and haue reward how he synned by ygnorance, and not by males,
and was deceyuet by envy of the fende. Then had God rewþe of
hym and for þay wer naket, he cloþed hom wyth pylches, and
36 bade Adam labour and ete his mete wyth swote, and Eue bere
hur burþes yn woo and payne; and ȝaf Adam dyuerse ynstru-
mentys forto labour wyth, and laft hym þer. By þys ensampull

ȝe schull take hede forto labour bysyly; for yf Adam and Eue had bysyede hom yn labour, þe fende schuld not haue ouercomen hom so sone. For þe fend kepyth no more when he woll tempte a man, but fynd hym ydull. Wherfor ȝe schull know well þat hit ys a ryche salue to hele synne: labour bysyly.

The þryd ys forto chastes þy body dyscretly. Herto Saynt Paule techyth[1] vs yn þe pystyll of þys day, þer he sayth þus: 'Castigo corpus meum et in seruitutem redigo.' That ys yn
40 b Englysche: ||'I chast my body and dresse hit ynto seruage of þe soule.' For mannys flesche ys so wyld and lusty to synne, þat hyt wyll no way leue his lust and serue þe soule tyll hit be chastet wyth penance; so þat, by scharpenes of penaunce, þe lyking of synne schall be slayne yn þe flessche þat dothe þe synne.

Thus dyd Adam and Eue yn ensampull to all þat comen of hom. For, fele ȝeres byfor hur deth, ayþer of hom stode yn a watyr, nyghtys fer from oþer, vp to þe chyn, for penaunce. Þen when hor flessch was grene as grece for cold, þe fend come to Eue, bryght as an angell, and sayd to hur þat God had send hym from Heuen, and bade hur: 'Go to Adam and say hym how þat God byddyth hym sese of hys penaunce; for he haþe don ynogh for hys gylt, and þou also for þyn.' Then ȝode Eue to Adam and sayde hym soo. But, for Adam wyst well þat þys come of þe fende, and not of Godys sonde, he sayde to hur: 'When God drof vs out of paradyse for oure synne, and had compassyon of vs, when we wepyd on hym, and mekely prayde on hym for mercy, he set vs here, to do penaunce to our lyues ende. But þen, for suche a gret synne may not be qwaynt but wyth gret penaunce, þe more penaunce we don, þe more ys oure mede befor God. Wherfor go aȝeyne ynto þy penance yn Godys name.' Eft he come aȝeyne to Eue and sayde: 'God haþe take rewarde of your gret penance þat ȝe suffren, and hath forȝeuen your synne; wherfor byd Adam be glad and leue of his penance, lest God be wroþe wyth hym þat he take no reward to his sonde.' Then, when Eue had sayde to Adam þus, he vnswared and sayde: 'I wot well þat oure penawnce greueth hym moch mor þen vs, and he[2] ys aboute as moche as he may, to make vs to leue of, and so forto
41 a lese oure mede befor God. But for || God rewardyth a good endyng,

[1] techythyth *G.* [2] he *C. om. G. not in d. D.*

and not þe begynnyng, þerfor lese we not our mede, but do we forth oure penance tyll our lyues ȝende.' ȝet þe þrid tyme he come aȝeyne to hur and sayde: 'Goo to Adam and say þat he began foule, and wel foulyr he woll ende. For ȝe gylton[1] furst by ynnocens and by defaute of þe fende, and now ȝe synneth by good deliberacyon and knoweth þat ȝe don mys; wherfor your gylt ys now wors and dowbull dampnacyon or þat hyt was before.' Then was Eue aferd, and ȝede to Adam, and sayde hym soo. Þen sykut Adam sore and sayde to hur: 'Vnsely woman, God of his goodnesse made of on of my rybbys forto helpe me; and now þou art bysy by techyng of þe fende eft forto combyr me. But þenke on þat; for oure forme synne stanke soo yn Godys nase, þat all our ospryng schall be enfecte and enve[ne]mode þerof ynto þe worldys ende. Wherfor þogh we myght do as moch penance as all our ospryng, hit wer to lytyll forto qwyt vs to our God. But for God for hys heȝ grace aloweþe a good wyll[2] þeras myght fayleth, þerfor do we oure penance wyth a good wyll, þogh hit be lytyll whyll we ben here; and þen I hope þat God woll ȝeue vs þe oyle of mercy when tyme of mercy comyth.' Then ȝede Eue aȝeyne and dud hyr penaunce mekely tyll hyr lyues ende. And when þay haden lyued IX hundyrt wyntyr and þrytty, and haden þritty sonnes and þritty doghtyrs, þay deydyn, and wer buriet yfere.

Thus, good men, know þat Adam and Eue wern boþe holy or þay deydyn, and þoghten on deþe y[n]wardly, and laburt boþe bysely, and chastest hor body resnably; and so most all þat comen of hom, þat hopen forto come to þe joye of paradyse, and to þe lyfe þat euer schall last. In tokenyng of þys, þis Sonday ys called 'Yn Septuagesin,' þat ys a nowmbyr of syxty dayes and X. Þe wheche nowmbyr bygynnyth þys day and endythe þe Settyrday yn þe Estyr-weke; so þat holy chyrche ys yn mornyng for hur chyldyr from || þis day ynto Setyrday yn Astyr-euen. Then scho takythe **41 b** comfort to hyr yn party and sengyth on Alleluia wyth a tracte, for encheson þat scho ys not ȝet yn full murth tyll Settyrday aftyr þat ys callyd Settyrday in Albis. Þen scho leyþ don tractys, and grayles, and syngyþe dowbull Alleluia, techyng yche good Godis child forto do penance and labour jn longyng, tyll he come to Astyr Setyrday; þat is, tyll his soule passe to rest. But

[1] gylton *C.* gylty *G.* *not in d. D.* [2] *MS.* whyll.

ȝet þe sowle ys not yn full joy tyll Setyrday *in* Albys, þat is, tyll þe day of dome when þe body and sowle schull come togedyr, and be ycloþed *in* albys, þat ys yn whit, seuen syþys brightyr þen þe sonne. And þen schull þay syng yfere dowbull *Alleluia* yn þe joye þat euer schall last. To þe whech ioy God bryng you and me, yf hit be his wyll. Amen.

16.

De Dominica in Sexagesima Breuis Sermo.

Goode men and woymen, *þys* day ys called yn holy chirch Sonday yn Sexagesin. Þen ȝe schull knowe well þat Sexagesin ys sette for a nowmbur of þre score. By þe whech nowmbyr ȝe schull vndyrstond þat holy chyrche techeth yche man and woman, to þenke on how schort [1] a mannis lyfe is now in our dayes ouer þat hit was in olde tyme before [1]. For, summe tyme, men lyuedon ix hundyrt wyntur and more; but, now, he þat lyuyþe þre score ȝer or [2] summewhat more, he ys taken for a long lyuyng man. But þe goodnes of God ys so moche, þat yf we wyll be wyse yn our schort lyue forto plese God and saue our soules, he woll ȝeue vs as moche mede yn Heuen, as he ȝaf hom þat lyued soo mony ȝeres. Þen he þat woll haue þat mede of God, he most haue þre þynges wythe hym; þat ys: forto suffyr tribulac*yon* mekly, forto do almes-dede dyscretly, and forto hate synne namly.

Þen, for a manys dayes byn schort, he most suffyr þe more tribulac*yon* wyth good wyll, and not wyth grychyng aȝeyne hym.
42 a For hyt comyþe of specyall || grace of God when he sendys any man tribulac*yon* oþ*er* any dysese; for h*yt* ys oþ*er* for remedy of his synnys forto haue his penance here, oþ*er* yn hey encres of his joy befor God. Þen, for Saynt Paule, Godis holy apostoll, woll þat yche man take ensampull by hym forto suffyr tribulac*yon* w*yth* good wyll, he rehersyth yn þe pystyll of *þys* day moche of þe tribulac*yon* þat he suffyrd and saythe thus: 'I haue be put ynto prison oft-tymes, and suffyrd wondys of gret chaynes and oþ*er* dyu*er*se yrens; and fyue tymes betyn w*yth* scorgys of þe Iewes, and had yche tyme nene and þrytty strokes on my bare body;

[1] a . . . before *H. L.* ys mannys lyfe, for now our dayes byn but schort or þat þay wer tofor *G. d, not in D.* [2] or *d.* of *G. not in D.*

and þryse beton wyth ȝardys of paynones; and onys beton wyth stons; and þryse ben yn schipwrak on þe see, and was yn þe grond of þe see on nyght and on day; and ofte-tyme *in* pareyle of flodys, and yn pareyl of þeves, and yn pareyle of fals bre*þern* þat schewedon hom to me louyng and trewe, and werne false and entyset o*þer* to do me doses.' He rehersyth all þe woo þat he suffyrd yn dyu*erse* trauayls, yn myscheves, yn colde, yn naked-schip, yn þurst, yn hongur, yn long wakyng, yn fastyng, and yn mony o*þer* myscheves þ*at* he suffurd, þat wern to long to tell. And all he suffyrd wyth good wyll, and euer þonked God of h*ys* swete sonde; for wele he wyst þ*at* all þe doses þat God send to hym, was for syn þ*at* he dyd befor, and for encrese of his meryt aftyr. Wherfor yche man þ*at* will plese God—what man*er* doses come*þ*e to hym, be hit sekenes, be hit lose of goodys þ*at* ben worldly, o*þer* deth of any frende—take hyt as esely as ȝe may; for *in* tyme af*tyr* when he is maystyr of hymselfe, þen þonke he God and pray hym mekely of mercy of his ynpaciens. God knowe*þ*e your fragelte, and þerfor he forȝeueth sone all þo þat askyth hym m*er*cy wyth a meke hert. || Þus most a man suffyr tribulac*y*on mekely. **42 b**

He most also do almys-dede dyscretly, þe wheche byn fyguret by þes Syxagesin þ*at* byn syxty dayes. For syxty ys syx tymys ten, so þat by þe syx ȝe schull vndyrstond þe syx werkes of charyte þ*at* comen out of þe ten co*m*mawndementys of God. Þe whech werkes byn: forto ȝyue mete to þe hongry[1]; forto ȝeue drynke to þe þursty; to clo*þ*e hom þ*at* byn acold for defaute of clo*þ*es; forto ȝeue hom herber þat hauen non; forto help hom þ*at* byn seke of þ*at* hom nedyth; forto viset p*re*soners, and socour hom wyth mete, and drynke, and o*þer* þ*at* hom nedyth; and othyr werke holy chyrch layth to; þ*at* ys: forto bury þe pore þat ha*þ*e no helpe as Toby dude. Þ*ys* ben þe werkes of charite and of mercy þe whech ych man and woman most nedely do, þ*at* wyll haue mercy of God yn þe dredfull day of dome. Wherfor þis Sexagesin bygynnyth þ*ys* day and endyth þe Wonnysday yn Astyr-weke; þe wheche holy chyrche synguþe: 'Venite benedi*cti* Patrys mei etc.,' that ys *in* Englysche: 'Com ȝe, my fadyrys blessed chyldyrne, and takyth þe kyndome of Heuen þat ys ordeynt to you.' Thes same wordys God schall say to you at þe day of dome

[1] hongry *d.* hongur *G.* *not in D.*

and to all þat han don þe werkes of mercy dyscretly. Wherfor all þat han wherof[1], þay moten do hom yn dede; and þay þat haue not wherof, þay moten haue good wylle forto do, yf þay hadyn wherof; so þat hor good wyll schall fulfyll þat hor non- 4
power may not. Then, for þes werkes moten be don dyscretly, lest[2] a man lese all yfere, God techythe by ensampull yn þe gospell of þys day how þay schull be don and seythe þus: 'A mon ȝode out, forto sowe his sede; and when he sew, som sede fell by þe 8
way, and fowles of þe ayre etyn hit; and som fell on a stone, and hit dryet vp for defaute of humore; and somme fell among þornes, and hoo in þe grownde choket hit; and som fell yn good erthe, and hyt broȝt furthe frute an hundyrthfold.' This way sayþe 12
Cryst: 'I am þe way to Heuen.' Wherfor his sede fallyth bysyde
43 a þe way, þat || ȝeueþe hys almes not only for Crystys loue, but for pompe of þe world, and vayn glory, and forto be holden a holy man; and so lesyþe al yfere. 16

Narracio.

I rede þat þer was a wondyr ry h man, som tyme, yn Eirlond, and dyd so mony almys-dedys yn hys lyue, þat all men wendon þat he had ben a gret seynt before God. But when he was ded, 20
he apered to won þat loued hym wele yn his lyue, as blak as pyche wyth an horrybull stenche, and sayde to hym: 'ȝe wenyn I am a saynt; but now I am such as þou may se.' Then sayde þat oþer: 'Wher byn all þyn almys-dedys bycomen?' Þen sayde 24
he: 'Þe wynd of vayn glorye hathe blowen hom away.' Thus he þat doþe almys-dedys for vayne glorie, he lesyth all his mede, and fendys of þe ayre strien hit. His sede fallyth on a stone, þat ȝeuyth his almys to suche as he knoweth well, þat ben groundyd in 28
dedly synne and woll not leue hit, or whosoo mantaynyth hom yn hor synne, he lesyþe his mede. His sede also þat fallyth among þornes, þat ȝeuyth hys almes to ryche men þat haue no nede þerto, and also ȝeuyth hit to his seruandys in reward of hor 32
hyre, and soo lesyth hys[3] mede. But his sede fallyþe yn good erthe, þat ȝeueth his almes to good, pore, trew men þat ben Godys ayr, and othyr wher þer he wot, hit ys almes. And þys sede schall ȝeld a hundrethfold fruyt, and be euerlastyng fode yn 36

[1] wherof *d.* wher *G.* *not in D.* [2] lest *d.* let *G.* *not in D.*
[3] hys *C.* hor *G.* *not in d. D.*

Heuen. *Þus* ȝe *þat* don almes dyscretly, schull haue ȝour[1] fode yn Heuen *per*petuall.

He most also hate syn namely[2], and sle hit yn all *þat* he may; for he þat hatyth synne, louyth God, and God louyth hym; and so he is made on spyryte wyth God. God hatyth synne so moche, *þat* he toke vengeans on all þe world, as holy chyrche nowe makyth mynde, and namely for synne of leche[ry] and of vowtrye, and for synne aȝeyne kynd. Then, for God segh þis wikednes namly of þes synnys regnyng yn þe || world, he sayde þus: 'Me 43 b forthenkyth þat I made man.' Wherfor he sayde to Noye: 'All þe world ys enfect w*yth* synne so greuesly, þat I woll strye hit w*yth* a flod. Wherfor make þe a schyppe, as I woll teche þe, of planke-bordes, and make chambors[3] þ*er*yn, and take of all clene bestys þre coupull and on by hymself of all o*þer* vnclene bestys take[4] on cowpull yn, and mete wyth hom.' Then made Noye *þys* schyppe as God taght hym, sqware *in* þe boþom, of þre hundyrt cubytes yn lengthe, and yn brede fyfty cubytys, and þrytty cubites yn heght; so þat þis schippe was yn makyng a hundyrt wyntyr, forto schew how mercyable God ys, and how loþe he ys to do vengeans. And he doþe hit, forto loke yf men wold amend and aske m*er*cy. But for þe pepull wold not amende, but was euer þe lengyr þe worse, al man*er* of bestys, as God bade byfore, werne jbroght byfore Noye by help of þe angelys, and don yn þe schippe. And when all wern broght yn, God bade Noye and his þre sonnes goo ynto þe schyppe by homself; and Noyeys wyfe and hys sonnes wyues by homselfe; for encheson þat, yn tyme of afflicc*yon*, men schuld absten hom from coupull of woymen. So when þay wern alle *in*, God closud þe dore aftyr hom wythout-forth; and þen hit rayned so gretly fourty dayes and fourty nyghtys, *þat* þe wat*yr* bare þe schyppe herre þen any hull by fyfty cubytys, and stod so styll an hundyrt dayes and fyfty. And so was all þe world drownet, boþe man and best, outtaken hom þat werne *in* þe schyppe. Neu*er*þeles Ioseph sayth þat *in* Armeny ys a hull þat ys called Baris, þat was herre þen þe watyr where mony men and woymen were[6] ysaued, as men haue an oppynyon. *Þer* was

[1] ȝour *C.* hor *G.* *not in d. D.* [2] namely *d.* name *G.* *not in D.*
[3] chambors *C.* chabors *G.* chamberes *d.* *not in D.*
[4] take *C. H. L.* *om. G. d.* *not in D.* [5] where *C.* were *G.* *not in d. D.* [6] were *C.* *om G.* *not in d. D.*

Noye a twolfmonyþe yn þe schyppe. Þen he put out a raven forto bryng worde yf þe watyr wer all sesyd or no. Þen fond þys rauen a drowned careyn, and fulled hym þerof, and come not
44 a aȝeyne. Aftyr Noye send || a culuer out þat come aȝeyne wyth a branche of an olyue-tre in hur byll; wherby Noye knew þat þe watyr was sesyt and þonkyd God heghly. Then when God bade hym go out, he ȝede out, and toke out þe hed-best of þe clene bestys, and brent hym yn offryng to God. Wherfor God was so wele payde þat he ȝaf hym and all men aftyr hym leue forto ete flesche of clene bestys, and forto drynke wyne þeras befor þe flod men etyn no flessche, ne drynkyd no drynke but watyr; for þe erthe was so badfull byfor, þat hom nedud non oþer fode, but suche as come of þe erth.

Þus, good men, ȝe most vndyrstond how gret vengeans God toke on þe world for wykednesse of synne, and now, more harme ys, þe pepull ar as full of synne as þay wer þat tyme; and þerfor God will take vengeans, ner þe prayers of holy sayntys and specyaly of our lady.

Narracio.

For þis I rede yn þe lyfe of Seynt Domink when he was on a nyght yn his deuocyons he segh our Lord Ihesu holdyng þre speres yn his hond, redy forto schote to þe world for vengeans. Then come our lady anon, and kneled befor hym, and sayde: 'My dere sonne and swet, what wyll ȝe do?' Then sayde he: 'Dere modyr, þe world ys so full of pride, and of couetyse, and of lechery; wherfor, wyth þese þre swerdys, I woll schote at hom.' Then sayde our lady: 'My swete sonne, haue mercy, and ȝet abyde a whyle; I haue on trew seruand, þe wheche schall goo, and preche, and turne þe world to þe.' And so scho send forth Saynt Domink, and bade hym go, and preche Godys worde, and turne þe pepull; and so he dude.

Thus, good men, ȝe haue herde how by prayer of our lady and by prechyng of þys good man, God spared to do vengeans þat tyme. But nowe, more harme ys, þe pepull ys combyrt wyth þe same synne, and ys full like to be smytten wyth þe same vengeans oþer wyth wors; for now þe pepull settyþe but lytyll by God: for þagh þay heren prechyng and techyng, þay wyll

not amende hom, ny leue hor synne. Wherfor God smytyþe yn p*ar*te now, and woll hereaftyr well hardyr and sarre. Wherfor ȝe schull pray to God to hold vp his hond of vengeans þ*at* hyt ||
4 fall not yn our dayes; but þ*at* we may come to amendement **44 b** and haue þe blysse þ*at* he boȝt vs to. To þe wheche blysse God bryng you and me, yf hit be hys wyll. Amen.

17.

De Dominica in Quinquagesima Sermo Breuis.

8 Good men and woymen, þ*ys* day is callet yn holy chyrche Sonday yn Quinq*uag*esin. Þen schull ȝe know þ*at* þ*ys* word quinq*uag*esin ys an nowmbur of fyfty, þe wheche nowmbur by-tokenyth remission and ioye. For yn þe old lawe, ych fyfty
12 wynt*er*, all men and woymen þ*at* wern sette w*yth* ser*u*ice and bondage, þay wern made fre *in* gret ioy and murth to hom. Wherfor þ*ys* nowmbur bygynnyth þ*ys* day, and endyth yn Estyr-day, schewy*ng* þ*at* yche godys-ser*u*and þ*at* ys opp*r*essyd wyth
16 tribulac*yo*n, and takyth hit mekely yn his hert, he schall be made fre yn his resurrec*yo*n: þ*at* ys yn þe day of dome, and be made þe ayre of þe kyndome of Heuen. And ȝet yn more *con*fort of all Godys pepull [1] yche fyfte ȝere, þe pope of Rome grauntyþe
20 a full remyssion of all synnys to yche man and weman þ*at* comyth to Rome þ*at* ȝer[1]. But for all men may not come þed*yr* and haue þ*ys* pardon, þerfor þe Pope of Heuen, Ihes*u* Cryst, of his specyall grace grauntyþe all men and woymen full
24 pardon of hor synnys yn hor deth-day, so þ*at* þay woll kepe by hor lyue þre þyngys þ*at* ben nedefull to hom. Þe wheche ben þese: full contricion wyth schryft, full charite w*yth*out feynyng [2], and stabull fayth w*yth*out flateryng. And, sothly, w*yth*out þes
28 þre, þ*er* may no man haue p*ar*don at Rome ne elleswher.

Wherfor he [3] þ*at* wyll be asoylet of þe Pope of Heuen, and haue playne remyssyon of hys synnys, he most be full contryte, þ*at* ys, ynwardly sory for hys synnys and his gyltes; and so schryue
32 hym clene, and be yn full purpos neu*er* forto synne more. Whoso do þe þ*us*, leue he wele, God forȝeuyth hym his trespas, and full

[1] yche . . . ȝer *scratched out in G.*
[2] feynyng *d.* faylyng *G.* *not in D.* [3] he *C.* ȝe *G. d.* *not in D.*

perdon þerof. For a man may haue suche a contricion, þat hyt schall quench all þe paynes þat wer ordeynt for hym. ||

45 a Ensampull we haue of Petyr þat forsoke Cryst w*yth* heȝ othys. But for he was contryte, and byttyrly wepte, þ*er*for God þat ys full of mercy, foraf[1] hym his trespas, and made hym more chere þeraftyr þen he dude byfore.

Anoþ*er* ensampull.

I fynde þat þer was a gret m*an* and was so wykyd of lyvyng[2], þ*at* all demede hym to helle. Þen happyd hym so, þat he fell seke yn his deþe-bed. And when he felde he schuld be ded, he þoght how wyckedly he had ylyued before, and caght such a contricion i*n* his hert, þ*at* he wepte day and nyght, and neu*er* sesed seuen dayes þ*at* he lyued. And made prestys to be wyth hym, day and nyght; and eu*er* as hys synne come to mynde, wyth hegh repentance, he schrof hym, and eu*er* cryed to God of mercy deuotly, þ*at* iche man haþe rewthe of hym. And so deyd fruth. Then was þ*er* bysyde, i*n*[3] an abbay, a monke þat deyd þat same tyme, þ*at* þis man dude, and was bedon by his abbot com aȝeyne, and telle hym of hys state. And so he dude, and sayde to his abbot: 'Syr, I am come as ȝe bade me. ȝeue me leue to go my way; for I goo to joye.' Þen sayde þe abbot: 'Was þ*er* any soule þat ȝede to þe joye wythout payne, þat day, þat þou dyddyst dye?' Þen sayde þe monke: 'For soþe on and no moo, and þat was þe soule of þ*at* man,' and told his nome. Þen sayde þe abbot: 'Now I se well þ*at* þou art a fend, and not my monke þ*at* art ycomyn, to temp me; for well I wot, ȝyf any sowle be yn payne, þen ys hys soule.' Then sayde þe monke: 'Ful vnworþy ys any man to knowe þe pryuete of Godis dome. Þat man had suche co*n*tricyon, and wepte so byttyrly, er þat he deyd, for hys synnys, þ*at* þe watyr of his een persued all hys cloþis, and þe brest, and so don into þe erthe. Wherfor goo þedyr to-morrow, and when þou fyndyst hit soþe þat I say, leue þ*at* I am trew and goo to joye.' Then ȝede þe abbot þedyr; and when he fonde all sothe þat þe monk told, þen he knelyd don, and herut God,

45 b and bade all men be glad: for he was þ*us* c*er*tefyet, || þat his soule was yn blysse. Þus þe gret co*n*trycyon þ*at* þ*ys* man hadde, er he deyd, quenched þe gret payne þ*at* was ordeynt to hym.

[1] *MS.* foraft. [2] of lyuyng of lyuyng *G.* [3] i*n* *inserted above the line G.*

Hereby ȝe may know opynly how[1] spedfull hyt ys to a man to be contrite of his synnys.

Wherfor forto draw men to contricion namly þes fyfty dayes, þe fyft psalme of þe sauter, that ys: 'Miserere mei, Deus!' ys more rehersyd þes dayes þen any oþer tyme of þe ȝere. Þe wheche ys þus to say yn Englysche: 'God, aftyr þy gret mercy haue mercy on me; and aftyr þy multytude of þy mercyus, do away my wickednesse!' and soo forth. Thus when a man ys sory for hys synnys and sayth þes wordys wyth full hert, God heryth his prayer and forȝeueth[2] hym hys trespas, so þat he be yn full wyll to amende hym yn tyme comyng, and also full of charyte wythout faynyng.

For, what maner vertu þat a man haue, but yf he be yn charyte, hit stondys hym in no vayle; for þogh he wepe and crye to God: whyll he ys wythout charyte to any of hys euencristen, God heryth hym not. Herto acordyth Seynt Paule yn þe pystyll of þys day and sayth þus: 'Thagh I were as eloquent yn speche as any man or any angell; þagh I had prophecyus and knew þe priuetyes of God; or þagh I had so full fayth, þat I myght remewe hylles; or þagh I dalt all my goodys to pore men for Godys sake; or þagh I put my body to brenne for Godys loue: ȝif I haue no charite, all prophetyth me noght.' Wherfor, þagh a man wenyth he loueþe his God and loue not hys euencristen, he ys dysceyuet; for he loueþe his God, þat loueþe all þat God loueþe. Thus most a man haue full charite þat woll be sauet befor God. For he þat deyth yn charite, schall be sauet; and he þat deyth yn dedly synne, schall be dampnet: wherfor of all vertues charite is most necessary.

ȝet ȝe[3] most haue stabull fayth wythout flateryng, so þat ȝe leue saddely as holy chyrche leuyth, þat is, yn þe Fadyr, and yn þe Sonne, and yn þe Holy Gost. Þe Fadyr full God, and þe Sonne full God, and þe Holy Gost full God; and ȝet þes þre but on God[4] þat made all þyng || of noght. Thus fayth was furst 46 a schewed to þe holy patryark Abraham, as holy chyrche þys day maketh mynde, and sayth þat Abraham was yn þe vale of Mambre, and segh þre fayre men comyng toward hym. And

[1] how *d.* *om G.* *not in D.* [2] forȝeueth *d.* forȝeuen *G.* *not in D.*
[3] ȝe *corrected from an* m *G.* [4] God *C.* gon *G.* *not in d. D.*

þen he ȝede aȝeyne hom and, þagh he see þre, he worschepyd but on, ȝeuyng all men ensampull forto se yn hor spyryte þe Fadyr, and þe Sonne, and þe Holy Gost; þre *per*sons, and on godhed; and worschip hom as on God.

And alsoo ȝe schull leue yn þe yncarnac*y*on of oure Lord Ih*es*u Crist þ*at* oure lady co*n*ceyuet of þe Holy Gost wythout wem of hyr body, and was borne of hur yn flessch and blode as on of vs, and he was [1] veray God and man þ*at* aftyr was ded on þe crosse, and buryet, and aros from deþe to lyue þe þryd day, and stegh ynto Heuen on þe Holy Þursday, and schall come aȝeyne, forto deme þe quycke and þe ded.

This was fygurt by Isaake, þat was þe sonne of Abraham, þe wheche Abraham gete by his wyfe Sare þurgh byhest of God when þay wer boþe past age forto gete chyldyr; of þe whech sonne God behet Abraham, þat he schuld haue fruyt as mony as wer sterres of Heuen. Þen when þ*ys* chyld was borne, he was called Isaake. But when he was xxv ȝere old, God asayde Abraham yn þ*ys* wyse: he bade hym take hys sonne Isaak þat he loued wele, and go to suche an hull þat he wold schew hym, and þer offyr vp hym yn sacryfyce [2], þat was, sle hym and brenne hym, as þe maner was þat tyme. Þen Abraham, þogh he loued his sonne moche and had behest of God to haue gret vssu by hym, neu*er*þelese he toke hym anon wythout grucchyng, and ȝede to þat hulle, and made Isaak to ber wod to bren hymself wyth. And when þay come to þe hull*ys* cop, Abraham made an auter of þe brondys, and set hom on fure; and þen toke his sonne Isaake, and wold han slayne hym, and offred hym vp soo to God. Then anon spake an angyll to hym, and bade hym leue of, and take þe wedyr þat ys byhynde hym, tyed by þe hornys
46 b to brer*ys*, || 'and offor hyt ynstede of þy sonne'; and so he dyd.

Then by Abraham ȝe schull vndyrstonde þe Fadyr of Heuen, and by Isaac his sonne Ih*es*u Crist. Þe whech he sparyd not for no loue þat he had to hym; but suffered þe Iewes to lay þe wode apon hym, þat was þe crosse apon hys schuldres, and ladden hym to þe mou*n*t of Caluary, and þ*er* dydyn hym on þe autre of wode, þat was þe crosse, þat was made of foure treus:

[1] was *om. G. C. not in d. D.* [2] sacryfyce *C.* sacryce *G. not in d. D.*

cydyr, cypur, olyue, and palme; and þer dyed for all mankynd. Thus may Crist well be called Isaac þat ys to vndyrstond laghtur for mony a soule. He broght out of helle laghyng[1] þat 4 ȝode þedyr, full sor wepyng. Þen as þus was fygur of Crystys passyon longe or he wer borne, ryght so Crist hymselfe þys day yn þe gospell tolde[2] to his dyscypuls how he schuld be scornyd, and betyn wyth scorgys, and don to deth on þe crosse, 8 and ryse þe þryd day aȝeyne to lyue.

And, for þay schuld haue full leue hereto, anon befor hom he made a blynd man to see þat cryed to hym and sayde: 'Ihesu, Dauid sonne, haue mercy on me!' Þen sayde Crist to hym: 12 'What wolt þou þat I do to þe?' And he sayde: 'Lorde, þat I may see!' Þen sayde Ihesus: 'Þy faythe haþe heled þe, behold forth!' and anon he sygh gracyously and heryed God hertfully. Þys most yche man þat wyll haue pardon of God: he most haue 16 full contrycyon wyth schryft, and hole charite wythout faynyng, and stydfast beleue wythout flateryng[3].

Narracio.

I rede þat þer was a byschop of Lyncolne þat hatte Robert 20 Grosched, and was holden on of þe grettyst clerkys yn þe world in hys tyme. And when he laye in hys dethe-bedde, þer come to hym a gret multytude of fendys, and spyted wyth hym so of þe faythe, þat þay hadden negh turned hym, and put hym ynto 24 dyspayre. But þen was oure lady redy[4], þat ys ay redy in nede, and sayde to hym: 'My seruand, || say þou beleuyst as holy chyrch 47 a doþe.' And he cried and sayde: 'Y beleue as holy chyrch beleuyth.' And þerwyth þe fendes vanechid away anon; and he 28 ȝaf vp his spyryte.

Now schul ȝe all pray to God þat he ȝeue you all stydfastnes yn þe beleue of holy chyrch, þat þe fende haue no power of you yn your deth-tyme and graunt þat blysse to you that he boght 32 you to. Amen.

[1] laghyng] laghyn *G.* lawhyng *C.* *not in d. D.*
[2] tolde *C.* *om. G.* *not in d. D.* [3] flateryng *d.* flynggyng *G.* *not in D.*
[4] redy *C.* *om. G. d.* *not in D.*

18.

De Festo *Sancti* Mathie, *Apostoli*[1], et *Eius* Solempnitate.

Good men and woymen, suche a day ȝe schull haue Seynt Mathis day, Godys holy apostull. Þe whech haþe non euen set yn certeyne forto fast, but at monnys deuocyon, as Ion Belet sayes, þat ys a doctor of holy chyrch; for cause þat he was not chosen of Crist hymselfe, whyll he went here yn erþe.

Then schull ȝe know well, good men, þat Cryst whyll he was here yn erthe, he ches hym twelf apostull, forto sewe hym, to se, and to here all þat he[2] dude and preched; for þay schuld bere wyttenes to þe pepull aftyr hys assencyon of all þyng þat he dyde. For þe Iewes werne so hard aȝeyne hym yn all þyng, þat þay wold not beleue noþyng þat he dyd; but þat most be preuet by wytnes. Then was Iudas Skaryot on of þos twelfe þat Crist had chosen to hym. Þat Iudas had befor slayne his owne fadyr, and bylayn hys owne modyr; and so com to Crist, to be won of hys dyscypuls. Þen Crist made hym on of hys dyscypull. But, for he was wont before to stele, and cowþe not leue his old wone, he wex wery of Cristys holy lyuyng; and for heye couetyse of money, he sold his Lord Ihesu Crist to þe Iewes for thrytty penyes. And so, when he segh þat Crist was demed to þe deth by hys sale, anon he fell yn dyspayre, and ȝede anon, and hongyd hymselfe wyth þe grenne of a rope. So, by ryght dome, þat þrote þat spake þe wordes of traytery aȝeynys his Lord, þat þrote was ystrangled wyth þe grynne of a rope; for he wold haue sayde
47 b mony foule wordys by his Lord aftyr his deþe, || þat dyd so foule by hym yn his lyue. And for þe fend myght not draw his soule out by þe moþe þat had kyssed þe mouþe of Godys sonne so late befor, þerfor he barst hys wombe, and outsched hys guttys, and drew out his soule þat way, and bar hyt to hell. But ȝet, for bycause þat God ys so good yn hymself, and woll þat yche man haue his good dedes rewardud, and þat yche synne be yponysched,

[1] *MS.* apostolo, *inserted on the margin.* [2] he *D. om. G. not in d.*

Narracio.

We reden þat Saynt Brandan, as he schyppyd in þe see, he sawe þys Iudas syttyng on a stone yn þe see, and a cloþe hongyng befor hym þat was putte yn þe watyr, and bete hym yn þe face 3orne and thykke. Þen Brendan went hyt had ben some holy man, þat had suffred þer for penaunce, and asked hym yn þe name of God what he was. Then vnswared he and sayde: 'I am Iudas, Godis traytour, þat haue þis place of Godys curtesy, for refreschyng of þe gret hete þat I suffred wythyn; and for no gret merete þat euer I deseruet, me thynkyth I am yn paradyse, whyll I am here.' Then sayde Brandan: 'Why hast þou þat stone vndyr þe, and why betyth þat cloþe þe yn þi face?' Then sayde he þat he layde þe stone yn a hegh-way þeras þe comyn pepull schuld trede þeron, and be esyd þerby; and þe cloþe he 3aue to a mesyll. 'But for þe cloþe was anoþer mannys, and noght myn; þerfor hit doþe but halfe þe refreschyng as hit schuld, had hit byn myn owne.' Then sayde Brandan: 'How long has þou þys ees?' Þen sayde he: 'Yche Sonenday from euensong to euensong, and from mydwyntyr to þe xii day, and yn þe Passyon-day of oure lady, and in Candylmasse-day.' Then Brendan þonkyd God þat ys soo mercyabull yn all þyng, and bade hys felawes rowe fast, þat þay wer goon; for þay schuld here tyþyngys sone. And þerwyth come out of an hull þat was bysyde, mony fyndes and casten blomes of brennyng yerne ynto þe see. Aftyr þat þe see brent in ych syde of hom; but God kept hom so[1], þat þay haden non harme.

Þen for bycause þat þis Iudas was won of þe xii || apostoles, 48 a and þe nowmbyr of hom most nede be fulfylled aftyr þat Crist was styed ynto Heuen, þe eleuon apostyll wyth oþyr mony of Crystys dyscypuls weren togedyr yn a plase. Þen sayde Petyr to all: 'Good men and bretherne, hit ys knowen to you how þat Iudas was[2] on of vs twelfe apostols, and fore bycause þat þylke nombyr may not be vnfulle, hit ys nedfull to chese on of þes men, þat haue ben wyth our Lord Ihesu from þe tyme þat he was folowed ynto þe tyme þat he stegh ynto Heuen, forto be wyttenes of his vprist wyth vs. Then þay setten out two men, Iosep

[1] hom so *D.* so hom *G.* *not in d.* [2] was *D.* *om. G.* *not in d.*

Barsabas and Mathy, and layden loot apon hom, prayng God to chese, whedyr he wold haue of hom two; and soo þe lote fell[1] apon Mathy, and was nombyrt *wyth* þe o*þer* aleuen apostolis.

Then went Mathy anon ynto Iure, and *pr*eched Godis worde; and for he had gret grace forto do myracles, he turned moche pepull to þe fayþe. Then was þe fende sory, and aperyd to þe byschop of þe Iewes lawe *in* lykenes of a ȝong chyld *wyth* long herus, and hory, and vnsemely[2], and bade hom take Mathy, and do hym to þe deþe; othyr elles he wold turne all þe pepull to Cristys faythe, 'and þen schull ȝe be sette at noght, and be wreches, and begers euermor aftyr.' Then *þys* byschopys werne wood wroth, and senden men to take Mathy; and so þay dydyn, and bonden his hondys byhynd hym, and casten a rope about his necke, and laddon hym ynto pryson, and bonden hym *wyth* chaynes fast. But *þat* nyght aftyr our Lord Ihesu Crist come to hym *wyth* moche lyght, and lowsed his hondys. And when he had wele confortyd hym, he openyd þe *pr*yson-dyrre, and bade hym go, and *pr*eche þe faythe, and spare for no man; and soo he dyd. Then, as he *pr*eched, þer wer som *þat* aȝeynestoden hym, and letted[3] o*þer* þat wold haue turned to þe faythe. Then sayde Mathy: 'Y tell you befor *þat* ȝe schull falle done qwycke ynto hell'; and *þer*wythe anon, yn syght of all þe pepull, þe erth openyd, and sowoluyd hom yn body and soule, and neu*er* was
48 b more seyn of hom. || Þen was þe pepull sore aferde of *þat* syght, and turned to þe fayþe, a gr*e*t nowmbyr of hom. Then, when þe byschopys herden hereof, þay maden to take Mathy eftsones, and set hom to throw stonys at hym; and so þay[4] dyddyn. And when he was negh þe deþe, he bade cristen men bury þe stones *þat* he was slayne wyth, *wyth* hym yn his graue, yn wytnes of his martyrdome; and he knelyd don, and hef vp his hondys to God, and ȝaf vp þe gost.

Narracio.

Rondylf Hyldon, monke of Chestyr, tellyþe yn hys cronyclys anoþyr myracull and seyth: When Saynt Wolstan vyset hys byschopryche, men broghten a mon befor hym þat dyd hys neghtbur moch doses, and woll neu*er* be yn pes, prayng *þat* holy

[1] fell *inserted above the line G.* [2] vnsemely *D.* vnsewly *G. not in d.*
[3] letted *D.* lettyþ *G. not in d.* [4] þay *D. om. G. not in d.*

byschop þat he wold chast hym. But when þys byschop had preched hym al þat he coupe, and fonde hym euer þe lengur þe wors, þen he prayde to Seynt Mathy to schewe his myracull to hym [1] and yeve him that he was [1] worþy. Then anon, yns yght of all men, þer come of þe erthe two fendes wyth two brennyng howkes, and pullet þys man quyk don ynto hell; wherby þe pepull was well comfortet, and euer aftyr lyued yn pes and rest. And so y pray to God þat we may. Amen.

19.

De Dominica in Quadragesima Sermo Breuis.

Good men and woymen, þys day ys called in holy chyrch Sonday yn Quadragesin. Þen ys quadragesin a nowmbur of fourty; for fro þis day to Astyr ben forty dayes þat byth þe teþe-dayes of þe 3ere. And for ych man dothe forfet more oþer las, þerfor, forto make satysfaccyon for þat gylt, yche man ys holden by þe lawe of holy chyrch to fast þes fourty dayes, outtaken hom þat þe lawe dyspensyth wyth for nede. That ben chyldyr wythyn xxi 3ere, woymen wyth chyld, old men passed age and myghtles to fast, pylgrymys, and seke, and pore, and þes þat labryn sore fore hor lyuelod: þus þe lawe dyspensyth wyth apon hore || concyens. Þen for bycause þat Sonday ys no day of fastyng, 49 a þerfor 3e schull begyn your fast at Aske-Wanysday, and þat day [2] com to holy chyrche, and take askes at þe prestys hond, and ber forth in your hert þat he sayth to you, when he layth askes on your hedys. Þen he saythe þus: 'Man, thynke þat þou art but [3] eskys, and to eskys þou schalt a3eyne turne.' Þen byn þer þre dyuerse skylles why 3e schull fast þes fourty dayes.

On ys, bycause as þe gospell [4] of þys day tellyþe, how þat þe Holy Gost lad our Lord ynto desert [5] þat was bytwyx Ierusalem and Ieryco, forto be temptyd of þe fende. And was þer fourty dayes and so mony nyghtys fastyng for our loue, schouyng to vs and all cristen men and pepull þe uertu and þe mede þat comyth of fastyng; þe wheche uertu and mede ben expressed yn þe

[1] and . . . was *D.* þat he *G.* *not in d.* [2] day *C.* *om. G.* ye *d. D.*
[3] but *d. D.* but but *G.* [4] gospell *d. D.* *om. G.*
[5] desert *d. D.* deset *G.*

preface yn þe masse þat ys sayde *in* holy chyrche þes fourty dayes. Ther ys sayde þus: 'Þe bodely fast þrostys don vysis, and lyftyþe manys hert to God, and ȝevyth hym *ver*tu and mede; hit ȝeuyth hym mede *in* Heuen þat eu*er* schall last, and u*er*tu yn erþe gret.' For, as clerkys tellyþe and techyth, for þe spolde of a fasting man[1] may sle any eddyr bodyly. Then, moche mor, he schall sle þe myght of þe deuyll, *þat* ys þe old eddyr, þe fende of hell, *þat* come to Eue yn paradyce *in* lyckenes of an eddyr, forto tempt hur of gloteny, of vayne glory, and of couetyce. Ryght so he come to Crist yn lykenes of a man, lest he had ben knowyn, and temptyd hym of *þat* same synne. Thus, as þe gospell tellyþe, when Crist had fast so long, and was by kynd of manhed anhongred[2], þe fende come to hym, and schewed hym stonys, and sayde: 'Yf þou be Godys sonne, make þes stonys brede'; *þat* ryght as Eue, when scho sygh þe appull, was raght forto ete *þer*of, ryght so he had hope forto haue made Crist, and so by gloteny haue eten of þe brede: for gloteny ys not yn a manys mete, but yn foule appetyte. Þen sayd Crist to hym: 'A man schall not only lyue by bred; but yche word *þat* goþe out of Godys mowþe.' Þen þe fende toke
49 b Crist, and set hym || on a pynacull on þe tempull, and sayde: 'Yf þou be God sonne, bry*ng* þyselfe downe wythout monys helpe, *þat* I may know þe for Godys sonne.' Then sayde Crist: 'Þou schalt not tempte God, þy Lorde.' ȝet, þe þryd tyme, he toke hym, and set hym on a hegh hulle, and schewed hym all þe kyndomes of þe world by taky*ng*, and all þe ioyes of hom. And when he had all told hym, he sayd *þus* to hym: 'All þes I woll ȝeue þe, so *þat* þou wolt fall don to þe erþe and worschyp me.' Then he vnswared and sayde: 'Goo on bak, Sathan, hit ys wryttyn: þou schalt worschyp þy Lord God, and only *ser*ve hym.' Þen þe fende lafte hym, and angelys comyn, and broghten hym mete.

Then, for þe fende ys most bysy forto make yche man to gylt yn þes þre synnes, most þes fourty dayes, þerfor you nedythe þre helpys aȝeynys hom; þat ben þese: aȝeynys gloteny, abstynens; aȝeynys pryde, mekenes; aȝeynes couetyse, largenes. Then aȝeyne gloteny ȝe most fast, þat ys, not ete befor tyme; but abyde tyll none of þe daye. And when ȝe byn at your mete, ete ȝe not

[1] a fasting man *d. D.* fastyng *G.*

[2] anhongred *D.* anhongur *G.* an hondred *d.*

frechudly, no more þen anoþ*er* tyme, ny sytte for lust no lengyr þen anoþ*er* day, and beþe well war þat ȝe fast, boþe day and nyght, as Crist dude. Ther byth mony þ*at* fastyn þe day at on mele; but þay wyll sytte moche of þe nyght, and drynke, and soo full hor wombe w*yth* drynke as well as wyth mete; and þay þat don so, don gloteny. And also ȝe most fast from all man*er* flesch mete and whyt-mete; for as Ierom says: 'Eggys and chese byn molton flesche, and mylke ys wyth blod.' And forto shew ensampull of holy chyrch, takyth hede on þe prest þ*at* goþe to masse, þat ys, to Godys bord, how he at hys bygynnyng bowþe his knees to God, and byddyþe all oþ*er* do soo; and also, at þe end of hys masse, he bydduþe all men bow herre hedys to God. So do ȝe when ȝe gon to your Lord: furst worschip ȝe God wyt a Pater N*oster* and an Aue oþ*er* mo, as your deuoc*y*on ys, and maketh a crosse on your mete, and aftyr mete þonkyth God w*yth* anoþ*er* Pater Noster and an Aue, || þat euer sendyth you mete at your **50 a** nede. Þus ȝe schull aȝeynes gloteny.

And aȝeyn vayn glory þat ys yn man*nys* hert, ȝe most fast w*yth*yn-forth gostly. ȝe schull put away all euell þoghtes of heghnes, and haue þoghtys of lones. Þenkyþe how a man ys borne febull, and seke, and naked, and pore; and how he goþe yche day a journay toward his deth, woll he, nyll he; and how þ*at*, at þe last, dethe comyþe and castyþe hym downe seke yn hys bed, gronyng and sykyng, and sone castyþe vp hys mete and hys drynke, and turnet hyde and hew; and how his brethe stinkyth, hys lyppys wexyn blew, hys face pale, hys een ȝolow, hys mowþe froþ*ys*: and so, at þe last, wyth depe ȝoskyng ȝeldyth vp þe gost. Then lythe þer but a stynkyng stoke of ȝerthe, and ys hyed to be putte ynto þe erþe, and laft þ*er*, and sone forȝetyn. Hold þ*ys* yn your mynd; and I hope þ*ys* schall put away pryde.

Aȝeynes couetyse ȝe schull fast wythyn and wythout. W*yth*yn: for oure bysy þoghtys of wo[r]ldys occupacyon and of hardnes, to hold good aȝeynes Godys byddyng. Also wythout: your hondys þat han ben ay redy forto take, now ȝe schull make hom redy forto reche þe pore mete, and drynke, and þat þay han nede to; for þe hondys be not worþy to heue vp to God, þ*at* be not wont to reche þe pore mete. And þi[l]ke folke þat han ben bysy erly and late to walke aboute worldely good, now schuld be

bysy, alsoo, to vyset pore and seke, and goo on pylgrymage, and goo to þe chyrch, to here Godys ser*u*yce. And ȝe þat haþe before fast for chynchnes, now schall spare on hys mouþe, to ȝeue suche þat haue nede. Thys fast plesyth God more and helpeth þe soule hegly; for ryght as watyr quenchyth fyre, ryght so almys-dede quenchyth synne. Wherfor þe profyt sayth þus: 'ȝeue allmes, and all þyng schall be clene to you, soo þat hyt be ȝeuen wyth good wyll.' But, mor harme ys, *þer* byn mony þat han mor lust
50 b to fede hor owne bodyes wyth lusty metys, and drynkes, || and dayntеþs, þen forto ȝeue a pore man a schyue of bred.

Narracio.

I rede þat *þer* was a nobull knyght of hys own hond and a gret lord, but he cherysched his body to moch wyth dayntеþ metys and drynkes. And so hyt fell þat he was ded, and buryet yn a tombe of a stone as lordys byn. Þen had[1] he a sonne þat was a good man, and yn custom to say, yche day, befor mete 'De profundis' for hys fad*yr* soule befor hys tombe. Then hit fell, on a day, þat he made a gret fest of lordys and gret men of hys contrey; and whe*n* þay wer redy to wasch, þe sonne þoght he had not sayd hys deuocyon, and prayd hom to abyde a while, whyll he ȝode to say 'De profundis.' Þen sayde þay þat þay wold goo wyth hym. Þen, whill þay sayde 'De profundis,' *þer* fell such lust yn hys sonneys hert to se his fadyr, þat he þoght he schuld be ded, but he myght se hym. Then made he me*n* to vndo þe tombe. Þen sygh he a passyng grete[2] tode, as blake as peche, wyth een brennyng as fyre, þat had vmbeclypped w*yth* hyr foure fete hys fadyrs þrote, and gnof fast þe*r*on. Þen, whe*n* þe sonne segh þ*y*s, he sayde: 'O fadyr, moche swete mete and drynke haþe gon downe þat þrote; and now þou art strangult wyth a foule helle-best!' Then bade he hull þe body[3] aȝeyne, and ȝede to mete, and when he had seruet all men ryaly, preuely he ȝode forth, and laft wyfe, and chyld, and all his lordschyp, and come to Ierusalem; and *þer* lyued among beggers, all his lyue aftyr, yn gret penance, and soo dyed, and had þe blysse of Heue*n*. To þe wheche blys God bryng vs all, yf hit be hys wyll. Amen.

[1] had *d. D.* had had *G.* [2] passyng grete *d. D.* passyng *G.*
[3] body *d. D.* bod *G.*

20.

De Dominica Prima Quadragesime [1].

Hortamur vos, ne *in* vacuu*m* gra*cia*m Dei recipiati*s*. Corintheos vi^to^.

Good men and woymen, þes wordes þat I haue sayde yn Lateyn, byn þus to say yn Englysch: 'We amonechen you, þat ȝe take not þe grace of God yn vayn.' Þes ben þe wordes of Seynt Paule, Cristys holy apostull, || þat ben red yn þe pystyll of **51 a** þ*ys* day; by þe wheche word þ*ys* holy apostull chargyth all good pepull, þat þay take hede what *grace* God sendyth hom, and þat þay taken not þat grace yn vayn. God ȝeuyth *grace* to man all tyme*s*; but for a man nedyþe more hys grace þ*ys* tyme þen anoþ*er*, þerfor, of hys hegh m*er*cy, he ȝeuyth now-dayes more habundant of Lenton þen any oþ*er* tyme. The whech grace he partuþe yn þre wayes, þat ys to say: in way of *gra*cyous abydyng, in way of *gra*cyous demyng, and yn way of gracyous amendys makyng. Þes þre wayes God sendyth hys grace to you now.

Wherfor, ryght as Seynt Paule monyscheþe hys dyscypuls, ryght soo I monyssch you þat ben my chyldyr yn God, þat ȝe take not þ*ys* *grace* of God yn vayn. ȝe haue a comyn sayng among you, and sayn þat Godys *grace* ys worth a new fayre. Þen takyth hede how moche worth Godys grace ys; for þagh any of you had as moche gold as a fayre ys worth, but he had Godys *grace* w*yth* hyt, hyt schuld turne hym more ynto schenschip þen ynto worschyp. Þus ȝe may se by veray reson þat Godys *grace* ys more worþy þen any fayre. But ȝet ȝe schull know forþ*er*, for, þagh a man had neu*er* soo moche riches and prosp*er*yte here þat comyth all of Godys *grace*, but yf he take þat *grace* wele and ples his God wythall, hyt schall turne hym ynto dampnac*yon*. But for þe pore playnyth on þe ryche, and sayn þay ben vnkynd to God, and don not as God byddyth hom doo, and full eldyr seen a mote yn anoþ*er* man*ys* ee þat con not se a beem yn hor one: þ*er*for ȝe schull knowe wele þat hyt ys a specyall *grace* of God, when he makyth a man ryche and som m*on* pore. He makyþe hom rych, þat þay wyth hor ryches schuld socour þe pore yn hor nede, and soo wyth hor good

[1] de dominica prima quadragesime *d. D. om. G.*

by hom Heuen; and som he makyth pore, þat hor pouerte schall be hor saluacyon. For God knoweþe wele, yf þay wern rych, þay wold forȝete hor God, and soo spyll homselfe. Wherfor ||
51 b we amonyschen yow, boþe ryche and pore, þat ȝe take not *þys* 4 *grace* of God yn ydull nor yn vayn. But he þat is rych, set not h*ys* hert þ*er*apon; but eu*er* be yn drede, lest he myspend hit, and þonk God of hys *grace*. And he þat ys pore, gruche he noght aȝeynes his God, ne deme he not þe rych; but take his 8 pou*er*te *in* pacyence and þonke God of hys grace: for, at þe last, he schall haue þat for þe best. But a man, be he ryche or be he pore, yf he haue grace of God, to se how moche he takyth of God, and how lytyll he ȝeuyth agayne, verray reson woll tell 12 þat he ys more worþy dampnacyon þen saluac*y*on. But for God ys full of *grace*, and schewyth hys *grace* to all his hondywerk, and for he knowet oure frelte, he haþe compassyon of vs, and ȝeuyth vs hys *grace* i*n* abydyng of amendement. þat ys: 16 þaȝ thow trespas sore aȝeyne hym, he woll not smyte anon, but gracyously abydyth; for he haþe moche leuer forto do *grace* then vengeans. And þat ys for two causes, as Saynt Austyne seyth. On ys, yf God had don vengeans, anon the world had ben endyd 20 mony a day agoo, and so mony had be vnborne þat now ben holy sayntys yn Heuen.

That o*þer* cause ys, forto schewe how full he ys of grace, and how fayn he wyll do grace and mercy to all þat wyll leue þe 24 euell and take þe good. Wherfor he sayth þus by his prophet: 'Nolo mortem p*eccatori*s, sed vt magis co*n*uertatur et viuat.' 'I woll not,' he says, 'þat a synfull man be ded, but I woll raythyr þat he turne to good lyue.' þus ȝe heryth how gracyous 28 God ys yn abydyng. Wherfor I monyesche you þat ȝe take not *þys* grace yn vayn; but thenkyth well how he hathe spared you from Astyr hydyrto, þ*er*as he myght, by ryght, haue smytyn you wyth hys swerde of vengeans, ych day. For, as Saynt 32 Anselm sayth, þe lest synne þat a man doth, hyt vnworschypyth God. Then, yf a man dyd any þyng þat vnworschypyd his
52 a worldly kyng, he wer worthy to || take hys deth; moche more ys a man worthy þe deth þat vnworschypyth hym þat ys Kyng of 36 Heuen, and Lord and Kyng ouer all kynges. But ryght as he passyth all yn dygnyte, ryght soo he passyth all yn *grace* and

bonte. But þogh ȝe felen hym *gra*cyous, be neuer þe boldyr to lye yn synne; but hyth you forto clanse you þ*er*of. For þagh he abyde long, at þe last, he woll smyte suche þat woll not amende hom; and whe*n* he[1] smytyth, he smytyth sore.

Narracio.

I rede þ*at* þ*er* was a knyght þat had no rentys of his owne, but he had geton moche good yn werres. And when he hadde all spend out, he ȝode and weddyd a lady of þ*at* contray þat was rych ynogh; and þogh he was pore, he was a semly man of person. Scho sayd to hym þus: 'I wot wele þ*at* þou art a semly man of body; but for þou art pore, y may not, for schame, take þe, but yf þou haue moche gold o þ*er* mony rentys. But for þou has no gold, do as I teche þe, and gete gold. Goo ynto suche a place þer mony rych marchandys comen, and gete þe gold, and þen þou schalt haue me.' Then went he þedyr. And hit hapend þat þer come a ryche marchand þat way; and he anon toke hym, and bar forth hys gold, and slogh hym, and buryet hym, and þen aftyr come to þe lady, and sayde: 'Lo þe som of gold I haue geton of suche a man and buryet hym þ*er*.' Then sayde þe lady: 'Go aȝene to-nyght and loke, yf þou oght here.' Then ȝede he þat nyght and stode by þe ded graue. And at mydnyght þer come a lyght from Heuen downe to þe *gra*ue; and þen þe graue opened, and þe cors sate vp, and helde vp his hondys to God, and sayde: 'Lorde þat art ryghtwys juge, þou wreke me apon þis man þ*at* haþe þ*us* falsly slayne me for my trew catayle.' And þerw*yth* come a voyce from Heuen and sayde: 'Thys day þrytty wyntyr, þou shalt haue vengeans'; and þen þe cors þonkyd God, and lay downe yn hys graue aȝeyne. Þen was þys knyght sore aferd, and went[2] to þys lady, and told hur all, and how þe voyce sayde how, þat day þrytty wyntyr, he schuld haue || 52 b
vengeance. Then sayde þe lady: 'ȝe,' qwod scho, 'moche may fall yn þrytty wyntyr; goo we togedyr and be weddyd!' So þ*ay* lyuedyn yfere, xx^ti ȝere, yn prosp*er*yte and wele; but eu*er* þis knyght was adred of þ*ys* vengeans, and sayde to þe lady: 'Now xx^ti ȝere byn pased, and þe x woll hye fast. What is þy best cownsell?' Þen sayde scho: 'We woll make þ*ys* castell als

[1] he *written on the margin.* [2] went *inserted above the line.*

sykur and as strong as we may; and þat same day, we schull gedyr all oure frendes, and stuffe vs wyth men ynow; and soo we schall scape wele ynogh. And soo þay dyddyn. When þe day come, þay gedyrt a grete some of men ynto þe castell, and set hom to þe mete, and maden all þe myrthe þat þay cowthe. Þen was þer an harper, and harpyd allway at þe mete. But, for *þer* may no wyked spyryte come þer, ne haue no pouste als fere as þe harpe ys herd, *þer* come out of þe kychon a broþell bowdet wyth gres, and rubbyd hys stryngys wyth hys bawdy hondys. Then was þys harper wondyr wroth, and wyth hys harpe wold haue smyton thys brothell; but for he flagh fast away, þe harper suet hym out of þe castell; and when he come out, þis brothell vaneschyd away. Then þys harper turned aȝeyne, and sygh þ*ys* castell synke ynto þe erþe, all on fyre.

Thus ȝe may se, þagh God abyde longe, at þe last he smytyth sore. Wherfor I amonysch you, þat ȝe take not hys grace of abydyng yn vayne; but bythynkyth you wele of your mysdedys, and comyth by tyme and clansyth you. For God ȝeuyth you all an hegh grace of demyng; for *þer*as he ys, ys[1] treuþ and ryghtwysnes, and may not deme but wyth ryghtwysnes. And þen schall no*n* scape vndampned; for, as Iop saythe: 'Þogh we wold st[r]yve wyth him[2], we may not vnswar of on good dede for
53 a a þousand þat he ȝeuyth vs.' Thus, for he sees þat no || man may scape his dome vndampned, *þer*for he, of hys hegh *grace*, ȝeuyth hys power to a curatour, to deme all þ*at* comen to hym, hauyng ferme and stabull all þ*at* comyth to hym; as þus *þer* schall no good dede be vnquyte, nor no euell vnponysched. Therfor yf a curatour ȝeue þe more penau*n*ce þen þe nedyth[3], þ*at* ys more, hit schall be quyte, and stonde þe i*n* gret joye of encrese byfor God; ȝyf he ȝeue þe euen, þou art quyte; but yf he ȝeue þe to lytyll, þen schall hyt be fulfylled yn purgatory. Soo þat a man schall neu*er* be dampned for no synne þat he ys mekly schryuen of, and takyth hys dome mekely of hys schryftfadyr; for all þyng þat ys not clansed here by schryft and penance, schall be clansed yn purgatory. For when þou comyst to schryfte, þou comyst forto be demed of thy schryft-

[1] ys] is *d. D. om. G.* [2] him *d. D.* hyre *G.*
[3] *MS.* nedythet.

fad*yr*; wherfor God woll neuer[1] deme þe twy for on þyng. Then take hede wheche an hegh grace God ȝeuyth you yn demyng, when he ordeynet a synfull man, as þow art, to be þy dom*ys*-man; for all ys yn hegh helpe to you, to ȝeue boldnes to you to telle out all þat lythe yn your hert, and noþyng forto hyde; for all þ*at* ys not[2] now helyd yn schryft, schall be, at þe day of dome, knowen to all þe world wyth moche confusyon. And þen schall he be demed of God þ*er*for ynto þe fyre of helle. Þerfor þe apostull sayth þus: 'Horrendu*m* est incidere in manus Dei om*n*ipotentis'; that ys to say: 'Hit ys horryble and grysly to falle ynto Godys hondys.' Wherfor I amonysch you þat ȝe take not þis grace of demyng yn vayn, but schryuyth you clene, and leue noght yn your hert.

Narracio

For þus I rede of a woman þat had done an horrybull synne, and myght neuer, for schame, schryue hyr þerof. And oft, when ho come to schryf, scho was yn purpos forto haue ben schryuen; but eu*er* þe fend put such a schame yn hur hert, þat scho had neuer grace || to clanse hur þerofe. Then, on a nyght, as scho lay **53 b** yn hur bed, and þoght moch on þ*at* synne, Ihes*u* Crist come to hur and sayde: 'My doghtyr, why wol þou not schew me þy hert, and schryue þe of þat synne þat þou lyse yn?' 'Lord,' q*uod* scho, 'I may not, for schame.' Þen sayde Crist: 'Schew me þy hond'; and toke hur hond, and put hit ynto hys syde, and sayde, and drogh hit all blody out: 'Be þou no more aschamed to opyn þy hert to me, þen I am to opon my syde to þe.' Then was þ*ys* woman agry[s]ed of þe blod, and wold haue weschyn hit away; but scho myght not, be no way, tyll scho had schryuen hur of þ*at* synne. Then, when scho was schryuen, anon þe hond was clene as þat oþyr. Þus God doþe grace yn esy demyng.

He doþe alsoo g*race* yn amendys[3] makyng. Whyll for a lytyll penance þ*at* a man doþe here, God forȝeuyth hym þe gret penance yn helle, and so settyth a man at þe large to do hys penance, and not yn destresse; but ȝeuyth hym chose whe*þyr* he wyll do mekely, wyth good wyll, o*þer* no. And yf he do mekely hys penance, he wyll forȝeue hym hys gult, and cheressche hym

[1] neuer *d. D.* euer *G.* [2] not *inserted above the line.*
[3] amendys] amendy *G.* amendus *C. not in d. D.*

more þen he dyd byfore, and avaunse hym yn þe court of Heuen. And þogh he wold do no penance, but prudly put hit away, ȝet, ynto hys deth-day, he abydyth from ȝere to ȝere, to loke ȝyf he wyll amende; and ȝyf he wyll not, he wyll make bynde hym hond and fote, and cast hym ynto *p*rison, þat ys, ynto þe paynes of helle. And soo ys wele worthy.

Thus, good men, ȝe haue herd how þat God geuyth you grace yn þre wayes: yn gracyous abydyng, yn gracyous demyng, and yn *gra*cyous amendys makyng. For gracyously he abydyth and woll not take vengeans anon, but euer abydyth amendement; and *gra*cyously he woll þat a man be demed w*yth* mercy and not to þe vtmast here; and *gra*cyously he takyth[1] a mo*nny*s amend*ys*, whyll for penau*n*ce of a schort tyme, he for3euyth þe penaunce þat eu*er* schall last. And aft*yr* þat he haþe done his penau*n*ce, he for3euyth hym all hys gylt, and avaunsuþe hym yn Heuen. ||

54 a For þus moche y p*re*sume of Godys *gra*ce and hys m*er*cy þat þe fende of hell, and he wold aske mercy w*yth* a meke hert to God, God woll ȝeue hym m*er*cy. Þen moche more he wold ȝeue a man mercy þat he sched his hert-blod for. And herof I tell an ensampull, and make an end.

Narracio.

I rede þ*er* wer two chapmen dwellyng bysyde þe cyte of Norwych. Of þe whech on was a good lyuer, and þat oþ*er* a curset lyu*er*; but for þ*ys* good man durst not depart from þat oþ*er*, as oft as he durst, he conseylet hym to schryue hym, and amend hym of hys lyuyng. Þen þat othyr wold say h*yt* wer tyme ynogh, forto be schryuen when he schuld dye. Then hit fell aftyr so þat þ*ys* euell man fell seke, and lay on hys deth-bed; and when hys felaw knew, he cryet on hym fast and ȝorne to schryue hym, and send aftyr his prest, for he was but ded. But þat oþ*er* ouerprudly sayde nay, he wold not; for he wyst well ynogh, God wold not for3eue hym for hys long abydyng. Then þ*ys* good man was wondyr sory for hym, and made fach prestys and frerys, and all þat he hopyd wold haue holpen hym, and consayle hym to goode. But eu*er* he made þe same vnswar to hom as he dyd to þe good ma*n*, and sayde he wold not schryue hym, ne

[1] he takyth *C.* *om. G.* *not in d. D.*

mercy aske. Þen had þys man a lampe brennyng on nyghtys byfor hys bed, and yn a bed bysyde hym lay oþer two men[1], to wake hym. Then, aboute mydnyght, þay saw Ihesu Cryst bodyly wyth blody wondys stondyng before þe seke manys bed, and sayde to hym *þus*: 'My sonne, why wyll þou not schryue þe and put þe ynto my mercy, þat am redy alway to ȝeue mercy to all hom þat wyll mekely aske mercy.' Þen wyth þat sayde he: 'For I wot well I am vnworthy to haue mercy; wherfor þou wolt ȝeue me non mercy.' 'ȝus, sonne, for soþe, aske hyt mekely and þou schalt haue'; and euer he vnswaret as he dyd before. Then Cryst toke out of hys wonde yn hys syde his hond full of blod and sayde: 'Þou fendys-chyld, þys schall be redy token bytwyx me and þe yn þe day of dome, þat I || wold haue don þe mercy, 54 b and þou woldyst not.' And *þerwyth* cast þe blod ynto hys face; and þerwyth anon þys seke man cryed and sayd: 'Alas! Alas! I am dampnet for ay!' and soo deyd. Then þys oþer man was so aferd of þys syght and of boþe hor speche, þat hit was long or he dyd ryse. Then, at þe last, he ros vp, and lyght a candull at þe lampe, and come to hys felow, and fond hym dede, and þe red blod yn hys face, and þe body blacke as pych. Þen, for ferd, þys man cryed for helpe; and when men comen, he told hom þe case, and how Cryst dyd to hym, and how he vnswared aȝeyne.

Wherfor y amonysch you þat ȝe take not þys grace yn vayne; but schryue you clene of your synnes, and put you fully ynto hys mercy and ynto his grace. And þen woll he take you ynto his mercy and into hys grace, and bryng you to þe joye þat euer schall last. To þe wheche joy God graund you and me. Amen.

21.

De Dominica Secunda Quadragesime.

Good men and woymen, þys day ys þe secunde Sonday yn clene Lenton. Wherfor, as ȝe haue ben bysy all þys ȝere forto make you clene and honest wythout-forth in body, now schull ȝe be as bysy, forto clanse you wythyn-forth yn your soule; for þat ys Godys wyll þat ȝe so done. Wherfor þys tyme of Lenton ys

[1] men *d. D.* me *G.*

ordeynt only to scowre and to clanse your concyens of all maner roust and fulþe of synne þat scho ys defowled w*yth*, so þat ȝe may w*yth* a clene consyens receyue, on Astyr-day, þe clene body of our Lord Ihesu Crist. Wherfor Seynt Paule tellyth and techyþe you yn þe pystyll of þ*ys* day and sayth þ*us*: 'Hec est voluntas mea etc.': This ys Godys wyll, þat ȝe be holy, and þat ȝe con hold your vessell yn holynes and worschyp. Þen hit p*revyth* well þat he doth God worschyp þat busyuþ hym to clans his vessell aȝeyne þe comyng of our Lord. Þen schull ȝe know well þat þ*ys* vessell ys noght elles, as Saynt Bernard sayth, but a
55 a manys concyens; hyt ys a trew vessell, || and a hole, and kepyþe truly all þat ys put þ*er*yn, ynto þe day of dome. That day, yche man*is* vessell, þat ys ych manys conciens, schall be openyd, so þat all þe world schall see what a man haþe kepte þ*er*yn, be hit bettyr, be hyt worse. Þ*en* wele schall hym be þat bryngyth þat day a clene vessell befor þe justyce!

Then, how schall a man kepe hys vessell clene, holy chyrche techyth by ensampull of an holy patryark, Iacob, þat ys red and songen of yn holy chyrche all þ*ys* weke, and sayth þus: 'Thys Iacob had a fadyr þat was called Isaac, and a modyr þat was Rebecca. Þen had þys Rebecca two sonnys at onys by hur husbond, þat on þat was furst borne het Esav, and þat oþ*er* het Iacob. Þ*en* God ordeynt so þat þe fadyr loued Esav, and þe modyr louet Iacob.' But, for þe story ys long, we schull, at þ*ys* tyme, take þat þat ys most spedfull, and leue þat oþyr. Then God ȝaf þe patryarke suche a grace þat, what maner blessyng þay ȝaue hor chyldyr, þay schulden haue hit. Þen, for þ*ys* Isaac was old, and blynd, and nygh his deþe, he bade hys sonne Esav goo, and hunt, and gete som mete, þat he myght ete of, and he wold ȝeue hym hys blessyng. But when Esav was goon, by techyng of hys modyr and sleght, Iacob þat was þe ȝongyr, gate hys fadyrys blessyng, and was made ayre and lord of all his breþyrn, and curset all þat cursyþe hym, and blessyth all þat blessyth hym. Then when Esav come home and knew þ*ys*, he hatyd hys broþ*er* Iacob, and þoȝt[1] to haue slayn hym. Wherfor, by consell of hys mod*yr*, he went out of þe contrey to a vncull of hys þat het Laban. And as he went by þe way, he come ynto

[1] þoȝt *d. D.* beȝt *G.*

a contre of euell-lyuyng men, and durst not herber wyth hom; but all nyght lay by þe way, and layde a stone vndyr hys hed and so slepyd. And as he slepte, hym þoght he saw a laddyr þat raght from þe erth to Heuen; and God || joynut to þe laddyr, **55 b** and[1] angyll goyng vp and don þe ladd*yr*. Þen spake God to hym and sayd: 'I am God of Abraha*m*, Isaac, and Iacob; and woll ȝeue þe þ*ys* lond, and be þy keper yn þe way.' Then woke Iacob and sayd: 'For sɔþe, God ys yn þ*ys* place, and I wyst not.' And so ȝede forth to hys vncull, and was w*yth* hym xx^{ti} ȝere his *ser*uand, and wedde hys two deghtren; þ*at* on het Rachel, þ*at* oþ*er* het Lya. And when he had byn þ*er* soo long, he had longyng to goo home ynto hys one contrey, and toke w*yth* hym hys wyves and chyldyr, and all þe catell and good þ*at* he had, and ȝede forth. But ȝet, for he dred hys broþer, þer come, to helpe hym, a gret multytude of angelys yn lykenes of men. Þen[2], when he come to a forde of Iaboc, he made all hys meyne and all his catell go befor ouer þe forde, and he hymself abode byhynd. And as he was yn hys prayers, an angyll com to hym lyke a mo*n*, and wrasteled wyth hym, all þe nyght tyll on þe morow, and towched þe gret senew of hys þegh, and made hym halt allway aftyr. Then sayde þe angyll to Iacob: 'What ys þy name?' and he sayde: 'Iacob.' 'Nay,' q*uo*d he, 'þ*ou* schalt not lengyr het Iacob, but Israell schall be þy name'; and soo blessyd hym, and laft hym þ*er* halt. And soo he ȝede home ynto his co*n*tre yn mycull prosperyte.

Þys story ys yn holy chyrch yn hegh ensampull to yche Goddes *ser*uant þ*at* desyryth to gete þe blessyng of hys Fadyr of Heuen, and þe herytage þ*at* ys þer. He most furst be Iacob, and aftyr Israell; for by Iacob ys vndyrstond a wrasteler, and by Israell a man þ*at* sɔþe God: for he þ*at* wyll se God yn Heuen, he most wrastyll i*n* erþe w*yth* þe euell angyll, þ*at* ys þe fende, and wyth hys one flessch þus. When he goth to schryue hym, and haþe an horrybull synne, þe fende puttyþe such a schame yn hys hert, so, þogh hit be yn his mouthe, he may not for schame tell hit out; þen most he wrastyll wyth þe fende, and ouercom || hym, and so **56 a** tell[3] out opynly all þe circumstance þ*er*of. Then woll hys flessch be aferd of hys penance, and he doþe hyt not aftyr he ys beden

[1] and *d. D.* an *G.* [2] þen *D.* þ*at* *G. d.* [3] tell *D.* tel *d.* stele *G.*

forto do, for drede þerof. But þen most he also wrastyll w*yth* hys flesch, and make hym do hys penance fully as he ys beden.

Takyng also ensampull of a woman þat come of ferre to Cryst, as þe gospell tellyþe, to haue bote and helpe of hyr doghtyr þat was trauayld w*yth* a fende. Þen, among o*per* wordys when scho cryet to Cryst, as þe gospell tellyþe, to haue helpe, he vnswaryd and sayde: 'Hyt ys not good to take bred of chyldyrn, and ȝeue hyt howndys to ete.' But þ*ys* rebuke þ*ys* woman toke mekely and sayde: 'ȝus, Lord, for whelpes eten of cromes þ*at* fallen from hor lordeyis bord.' Þen sayd Crist: 'Woman, þ*ou* art of gret byleue; wherfor as þ*ou* wolt, be þy doghtyr hole.'

Thys woman and hur doghtyr bytokenyth[1] a man þ*at* haþe hys concyens trauelyng wyth þe fende of dedly synne þat may no way be holpen, but ȝyf he goo to God and holy chyrch, and opynly schryue hym to þe prest, sparyng no rebuke, ne for no schame, ne drede; but mekely suffyr þ*at* þe prest sayþe, and take hys penance deuotly; and so schall he be delyuerd of þe fend that trauelyth hys concyens. For þat man þat haþe don a dedly synne, yf he schall be saued, he schall neu*er* take rest yn hys concyens, tyll he be schryuen of. For ryght as a hownd gnawyth a boon, ryght soo þ*at* synne schall gnawe hys concyens, schewyng by experyment how howndys of hell schull gnawe hys soule eu*er*-mor, w*yth*out rest, þat deyþe wyttyngly yn dedly synne þat he myght haue be schryuen of, and wold not.

Narrac*io*.

I rede of a woman þat had don an horrybull synne; and oft scho wold haue schryuen hur þerof, but scho myght neuer for schame tell hit to þe prest. Þen, on a nyght, as scho lay and þoght moche how scho myght do for schame, Crist come to hur
56 b bodely and sayde: || 'My doghtyr, why schryues þ*ou* þe not of þat synne?' Þen sayde scho: 'Lord, for I may not for schame.' Then sayde Crist to hur: 'Schewe me þy hond'; and put hur hond ynto hys syde, vp to þe elbow, and sayde: 'What felys þ*ou*?' And scho, qwakyng for ferd, sayde: 'Lorde, I fele þy hert.' Þen sayde he: 'Be þ*ou* no mor aschamed to schew me þy hert, þen I am to suffur þe to fele my hert.' Then þ*ys* woman

[1] and hur doghtyr bytokenyth *d. D.* bytokenyth and hur doghtyr *G.*

ros vp, and wyth a candyll segh hyr hond blody, and wold haue waschen hyt away; but hyt wold not be, tyll scho ȝode on þe morow to a prest, to schryue hur. And anon, as scho was schryuen, þen anon þat hond was as whyte as þat oþyr; and soo scho hade forȝyfnes of God, and þe blysse of Heuen. To þe wheche blysse God bryng you and me to, yf hyt be hys wyll. Amen.

22.

De Dominica Tercia Quadragesime Sermo Breuis.

Good men and woymen, þys ys þe prydde Sonenday of Lenton. Wherfor we redyn yn þe gospell of þys day how our Lord Ihesu Crist cast out a dombe fende of a man; and when þe fende was out, þen þe man spake. Then schull ȝe vndyrstond by þys dombe man all þat haue no pouste yn hor tong to schryue hom of ydull oþes, of ydull wordys, and of ydull þoghtys þat a man wyth delyte occupyeth his hert yn. And when he comyth to schryft, þen ys he dombe, and spekyþe not of hom, wenyng hyt be no synne to þenke on an ydull þoght, ne forto speke ydull wordys to make men to lagh, ne forto swer an oth doþe no harme. ȝus, for soþe, hit ys such a synne, as Crist sayth hymselfe, þat a man schall ȝeue acownte þerof, yn þe day of dome, of yche ydull word þat a man spekyth. Wherfore forto wythdraw all men of such oþes and wordys, Seynt Poule yn þe pystull of þys day forbedyth yche cristen man not to speke all maner ydull speche, and rybaudy, and harlatry, and all othyr speches þat turnyth to foly and to noght. And byddyth hom || speke suche wordys þat ben worschyp- 57 a
full to God, and profet to hom þat heryn hom. And byddyþe þat suche foly wordys and rybawdy schuld not be nempnyd among Godis pepull; for þeras þay ben oft ynempnet, þay ben þoght on[1], and so þay fallyn ynto þe dede of synne, and þogh þe dede of synne sewe not, neuerþeles þe lyst þat a man haþe yn spekyng, ys a gret synne.

Narracio.

I rede of an abbas þat was a clene woman of hyr body as for dede of lechery; but scho had gret lust to talke þerof. So when

[1] on] vpon *d. D.* on hit *G.*

scho was ded, scho was buryet yn þe chyrch. And so, þe ny3t aftyr, fendes token vp þe body, and beten hyt wyth brennyng scorgys from þe nauell vpward, þat hyt was as blak as pych; but from þe nauell donward, þay myght do no3t þeito, for þat part schon as þe sonne. But euer as þe fendes beten hyr, sho cryed so pittusly, þat two of hur sustyrn þat werne sextens, wer sore agrysut þerof; but 3et ayþyr confortyd oþer, þat þay comen þer þe body lay, and se3en how þe fendys ferden wyth hur. Then sayde scho to hur sustren: '3e knowen well ynogh þat I was clene mayden as for dede of flessche; wherfor þat party of[1] my body þat was clene, þat schynyth as 3e se now. But, for I had lust forto speke of fulth of þe flessch and of oþyr rybawdy, þerfor þat party of my body þat ys gulty, hit haþe hys penaunce as 3e seen. Wherfor I pray you þat 3e pray for me; for by your prayers I may be holpen, and buþe war by me yn tyme comyng.'

By þys ensampull 3e may know, how gret synne hyt ys to speke of rybawdy. Wherfor þe same apostull byddeþe you absteyne you from rybawdy and all such doyng, and sewe Crist, and walke[2] yn loue as Crist dyd, and suffred for you mony scornes, and rebukes, and despytes, and mekely 3euyng ensampull to all his pepull to do ryght so; for þat is nedefull to ych Godis
57 b seruant. For þat schapiþ hym to lyue in rest and || pes, he schall haue gret persecucyon of euell men; but yf he take hit mekely and yn charyte, he ys a martyr befor God. Wherfor, yn confort of all such Godys seruantes, holy chyrch makyth mynd, þys day and all þe weke aftyr, of a holy man þat was called Ioseph, þat suffryd gret persecucyon; but for he toke hit mekely, God broght hym aftyr ynto gret worschyp, as 3e schull now here. But for þe story ys ouerlong, we schull take þerof þat ys most nedfull, and leve þet oþyr.

Thys Ioseph had a fadyr þat heght Iacob, and had oþer eleuen breþren to Ioseph. And for hys fadyr loued hym specyaly befor all þat oþyr, þerfor þay hatud hym, and moche more for a swyuen of hys þat he had told hys breþyr, wherby þay had euer troyng þat he schuld be a lord to hom, and all schuld do hym worschip; herfor þay had schapon to haue slayne hym. But þay durst not, for þe aw of God, sched hys blod; but sold hym ynto þe lond of

[1] party of *C.* partyeth *G.* *not in d. D.* [2] walke *D.* walk *d.* walkyþe *G.*

Egypt to a man, for þrytty penyes. Þen, for God was wyth hym, þe maystyr of the kyngys knyghtys þat heght Putyfare, boght Ioseph, and made hym chefe of hys howshold. But ȝet þe deuell had envy to hym, and made þe lady of þe howse to couet hym to haue layn by hur. And soo, on a day, when scho see tyme, scho toke hym by the mantell[1] and spake to hym of þat mater; but when he herd that[2], anon he flogh away, and lafte his mantell þer. Þen þys woman rerud cry, and told hyr lord how Ioseph wold haue layne by hur; and, for he schuld not say nay, scho huld his mantell yn wytnesse aȝeynys hym. Wherfor þe lord anon made cast Ioseph ynto prison wher kyng Pharo had don hys botler and hys baxter byfore.

Then met þay two sweuons þe whech Ioseph dude rucche and sayd þat, wythyn þre dayes aftyr, þe kyng wold restore hys boteler aȝeyne ynto hys offyce, and þe baxter schuld, wythyn þre dayes aftyr, be hongyd: || and hit was sothe as he sayde. Then **58 a** fell hit soo, that[3] þe kyng hymselfe met a swyuen; but for þer coupe no man tell what schuld fall þerof, by steryng of þe boteler, þe kyng send aftyr Ioseph. And when þe kyng had told hym hys swyuen, þen sayde Ioseph þat God had send warnyng to þe kyng to be war and puruay before, for he schuld haue VII ȝere plentefe of corne and all oþer vytayle, and aftyr hom schuld come seven ȝere of hongur þat schuld ete out and destrye all þat myght be geton þe VII good ȝeres befor. Then sayde þe kyng: 'I know no man þat coupe þus do but þou; wherfor I make þe vndyr me þe grettyst yn my reme, and all schall bow to þe as to me, and do þy commawndement yn all þyng.' Then Ioseph anon let make þe gretest bernys þat euer wer, and gedyr corne þylke VII ȝere. So at þe VII ȝeres ende, as he sayde, dere ȝere and hongyr come. And when[4] all men haden spende þat þay had, þen þay come to Ioseph þat had jnogh, and sold hom corne and oþyr vytayles.

Then, when Iacob, Ioseph fadyr, herd þat þer was corn to byen yn Egypte, he send þydyr hys x sonnes, forto bye corne. And when þay segh Ioseph, as hys swyuen wold XXII ȝere before, all þay fell on knes and honowred hym; for þay knew not Ioseph. But for he knew hom well, he spake hard wordes to

[1] mantell *d. D.* matell *G.*
[2] that *d. D.* *om. G.*
[3] that *D.* *om. d. G.*
[4] when *d. D.* *om. G.*

hom by a latymere, lest he had ben knowen, and sayd þay
werne spyes, and wern come to spye þe lond. And þay sayde
nay, þay wern all on manys sonnes, and on broþyr þay haden
laft at home *wyth* hor fadyr, anoþyr broþyr þay hadden, but he
was not alyve (þat þay speken by Ioseph, for þay wenden he had
ben ded). Then sayde Ioseph he wold preue hem, whe*þer* þay
wer trew, and made bynde on of hem þat het Symeon, and sayde
he wold hold hym fast, tyll þay broght to hym þat bro*þer* þat was
58 b at home, and made full hor sackes || *wyth* corne, and put money
yn þe mouþe of ych sake, vnwyty*n*g hom; and so made hom go
home to hor fadyr. So when þay come home and powred out þe
corne, þay fonden money yn hor sakkes and tolden hor fadyr
all tyt[h]yng. Then was þe fadyr sory for hys sonne þat was laft
byhynde yn bondes, and most nede send hy*m* forth þat he louet
most; for he was Iosephys own brothyr, and þ*at* o*þer* werne
hys half-bre*þ*ern. But þogh he wer lo*þ* to leue hym, when hys
corn faylyd, he most nede haue more and send forth Beniamyn
to Ioseph. And when Ioseph segh hym, he myght not forgo
to wepe, and 3ede ynto hys chambur, and bade delyu*er* hur o*þyr*
broþ*yr* Symeon to hom, and sette hem to mete, and bade full
hor sekkes *wyth* corn and putte priuely hys cuppe þat he dranke
of hymself, yn Beniamyn sacke, and soo made hom go hore
way. But when[1] þay wern all gone yn good spede as þay
wenden, þen send Ioseph aftyr hom men þat sayden þat þay
wern wycked men þat aftyr þ*at* hur lord had made hom wele at
3ees, had stolen hys cuppe þat he loued most. Then wern þay
sory and sayden hit was not soo, but bade hom ronsak hom
yche on. And þay begonen at þe eldyst, tyll þay come to þe
3ongyst, and token hym þat þay fonden hit *wyth*, and ladden
hym a3eyne, to here hor lordeys wylle; for hom þoght hyt had
ben sykur þ*at* hit had not ben soo. Then when þay come to
Beniamyn þ*at* was Ioseph broþ*yr*, þay fonden þe coppe yn þe
bo*þ*om of þe sakke. Þen wer þay all sory, and turnet a3eyne
sore wepyng, and come before Ioseph. But whe*n* he se hom
all wepe and hys one broþyr makyng most sorow, for hyt was
59 a fond wyth hym, then Ioseph || spake to hym, and bade hym be
of good confort, and sayde: 'I am Ioseph, your broþ*yr*, be 3e

[1] when] whhen *G*.

not aferd: God haþe send me tofore you hedyr for your good.' And soo send aftyr hys fadyr, and dwellut ay aftyr þer yn þat lond in gret well and prosperite.

Lo, good men, þys story ys red þys weke yn holy c[h]yrche, for Godys chyldyrne schuld take ensampull at old holy fadyrs, to suffyr desese and persecucyon wyth meke hert, and yn full charyte for Godys loue, as he suffred for vs. And he þat takyth persecucyon aȝeynes hert and gruccheþe aȝeynes God and sayth: 'A, why doþe God þus wyth me, what haue I trespassed[1] þat he faryth þus wythe me?' I do you well to wytte þat ȝe most schryf you þerof, and aske God mercy for youre inpacyens and of all oþyr synnys, ben þay neuer soo small yn[2] your eye; for þe trespas of on synne may let moch grace.

Narracio.

I rede yn a myracull of Saynt Wenfryd þat a man come to hur, vnneþe broght apon two croches, full of all maner woo. Þen, be helpe of þys holy mayden and virgyn, he was helud, and soo al day aftyr went hole ynto yche hous of þe abbay, þonkyng God and þe holy mayden of hys hele. But at nyght he ȝode ynto hys bed þer he lay before, hopyng to haue gon yn þe morow home all hole. Also sone as he come ynto hys bed, anon þe sekenes toke hym wors þan hit dyd befor; and soo lay all nyght cryyng þat hit was rewth to here. Then, on þe morow, mongkes come to hym askyng what he had agylt, þat hys sekenes was comen aȝeyne. And he sayde: 'Noþyng.' Þen sayde on: 'Was þou schryuen seþen þou come?' And he sayde nay, for sothe he had no nede, and sayde he stele neuer ox ne cow ne hors, ne neuer dyd no greues synne; wherfor he had no nede to schryue hym. Þen sayde þe monke || aȝeyne þus: 'For þagh a man do **59 b** no gret synnes, he may do soo mony venyall synnys vnschryuen, may charche his soule, and make a dedly synne. For ryght as a man may wyth mony smal cornys ouercharche a strong hors, so, wyth mony venyall synnys v[n]schryuen, may charch hys soule, þat he schall fall ynto þe lake of helle. Then þys man toke a prest and schrof hym. And when he was schryuen, anon he had hys hele, and was hole ay aftyr; and heyly þonked God

[1] trespassed *d. D.* trespas *G.* [2] yn *C.* *om. G.* *not in d. D.*

þat he was helut, boþe yn body and yn soule, by confessyon and prayer of þis holy mayden Seynt Wenefryde.

And so pray we to God þat we may be helud yn our bodyes and specyaly *in* oure soules, þat we may haue þe blysse þat he boght vs to. Amen.

23.

De Dominica Quarta Quadragesime.

Good men and woymen, as ȝe all know well, þys ys þe fourþe Sonday of Lenton. Yn þe wheche day all holy chyrch makyþe mynde of a holy profyt, þat was called Moyses, þe whech was a figur of our Lord Ihesu Crist mony ȝeres er he was borne of our lady.

Then, as we redyn thys weke yn holy chyrch, as þys Moyses was yn desert of Synay, God spake to hym and sayde: 'Pharao, þe [1]kyng of Egypt, oppressyth the pepull[1] of Israell wyth bondage and w*yth* vnresynabull werkes, and þay, for woo of oppressyng, cryen to me for socour and helpe. Wherfor goo þou thedyr, and fache hom out of hys bondage, and bryng hom hedyr, and offeryth to me yn þis styd; and I wyll bryng hom *in*to a lond plentwys of all good.' So, when he had taght Moyses all how he schuld do, þen he ȝode þedyr, and gederyd all þe old men of hom þat knew by prophesy how þay schuld be lad out of þat lond, and sayde to hom as God bade hym. Then wer þay wondur[2] glad
60 a and fayne, and || suyd hym forth more and lasse, tyll þay come to þe Red See. And God was befor hom yn a pelere of a clowde, to refresch hom for hete of þe sonne, and *in* þe nyght yn a pyler of fure, to leghten hom from harme of edyrs and oþ*er* vemens best*ys*. But when þat Pharao herd þ*at* Moyses had lad forth þis pepull, he toke þre hundyrt of charyotes of hys owne, and oþ*yr* þre hundyrt of þe lond, and fyfty þowsand of horsmen, and two hundyrt þowsand of fotemen, and ȝode aftyr hom. But when Moyses segh þ*ys* pepull comyng, he pr*ay*de to God for helpe. And God bade hym smyte þe see w*yth* his ȝerde, and hyt schuld open and ȝeue way to hys pepull. And when he had smyten þe

[1] kyng . . . pepull *C.* kyng oppressyth the pepull yn Egypt ȝet þat þe pepull *G.* king oppressed þe peple in Egipt *d. D.* [2] wondur *C.* vndyr *G. om. d. D.*

see w*yth* hys ȝerde, hit cleue yn two partyes, so þ*at* þe wat*yr* stod on ayþ*yr* syde as walles, and þe grounde was dry sond. Then ȝode Moyses yn, and all þe pepull sewet hym, tyll þay wer all ouerpassyd. Then went Pharao to haue don soo, and ȝode yn aftyr. But when he and all hys ost wern yn þe see, þe watyr went aȝeynȝ togedyr, and drowned hym and all hys ost, so þ*at* þ*er* wer[1] laft of hom not on m*an*. Then when Moyses and his pepull segh þat, þay þonkyd God, w*yth* hegh steuen, and dwellyd þ*er* seuen dayes aft*yr*; and yche day ȝode to þe see wyth mynstrelsy, þonkyng God of hur wondyrfull scapyng. ȝet yn m*y*nde herof, all þe Astyr-weke, p*ro*cessyon ys made to þe fonte.

Then went Moyses forth w*yth* hys pepull ynto þe desert, tyll þay come to þe hull of Synay. And þ*er* he laft þe pepull bynęþe, and he hymselfe ȝode vp ynto þe hull þ*er* God was; and was fourty dayes þer and fourty nyghtys wythout mete or drynke. Then God ȝaf hym twoo tables of stone yn þe whech God wrote w*yth* hys fyngyrs þe x co*m*maundement*ys*, and bade Moyses teche hom to hys pepull. And when he come done to þe pepull, hys face was so bryght and two spyres of fyre stoden out of hys hed lyke two hornes, so þ*at* þe pepull myght not speke || wyth hym for clerte, tyll he toke a kerchef and hulyd h*y*s face. Tnen wer þ*er* wryton yn þe on lefe þe þre comaundementys þat longyþe to God, and seuen yn þ*at* oþ*er* þ*at* longyþe to þy neghtbur. **60 b**

Þe þre co*m*maundement*ys* þat longyþe to God ben þese: 'Thow schalt loue God and worschyp hym befor all þyng, so þat þou schalt yn all þyng pyt Godys wyll b*y*fore þy wyll, and so sewe hys wyll and not þyne.' That oþ*er* ys: 'Þou schalt not take Godys name yn vayne.' Þat ys: þou schalt not be callet a cristen mon, but yf þou lyue a cristen lyfe; for þogh þou be called a cr*isten* man and s*er*ues þe fende, þat name stondyth þe i*n* veyn. And also þou schalt not swer by God, ne by no p*ar*ty of h*y*s body, ne by no þyng þ*at* he made, but yn affermyng of trewth, and ȝet when þou art constrayned þerto. The thryd ys this: 'Thow schalt hold þy holyday.' Þat ys: þow schalt ben as erly vp and as late don, and be as besy to s*er*ue God as þou art on þe werkeday to s*er*ue þe world. The fourþe is: 'Þou schalt worschyp þy fadyr and þy modyr þat han broght þe ynto þys

[1] wer *D. om. G. d.*

world[1], and þy god-fadyr and þy god-mod*yr* þat holpen to make þe a *cr*isten man, and thy faydr vndyr God þ*at* haþe þe charche of þy soule, and schall ȝeue vnswar þerof befor God.' The v. ys þ*ys*: 'Þow schalt noþ*yr* sley w*yth* þy hond, ne w*yth* þy ee, nor w*yth* þy tong, ne wyth euell ensampull; ne w*yth*drawe lore and techyng to hom þ*at* þou art holden to tech.' The vi. is þ*ys*: 'Þou schalt[2] do no lechery yn no degre wythout wedlok.' The vii. ys þ*ys*: 'Þou schalt not stele no þyng, grete ne small.' The viii. is þ*ys*: 'Þou schalt not bere no false wyttenes aȝeynys no man, by no way.' The ix. ys: 'Þou schalt noþ*yr* couet *ser*uant, ne ox, ne no þyng þat ys þy neghtbur, aȝeynys hys wyll.' The x. ys þ*ys*: 'Þou schalt not wylne þy neghtburs wyfe, ne cownsell
61 a hur, by no || man*er* way, to euell, ne to þ*at* þat ys harme or veleny to hur husbond.'

Thes byn þe x *com*mawndementys þe whech ych crysten man ys bondon forto kepe. Thus was Moyses a fygur and a token of Cryst; for Moyses com before and ȝaf þe lawe, and Crist come aftyr and ȝaf *grac*e, and m*er*cy, and trewþe. For ryght as Moyses fatte þe pepull out of Egypte þrogh þe see to þe hull of Synay, ryght soo Cryst, when he com, he, by *pre*chyng and myracles doyng, fat þe pepull out of þe darknes of synne and euell lyuyng þrogh þe wat*yr* of folowyng to þe hull of v*er*tu. For he þat woll schryue hym clene, and leue hys fowle leuyng, and hold þe couen*antes*[3] þ*at* he made w*yth* God yn hys folowyng, he schall gedyr vertu so togedyr, þat þe hegh[t] of hym schall passe þe heght of any erthly hulle.

But he þat woll þus do, he most be fed of Cryst w*yth* fyve lovys and two fyschys, as we rede yn þe gospell, how he fedde v þowsand of pepull w*yth* v louys and two fysches. The fyrst lofe of þes v ys contryc*yon* of hert. The secund ys trew schryft of mouþe. The þryd ys satysfacc*yon* of hys trespas. The iiii. ys drede[4] of redemacion[5], þat is, of turnyng aȝeyne from hys synne; for he[6] þat ys allgate aferde, he schall do well. The v. ys p*er*sauarac*yon* i*n* God. The two fyschys ben orysons and almes-dede, for þes ben noresched yn terus of deuoc*yon*. Þes two susters geton whatsoeuer þay woll of hym.

[1] world *d. D.* wold *G.* [2] schalt *d. D.* schat *G.* [3] couen*antes* *d. D.* *com*mawndementys *G.* [4] drede *d. D.* *om. G.* [5] redemacion *d.* redimacion *D.* residmac*yon* *G.* [6] he *d. D.* *om. G.*

Narracio.

I rede þat *per* was sum*m*e tyme a man þat was called Per*ys*, and was full rych; but he was so hard, þat no begg*er* myght gete no good of hy*m*, by no maner wyse. Þen fell hyt soo, þat a company of begg*er*s setyn togedyr and speken of þ*ys* Perus, and how þay myght gete no good of hym. Then spake on þat was as a maystyr of hom, and sayd: 'What woll ȝe lay wyth me þat I schall gete no good of hym?' So þay layden a wag*er*. Þen went þe begg*er* forth and set hym yn þ*ys* Peres hall-porche, to abyd hy*m*, || tyll he come. Þen anon, as he segh hym come, þ*ys* **61 b** begg*er* began to halson hym so heyly and so horrybly, þat þ*ys* Perys, for gret angur þ*at* he had [1] of hys grete halsyng [1] as hys seruant come by hym w*yth* a basket full of bred, he kaght a lofe, and wyth all hys myght he cast at þ*ys* begg*er*, and smot hym on þe brest, and sayde: 'Stop thy mouthe [2] herwyth; þe deuell of hell choke þe [3]! How begynnys þou on me!' Þen [4], þogh þ*ys* begg*er* had an stroke, ȝet he was fayne þat he had somwhat, forto wynne w*yth* hys wag*er*; and toke þe lofe, and ȝode to hys felaws. 'Lo,' q*uo*d he, 'þ*ys* I haue geton,' and had hys wagyr. Then, yn þe nyght aftyr, hyt happut soo þ*at* þ*ys* Perys sterfe yn hys bede; and anon fendys comen and fattyn his soule to helle. But þen was our lady redy, and bade hom bryng þe sowle fyrst to þe dome, and so þay dydden. Then [5] was þer noþyng to helpe þys soule, but only þat lofe þat he cast at þe pore man. Þen sayden þe fendes þat he ȝaf hyt aȝeynys hys wyll; wherfor, by ryght, hyt schuld not helpe hym. Then went our lady to h*yr* sonne, p*ra*yng hym to graunt þe soule to goo aȝeyne to þe body, forto loke, ȝyf he wold amend hym. Then bade he bryng þe soule aȝeyne to þe body. And when hyt was soo, anon þe body sate vp, and ȝaf a gret syke, and called to hym aȝeyne all hys house-meyne, and told how hard a dome he was at, and how he had ben dampned, ner þ*at* þe lofe had byn þ*at* he cast at þe begg*er*. Wherfor anon he made to sell all hys good, and dele hit to pore men for Godys loue. And when he had so ydon, he was made a religyous man, and was aft*yr* a holy man.

[1] of . . . halsyng *C. H. and G. om. d. D.* [2] mouthe *C.* noys *G.* voyce *d. D.* [3] þe *d. D. C.* þe wyth *G.* [4] þen *d. D.* þe *G.* [5] Then *d. D.* Ther *G.*

Herby ȝe may know how gret *ver*tu ys yn almys-dede. Oresons makyþe a man *pr*eue w*yth* God for oft spekyng w*yth* hym; for as oft as a man prayþ deuotly, so oft he spekyþe w*yth* God. And almys-dede makyth hym sykur aȝeyns the day of dome. For all þat han done almes-dede for Godys loue, schall
62 a be sauet þat day. Also for we speke aboue || of þe synne of vowtre, þat is, a man to[1] bylyon hys neghtburs wyfe, oþ*er* the wyfe to take anoþ*er* þen hur husbond, þ*er*for I tell you þ*ys* ensampull.

Narracio.

Ther[2] was a man þat made charcolys yn a gret lordys parke, and when he had made a gret fure, he lay þ*er*by all nyght. Þen a lytull befor mydnyght, þ*er* come a woman, halfe naked[3] also faste os scheo myghte renne, and scheo ferde os scheo were out[3] of hur wytte, and aftyr hyr a knyght rydyng on a blacke hors as fast as he myght pryke, wyth a drawen[4] swerde, and hunted her all about þe cole-fure. And soo, at þe last, þ*ys* knyght slogh þ*ys* woman, and hew hyr to pecys, and kest hom ynto þe fure, and rode aȝeyne w*yth* all hys myght. So when þ*ys* man saw þ*ys* syght fele nyghtys aftyr, at þe last, he ȝode to hys lorde and told hym all togedyr. Then was þ*ys* man a bold man, and sayde he wold wytte what þ*at* myght be, and come þedyr þe nyght aftyr, and se all þ*at* þe man had told hym before. Þen, when þe knyght had slayne þe woman and cast hur[5] ynto þe fure, þat oþ*yr* lord halset þe knyght þ*at* dyd soo, and bade hym tell hym what he was and why he did soo. Then he vnswared and sayde þat he was such a man þat was hys s*er*uant a[6] lytyll before, and þ*at* woman was such anoþ*yr* knyghtys wyfe. And for he had bylayn hur vndyr hor husbond, 'þ*er*for we wer put[7] boþe to such a penance.' And sayde þ*at* yche nyght he all tosley hur and brent hur þer; and þe hors þ*at* he rod on, was a fende þat brent hym an hundyrtfold hattyr þen any erþly fure. And soo þat penance þay most suffur, tyll þay wer holpen by certeyne masses and oþ*yr* certeyn almys-dedys; and told hym what. Then þ*at* oþ*yr* knyght

[1] is a man to *C.* *om. G.* *not in d. D.* [2] Ther *C.* The *G.* *not in d. D.*
[3] also . . . out *C.* as fast scho myght renne as a wer aferd out *G.*
[4] a drawen *C.* a draw *G.* *not in d. D.* [5] hur *C.* hyt *G.* *not in d. D.*
[6] a *inserted above the line.* [7] put *C.* out *G.* *not in d. D.*

behette hym þat all schuld be done for hym, and dyd so, and halp hym so of hys penance þrogh þe mercy of God. Þe whech mercy God graunt vs, yf hit be hys wyll. Amen.

24.

De Anunciacione Dominica Sermo Breuis.‖

Good men and woymen, þat[1] louen to serue our lady, suche **62 b**
a day ȝe schull haue an hegh fest *in* holy chyrch, þat ys callyd þe Annunciacyon of our lady. Þe whech euen ȝe schull fast, ych man aftyr hys deuocyon, and aftyr he haþe made a vow, and also as he ys joynet of þe holy gostly fadyr. The schull ȝe know well þat þis fest ys callet þe Annuncyacyon of our lady.

For þys skyll þe hygh Fadyr of Heuen send hys holy angell Gabryell downe out of Heuen into þe cite of Naȝareth vnto our lady, þat was new yweddyd by Godys byddyng and reuelacyon of þe Holy Gost, to an old man, þat was called Ioseph. And as scho was yn hur chambur yn hyr deuocyon, þe angyll Gabryell come, and gret hur wyth myld steuen, and sayde: 'Heyl be þou, full of grace; God ys wyth þe; blessyþ be þou of all woymen!' Then was scho gretly abaschot of þys metyng. For þer was þat tyme in þat contre a man þat cowþe moch of wycchecraft, and so, by helpe of þe fende, he made hym lyke an angyll, and come to dyuers maydyns, and sayde he was send from God to hom on þys message; and soo lay by hom, and dude hom gret vylany. Then, for oure lady herd tell[2] of þys manys doyng, scho was sore adred, lest hyt had be he. For oft before scho had spoken wyth angelys, but such wordys ny gretyng þay made neuer to hyr. Then þys angyll conforted hur and sayd: 'Mary, be not adred, þou hast fond grace wyth God. For among all maydyns þat ben oþer wern and schull be, God haþe chosen þe for mekest to be modyr to hys owne sonne, and hym þou schalt conceyue by feyþe and loue of þe Holy Gost wythouten any werke of man, þat schall vmbeschadow þe wythout, and quenche[3] all maner flesschly lust in þe, and tend þe fyre of gostly loue yn þy hert. And so, by fayþ and by loue, þow schalt conceyue þe sonne of þe hye God of Heuen, and

[1] þat *D.* and þat *G.* *not in d.* [2] tell *inserted above the line.*
[3] quenche *D.* *om. G.* *not in d.*

63 a þus þou be modyr and mayden || yfere; and soo was neu*er* non befor þe, ne aft*yr* schall be.' The*n*, when our lady herd þ*y*s word, anon þer come such a sp*iri*tuall swetness and a joy yn hor hert, þ*a*t non erþly mon couþ tell hit. And soo, w*yth* all þe reue*r*ence and mekenes þat scho couþe, scho vnswared þus: 'Lo here, Godis owne meke hond-maydon, redy to do Godys wyll, pr*a*yng þ*a*t hyt most be don to me ryght as þ*o*u sayst.' Þus scho conceyued our Lord Ihesu Crist *in* eu*er*lastyng joy to all þe world.

Thus m*a*y I resenably lyken to a precyous ston þ*a*t ys callyd Onys, and ys as clere as cristall, and schall of kynd, when þe sonne schyneþe hote on hym, opyn and receyue won droppe of þe dewe of heuen ynto hym, and clos hym a3eyne tyll ix moneþs aftyr. And þen hit fallyþe, and openyth a stone out of þe same kynd, and soo closyþe a3eyne as eu*er* hit was, w*yth*out any wem, and neuer openyth aftyr. Thus oure lady was as clene as any crystall, and þe hote low of þe Holy Gost openyth hyr hert, and receyuyth þe vertu of þe hegh God of Heuen. And, at þe ix monyth ende, was delyuerd of hur sonne Ihesu Crist, and scho euer aftyr as clene mayden as scho was befor.

Then, when þe angyll had don hys message and was gon a3eyne to Heuen, our lady went anon to hyr cosyn Ely3abeth þ*a*t was gret w*yth* chyld, w*yth* Saynt Ion þe Baptyst. And soo, whe*n* scho come to Ely3abeth, scho grette hur full mekely. And soo anon, as our lady spake to Ely3abeth, þe chyld yn Ely3abeth wombe pleyude, and made gret joy, for he saw þ*a*t our Lord had take mankynd, and was com forto saue hom þat wer forlore. Then our lady dwellyd þer wyth hur cosyn tyll Seynt Ion was borne, and was mydwyff to Eli3abeth, and toke Ion from þe erþe. And soo scho lernd all þat hur nedyd, forto come a3eyne þe tyme þ*a*t
63 b hur sonne schuld be borne of hur. Syþen || scho was parfyt þ*er*of, scho mekely toke hyr leue, and 3ode home a3eyne to Na3areth.

Then þoght Ioseph þat he wold goo and loke how hys wyf ferde. And when our lady herd of hys come, scho 3ode a3eynes hym, and gret hym full mekely, als scho full wele couþe. But when Ioseph se hur gret wyth chyld, he merueylt gretly how þ*a*t myght be; for he wyst well hyt was not hys, for scho had neuer part of hys body. And also he knew well scho had made a vow

before þ*a*t scho wold neuer haue part of manys body. Þen he þoght how he was made to wed hur þrogh þe byddyng of God and gret schewyng of myracles, and þoght yn hys hert þat he was not worþy to dwell yn hur company, and schaput hym p*r*iuely to goo home a3eyne and leue hur þer. Then come þer an angell to hym and sayd: 'Ioseph, be not aferd to take Mary, þy wyfe, ynto þy kepyng, hit ys of þe Holy Gost þat ys qwyk yn hur. Wherfor þ*o*u schalt be hur keper, and norys to hur chyld. And when hit ys borne, þ*o*u call hym Ih*es*u; for he schall be sauyour of mankynd.

Thus schull 3e knowe þ*a*t for þre skylles, as Seynt Ambros sayth, our lady was wedded to þ*y*s old man Ioseph. The fyrst was: yf scho had conceyuet out of wedlocke, þe Iewes wold haue sayde scho had ben a lechore; and soo by hor lawe haue stenet hyr to deth. The secunde cause was: fore scho was so schamfast; and had any man put any fame on hur, scho schuld for schame haue byn ded. The thryd cause was: for þat Ioseph schuld be wytnes to hur of hur maydonhed; for when þe wyfe trespassyþe yn þat degre, þe husbond bysyuþe hym most to knew the soþe. The fowrth cause ys: for þat Ioseph most be helper to hur yn hur burth, and bryng hur to Bedelee*m*, || and aftyr ynto Egypte, and **64 a** soo a3eyne ynto hur owne contre. For þes causes scho was weddyt to þis holy ma*n*; and soo, forto begyle þe fende þat he schuld not know hym by anoþ*yr* chyld.

Thus, good men, 3e haue now herd of þ*y*s annu*n*cyac*y*on. Þen ben þer su*mm*e þ*a*t asken why þer stondyth a wyne-potte and a lyly bytwyx our lady and Gabyrell at hur salutac*y*on.

Narrac*i*o.

Thus was þe skyll; for our lady at hur salutac*y*on conceyuet by syght. And þat was þe fyrst myracull þat was wroght yn p*re*vyng of Cristys fayth. And fell þus þat[1] a cristen man and a Iewe seton togedyr talkyng of þe comyng of our lady. And þer as þay wern, a wyne-potte stode bytwene hom. Then sayd þe cristyn man to þe Iewe: 'We belevyn ryght as þe stalke of þe lyly grouyþ, and conceyuyth colour of grene, and aftyr bryngyth

[1] þus þat *C.* *om.* *G.* *not in d.* *D.*

forthe a whitte flowre wythout craft of man or any enpayryng of þe sta[l]ke ; ry3t soo our lady conceyuet of þe Holy Gost, and aftyr broght forth hor sonne wythout wem of hyr body, þat ys flour and chefe fruyt of all wymen. Then sayde þe Iewe : 'When I se a lyly spryng out of þ*ys* potte, I wyll leue, and er not.' Then anon þ*erwyth* a lyly sprang out of þe potte, þe fayryst þat euer was seyn. And when þe Iew sawe þat, anon he fell down on knees and sayde : 'Lady, now I leue þ*at* þ*ou* co*n*ceyuedyst of þe Holy Gost Ih*es*u Cryst, God sonne of Heuen, and þ*ou* clene maydyn befor and aftyr.' And soo 3ode, and was crystenyd, and was a holy man aftyr.

For þis skyll, þe potte and þe lyly ys sette bytwyx our lady and Gabryell. For ryght as þ*ys* Iewe dysputeþe wyth þ*ys* crysten man of þe maner of þe conceyte of our lady ; ryght soo oure lady sputyd w*yth* þe angell of þe maner, and how scho schuld conceyue, and be mayden er and aftyr. Þen scho asentyd þerto.

64 b Then 3e þat fasten þe v euenes || of our lady yn worschyp of hur fyue joyes, 3e schull know wele þ*at* þ*ys* was þe forme day of joy þat scho had of hyr sonne, when scho conceyuet hym of þe Holy Gost, and so was made mod*yr* to Godys sonne of Heue*n*. The secunde joy was of Cristynmasse-day, when scho was delyu*er*d of hur sonne w*yth*outen any payne of hur body. For ryght as scho conceyuet hym wythout any lust of flessche, ryght soo scho was delyu*er*d wythout any payne of flesche. The þryd joy was on Astyr-day, when hur sonne ros from deth to lyue, and come to hur, and kyssud hur, and made hur more joyfull of hys vpryst, þen scho was sory before of hys deth. The fourth joy was, when scho segh hym stye vp ynto Heuen on Holy Þursday, yn þe same flessche and blod þat he toke of hur body. The v. joye was yn hur assu*m*pc*y*on, when scho segh hur swete sonne come wyth gret multitude of angelys and sayntys, and fache hur ynto Heuen, and crowned hur qwene of Heuen, and emperess of hell, and lady of all þe world. Sy*þ*en all þat ben yn Heuen, schull do hur reuerens and worschyp; and þos þat ben yn hell, schall be buxom to hur byddyng ; and þos þat byn yn erthe, schall do hur s*er*uyce and gretyng. Thes byn þe v joyes þat scho had of[1] hur swete sonne Ih*es*u. Then schull 3e know well þat he schall neuer fele þe

[1] of *C. om. G. not in d. D.*

soroues of hell þat woll deuotly yche day grete hur wyth þes v joyes yn erthe.

Narracio.

I rede of a holy mayden þat was deuot yn our lady *ser*uyce and, ych day, grete hur w*yth* þese v joyes. Þ*en* hyt befell þat scho was seke; aud when scho felde wele þat scho schuld be ded, scho sykyd wondyr sore and made gret moen, for bycause þat scho || wyst not whedyr scho schuld goo aftyr hur deth. Þ*en* 65 a come our lady to hur and sayde: 'Why art þou soo sory, þat has made me oft joye, gretyng me w*yth* þe v joyes þ*at* I hadde of my sonne? Wherfor wytte þou well þ*at* þou schalt goo wyth me to þe blys þ*at* eu*er* schall last.'

Narracio.

I rede of Saynt Fylbert þat was negh ded of þe swynasy. And when hys þrote was soo gret swolne, þat he myght vnneþe[1] draw breth, our lady come to hy*m* and sayde: 'Fylbert, my *ser*uant, hyt wer euell ydone þat þy throt schuld suffyr lengyr þ*ys* penance, þat haþe so oft gladyd me wyth my v joyes.' And þ*erwyth* toke out hyr swete þappe, and mylked on hys þrote, and soo ȝode hur way. And anc*n*, wyth þat, he was hole as a fyssh, and þonked our lady heyly, and taght all othyr to do soo, and at his endyng went to þe blys of Heuen; to þe whech blys God bryng vs to. Am*en*.

25.

De Dominica in Passione Domini Nostri Ihesu Cristi.

Good men and woymen, þ*ys* day ys called yn holy chyrch þe Sonenday yn þe Passyon; for bycause þ*at* our Lord Ihesu Cryst began hys passyon þ*ys* day. The Iewys and þe Pharyses haden suche envy to hym, for bycause þat he told hom hor vyses and reprouet hor wyked lyuyng, þat þ*ys* day þay wer fully assentyd to do hym to deth. Oft befor þay werne about to haue slayne hym, but euer þay were lettyd by drede of þe pepull; for þe pepull heldyn hym a profyt. But þ*ys* day þay knytten hom so

[1] vnneþe *C.* *om. G.* *not in d. D.*

togedyr, þat þay nolde spare no lengyr, but algatys he schuld be ded. Wherfor, as þe gospell of þis day tellyth, as Crist prechcd yn þe tempull, þe Iewes spytwysly rebuket hym so foule, þat þay sayde to hymselfe þat he had a deuell w*yth*yn hym ; and all forto tempte hym, || forto haue made hym to haue spoken
65 b summe worde by þe wheche þay myght haue put hym to repreue. And for he told hom þat he was Godys sonne of Heuen, þay wer about to haue stenet hym to þe deth; but for he knew well hor malyce, he hudde hym, and ȝode from hom out of þe tempull.

Thus, good men, Crist began þ*ys* day h*ys* passyon. Wherfor holy chyrch redyþe þ*ys* weke þe boke of þe prophyt Ieremy þ*at* fyrst prophesyet of Crystys passyon, and told how and on what maner Iewys schuld do hym to deth. Then schull ȝe know wele: ryght as þe Iew*ys* pursuet Cryst to þe deth whyll he was yn erþe, ryȝt sco byn þ*er* now mony false crysten men þat p*ur*suen hym regnyng yn Heuen. And Saynt Austyn sayþ þ*at* he synneth more greuysly þat pursuet hym regnyng i*n* Heuen, þen þe Iewes þat dydden hym to deþe yn erthe. Then, ȝif ȝe wyll know whech þos byn, takyþ hede how Crist wyth hys owne mowþe markyth hem, þ*er*as he says þus yn þe gospell of þ*ys* day, wher he sayth þus: 'Whosoeu*er* ys of God, heryth Godys worde.' Wherfor ȝe here not, for ȝe be not of God. Thus Cryst hymselfe schewyth whech þay ben þat pursuen hym now yn Heuen. These byn glad, when þay haue don a fowle dede, and ben growndud yn fowle lyuyng, and wol not amend hom for no þyng, for no prechyng, ne for no techyng. But euer defendyth hor gult by ensampull of such oþyr as þay ben, and ben wroþe and redy forto fyght wyth hym þat[1] tellyth hom hor soþe. For more harme ys: þe world ys such þ*at* he schall haue mony enmys þat sayþ þe soþe now allway. Herby I may schewe you an ensampull.

Narracio.

66 a I rede þat þer was su*mm*e tyme a mawmet i*n* a cite, || þat wold tell of all stolen þyng*ys*, and who hyt had. So was þ*er* a ȝong man þ*at* had stolen a þyng, and was adred of þat mawmet,

[1] þat *d. D.* and *G.*

lest he[1] had dyskeuered hym, and sayde: 'Wele I wot þou myght do me schame and vyleny, yf þou wolt. But by þat God I leue on, and þou dyskeuer me, I woll breke þy hed'; and so ȝode forth hys way. Then sone aftyr com þay þat mysseden hor þyng, prayng þe mawmet to tell hom who hyt had. And when þay prayde soo longe, at þe last, þys mawmet spake and sayde þus: 'Tymes byn changet, men byn worsont; and now þer may no man say þe soth, but ȝef hys hed be broken. Thus wo ys þe trew man þat lyuyth yn þys world, for he schall be so pluckyt at on yche syde, þat he schall not wytte to whom he schall dyskeuer hys counseyl; for þylk þat wyll fyrst dessayue a man, þay woll fyrst speke fayre to hym.'

For, as we redyn yn þe Boke of Kyngys, how þer wer two knyghtys þat envyut oþyr: Ioab and Amasa. Then, on a day as þay meten, Ioab logh on Amansa and sayd: 'Hayl broþer!' and toke hym by þe chynne, and cussed hym; but wyth þat oþyr hond, he smote hym yn þe backe and slogh hym.

Thus faryth moche pepull now-on-dayes þat woll speke fayre befor a man, but bihynd[2] þay woll sle hym wyth hor tong. Thes ben þay þat heron not Godys worde, ny settyþ noght þerby; for þogh þay heren hit wyth hor heres, hit synkyth[3] not ynto hor hertys. Wherfor God compleynyþe greuously by þis holy prophyt Ieremy and sayth þus: 'What gult fonde your fadyrs why þat þay wenton fro me, ȝyf I haue trespast to you yn anyþyng, tellyþe!' Allas, for schame to your pryde, God ys yn þe ryght. And ȝet he tretyþe wyth you þat ben yn þe wrong; he proferyth mercy or we hyt aske; he mekyth hym to vs þat dysplesyth hym, and schewyth loue þer non ys woiþy. Thus byn our hertys hardyr þen stonys, thus byn we worse þen Iewes, thus ben we vnkynd to hym þat schewyth vs al maner kyndnesse, and euer cryeth to vs, and sayt þus: 'I am lyft on hegh, for all schuld here me speke. Comyth aȝeyne to me, and I woll receyue you. Loo, myne armes ben sprad on brode, redy to klyp you; my hed ys bowed, redy to kysse you; my syde ys open, to schew my heit to you; my hondys and fete bledyth, to schew you what I suffryd for you. And ȝet ȝe wryeth away and grucched to

66 b

[1] he *d. D.* he he *G.* [2] bihynd] bi *inserted above the line.*
[3] synkyth *d. D.* synkynkyth *G.*

come to me, and ȝif[1] ȝe wyll not come to me for loue, com for ȝyftys. Comyth to me, and I wyll ȝeue you tresur w*yth*out nombyr; I schall avance you w*yth*out comperson: I wyll ȝeue you lyfe and rest and pees w*yth*out ende, so þat all þe defaute schall be yn you, and not yn me. Þus God p*re*chet and techeth, and ȝet þer byn but few þat wyll here hym, ne þat hauen þes wordes sadde yn hor hertys. But all byn bysy to be rych and wylfull yn þys lyfe þat ys here, and recchyth lytyll of þe lyfe þat ys comyng, and takyth lytyll hede how sore Crist suffryd, to bryng vs to blys þat euer schall last.

Wherfor Saynt Barnard yn Cristys person makyth gret waymentac*yon* for þe vnkyndnesse þat he sethe yn men and sayth þus: 'Thow m*an* for vanyte syngyst and rowtes, and I for þe crye and wepe; þou hast on þy hed a garland of flowres, and I for þe on my hed suffyr a wreþe of stynkyng þornes; þou hast on þy hondys whyt gloues, and I for þy loue haue blody hondys; thow hast þyn armes sprad on brode ledyng carallys, and I for þy loue haue myn armes sprad on þe tre, and tachut wyth grete nayles; thow hast þy cloþe raggyd and pynchyt smale, and I haue my body for thy loue full of gret walus. And ouer þys þat greuyth me most, þou settyst no3t by my passyon that I
67 a suffryd for þe; but by me horrybull || swerus all day, vmbraydys me sweryng by my face, by myn een, by myn armes, by myn nayles, by myn hert, by my blod, and soo forth, by all my body. And soo þou marterys me by a foule vse and custom of sweryng, þat schuldust do reu*e*rence and worschip to my wondys and to my passion, þat I suffred soo sore for þy sake.'

Narrac*io*.

I rede yn þe Gestus of þe Romayns þ*at* þe Emp*e*rour send a gret man to a lond, to be a justice ou*er* hom. But befor his comyng, þ*er* was no man þ*at* cowthe swere non o þ*yr* oth but ȝey and nay. Then aftyr þat þ*ys* justice come, he made all men to swere on bokes, yn schyres and hundurdes. And he and all his men wer soo ywont forto swere by Godys passion, and armes, and sydys, and blody wondys, þat all þe pepull toke

[1] ȝif *C*. ȝet *G*. if *d*. *D*.

at hom soo yn vse, þat all þe pepull swere as horrybull as þay dyd. Then, on a day, as þys justyce sate yn hys justyre, yn sight of all men, þer come yn þe fayryst woman þat euer þay seghen, clothyd all[1] yn grene, and broght a fayre child yn hur lappe, blody and all tomarturd. And ho sayde to þe justyce: 'Sir, what byn þay worþy þat han þus ferd wyth my child?' Then sayde þe justyce: 'þay byn worthi to haue þe deth.' Then scho vnswared and saide þus: 'þou and þy men wyth your horrybull oþes han dismembryd my sonne Ihesu Cryst, þat I am modyr to, and soo ȝe haue taght all þys lond. Wherfor þou schalt haue thyn owne dome.' Then anon, yn sight of all the pepull, the erth opened and þe justyce fell don ynto hell. And soo aftyr þe pepull was gretly agast and amendyd hom of hor oþys.

Wherfor, syrs and dames, do ȝe as crysten men schulden do: leueþ your oþys, and doþe reuerence to Cristys passyon and to hys wondys, and techiþe all oþyr to do þe same. And kneliþ now adon, prayng to Crist þat he forȝeue you þat ȝe haue trespassyd aȝeyns hym by || recheles sweryng, bysechyng hym for hys 67 b gret mercy forto kepe you yn tyme comyng, þat ȝe may amend þat ȝe haue don mys aȝeynes hym and his swete modyr, and haue þe blys þat he boght you to. Amen.

26.

Dominica in Ramis Palmarum Sermo Breuis.

Cristen men and woymen, as ȝe knowyþe well, þys day is called Palme-Sonday. But for bycause þat þe seruyce of þys day is so long, I woll schortly tell you whi þys day is called soo.

Thys day, as Seynt Ion tellyþe, our Lord Ihesu Crist was in Bethany wher he reisyd a mon from deþe to lyue þat had layne four dayes stynkyng yn þe tombe, þat was called Laȝarus, and was broþyr to Mary Mawdelen and Martha, hyr sustyr. Then wist Ihesu Crist hys passion was negh, and toke Laȝar wyth hym, and so rydyng on an asse ȝode to Ierusalem. And when þe pepull herdyn þat, all[2] ȝoden aȝeynes hym, boþe for

[1] clothyd all *d. D.* and clothyd *G.* [2] all *d. D. om. G.*

wondyr of þe mcn þat was raysud from deþe to lyue, and also forto do Crist worschip. Wherfor mony strawed flowres in hys way, and mony broken branches of olyue and of palme and keston in þe way, and spradden cloþys in þe way, makyng melody and syngyng þus: 'Blessid be þou þat comys in þe name of our Lord, Kyng of Israel!'

Wherfor holy chyrch, þys day, makeþe a solemp procescyon in mynd of þat procescyon þat Crist made þis day, and also for mony of you ben raysed from deþe to lyue þat han leyn four dayes dede[1], þat ben synfull þoghtys, synfull speches, synfull werkes, and synfull customs. But now I hope þat ȝe ben reysed from deþe of euel lyuyng to þe lyfe of grace, and þat angeles yn Heuen maken as moche melody yn Heuen for your arysyng as þe pepull dyd for wondyr of rysyng of þe Laȝare. But for bycause we haue no olyf þat beren grene leues, we taken [2]ive instede of that and palmes[2] and beren about on procession; and so þys day we calne Palme-Sonday. And as þay songen and duden worschip to Crist in hor procescyon, ryȝt soo we worschip þis day þe cros yn our procescyon, þrys knelyng to þe cros yn worschip and in mynd of hym þat was for vs don on þe crosse, and welcomyng
68 a hym wyth songe into || þe chirch, as þay welcomet hym syngyng[3] into þe cyte of Ierusalem.

Þen askyþe Ion Belet a qwestion: 'Syþen þat Crist had þe grattest worschyp ridyng on an asse þat euer he had in þys world, and aftyr of þe same pepull was don on þe cros in þe grattest vyleny þat euer he ha yn þys world, whi we worschip þe cros, and not þe asse?' To þys qwestion he vnswares hymselfe and sayþe þat all þe worschip of þys world turnyþe all to vanyte and to noȝt, and makyþe a man boþe to forȝeton hys God and hymselfe, þeras myschef and woo makyþe a man to thynke on hys God and to know hymselfe. Herefor, cristen men, puttyþe away vanyte þat bryngyþe a man to euerlastyng payne, and worschipyþe þe cros þat was cause of our saluacyon and þe ioy þat we all hopyn forto come to.

Then, when Crist was comen into þe cyte, anon he ȝode into þe tempull, and drof out all byers and sellers þat he fonde

[1] dede *d. D.* *om. G.* [2] ive . . . palmes *d. D.* vs ynstede of hit palmys whyt *G.* [3] syngyng *d. D.* sy . . . ng *G.*

þeryn and sayde to hom: 'My fad*yrs* house ys a hous of pr*a*yers and of oresons, and ȝe han made h*y*t a den of þeues'; ȝeuyng ych cristyn man hegh ensampull forto leue chaffaryng on Sonday, and namly *in* chirch. Anoþ*yr* skyll ys whi þ*ys* day is called Palme-Sonday, for bycause palme bytokenyþe victory.

Wherfor ych cristyn man and woman schall þ*ys* day bere palmes yn processyon, schewyng þat he haþe foghten w*yth* þe fend, and haþe þe vyctory of hym by clene schryft of mowþe and repentans of hert, and mekely don his penance, and *in* þis wyse ou*er*come his enmy.

Narrac*io*.

Hit was þe man*er*, su*m*me tyme, as we redyn *in* þe Gest*ys* of þe Romayns, þ*at* when any lond of the world ros aȝeyne þe Emp*er*our of Rome, an*on* þe Emp*er*our wold send a worþy knyght w*yth* pepull ynogh to þ*at* lond, forto set h*y*t downe and make hit soget to þe Emp*er*our. And whe*n* þe kny3t had so don, þen schuld he be set *in* a chayre, as ryaly as he my3t, w*yth* cloþ*ys* of gold drawyn ou*er* hym and a palme *in* h*ys* hond, schewyng þ*at* he had þe victory, and so w*yth* gret worschip schuld be lad aȝeyne to Rome. But when he come þrogh any cyte, þ*er* schuld a man stond by hym *in* þe char, and bete hym *in* þe mowth w*yth* a branche of olyf, sayng þ*us*: 'Anothe selitos'; þ*at* is to say: 'Know || thyselfe.' As þogh he sayde to hym þus: þagh þou haue **68 b** þe victory now, hit may happen þ*at* þou schalt anoþ*yr* tyme have þe wors, and so turne þe *in* as moch vyleny as now þis doþe to worschip; wherfor be not prowde of þyselfe.

Thus, good men and woym*en*, ȝe schull bete yourselfe *in* þe mowþe of your soule w*yth*yn-forth w*yth* þe branch of olyfe, þ*at* ys, w*yth* þe u*er*tu of mekenes. And soo hold mekenes *in* hert, beyng allway adred, lest ȝe fall aȝeyne to your synne, and soo lese þe worschyp þ*at* ȝe haue now ywonon, wittyng well þ*at* mekenes ys þe v*er*tu þ*at* most ourecomeþ[1] your enmy, and most growndyþ a man *in* doyng good werk and v*er*tu. Wherfor ȝe schull all now pray to God þ*at* he woll of his hygh grace ȝeue you myght and strengþe *in* tyme comyng soo to ou*er*come your enmy, þ*at* ȝe may haue þe victory of hym, and haue þe blys þ*at* euer schall last. Amen.

[1] ourecomeþ *C.* ouercom *G.* *not in d. D.*

27.

Sermo Iste Debet Dici ad Tenebras[1].

Good men and woymen, as ȝe se holy chyrch vsyþe þes þre dayes, forto say seruyce in þe euentyde in derkenes. Wherfor hyt ys called wyth you teneblus; but holy chyrch callyþe hit tenebras, þat is to say, derkenes. Then why þys seruyce is don in derkenes, holy fadyrs wrytyþe to vs þre skylles. On skyll ys, for bycause þat Crist þys nyght, before þat he was taken, he ȝode þries ynto þe hull of Olyuete, and prayde his fadyr to put away þe hard payne þat hym was toward, yf hit wer his wyll and elles not; and soo, for drede of þe passion þat he feld in his spyryte comyng, he swat blod and watyr. Anoþyr skyll ys, for anon, aftyr mydnyȝt, Iudas gedyrd L knyghtys, strong and bold, wyth oþyr gret company of mysdoers, and comen forto take Crist. But for hyt was derke nyght, and þay cowþe not well know Crist by Saynt Iame þat was soo lyke to Crist, þat he
69 a was callyd Cristys brothyr, lest þay ||hadden taken Iames ynsted of Crist, Iudas bade hom take hym þat he kyssud. And soo wyth a kysse betrayde hys maystyr. And so token Crist all in darkenes, and dydden hym all þe despyte and vylany yn bobbyng and spyttyng yn hys louely face. The þryd skyll ys, for when Crist was naylet fote and hond, hongyng on þe cros, þre oures of þe day from vndure to none, þe sonne wythdroȝ hyr lyȝt and was darke þrogh þe world, schewyng þat þe maker of lyȝt payned þat tyme to deþe.

For þes þre skylles þe seruyce of þes þre nyghtys is don yn darkenes. Þe whech seruyce makyþe mynd how Iudas betrayde Crist, and how þes Iewes comen wyth fors and armes as priuely as þay cowþ, for drede of þe pepull. Wherfor to þys seruyce ys no bell rongyn, but a sowne[2] made of tre wherby ych cristen man and woman is enformed, forto com to þys seruyce wythout noyse makyng. And all þat þay spekyn, goyng and comyng, schall sowne of þe tre þat Crist was don on, and of þe

[1] *The heading C. om. G.* Iste sermo debet dici ad vesperas post tenebras *D. not in d.*

[2] sowne *H.* sounde *D. C.* sowme *G. not in d.*

wordes þe whech Crist spake hongyng on þe tre, þat ben: how he *com*awndyd his mod*yr* to Saynt Ion, his dyscypull, and how he grawnty þe þef paradyse þ*at* askyd mercy, and how he betoke his soule ynto his fadyr hond, and so ȝelde vp þe gost. Þ*us*, goyng and comyng to þ*ys* ser*u*yce, ych cristen man and woma*n* schall leue talkyng of all vanyte, and only talke of þe cros.

Anoþ*yr* skyll is, when þ*at* Iudas had trayde Crist, and syȝ þ*at* by his tr*a*ytery he schuld be ded, anon he fell ynto dyspayre, and ȝode and hongyd hymself on a tre, so þ*at* he wraþut Crist more for hongyng hymselfe yn dyspayre, þen dyd þe traytery þat he dyd befor. For Crist is so mercyabull i*n* hymself, þ*at* he wold haue ȝyuen hym mercy, and he wold haue askyd h*yt* w*yth* contryte hert.

Also at þ*ys* ser*u*yce is set a hers w*yth* candull brennyng, aft*yr* as þe vse ys som plase moo, su*mm*e las. Þe whech ben qwenched ych on aftyr oþ*yr*, yn schewyng how Cristis dyscypull[1] stelen from hym, when he was taken, yche on aftyr oþ*yr*. But when all ben quenchyd, ȝet || on leueþe lyght. Þe whech ys borne away a whyll, **69 b** whill þe clerkes syngen Kyrieleysons and þe ver*s*ys w*yth* þe whech bytokenyþe þe woma*n* þ*at* made lame*n*tacy*on* ou*er* Cristis sepulcur. Then, aft*yr* þ*ys*, þe candyll ys broght aȝeyne, and all oþ*yr* at hit ȝlyght. Þe whech bytokenyth Crist, þ*at* was for a whyll ded and hud yn hys sepulcur, but sone aft*yr* he ros from deþ to lyue, and ȝaf lyȝt of lyfe to all hom þ*at* werne qwenchit by dyspayre.

Þe strokes þ*at* þe prest ȝeuyþ on þe boke bytokenyþe þe clappys of þond*yr* þ*at* Crist brake hell-ȝatys w*yth*, when he come þedyr and spylud hom. Now, good men, ȝe haue herde what þ*ys* ser*u*yce betokenyþe. Wherfor holduþe hit i*n* your hert, and be ȝe not vnkynd to your God, þ*at* þ*us* suffryd for you; for vnkyndnes ys a synne þ*at* he hatyþ heȝly. Wherfor Seynt Ambros sayþe þ*at* þer may no man fynde a payne, forto poynych dewly þe vyce of vnkyndnes.

[1] *MS.* dyscypu.

Narracio.

An ensampull of þys I fynd, as Alisand*yr* Nekkam telleþe, and is þys. *Þer* was su*mm*e tyme a kny3t þat went out of his co*n*trey i*n*to ferre co*n*tray, forto sech aventurs. And so hyt fell þat he come i*n*to a gret forest and herd a gret noyse of a best þat was, as hym þo3t, i*n* gret dystres. Then, for he wold se what hit was, he 3ode nygh and sech how an horrybull neddyr of gretnes and of le*ng*þe had vmbeclyppyd a lyon, and soo bond hym to a tre as he lened hym to slepe[1]. And when þys lyon awoke, and fond hymself fast, and my3t not helpe hymselfe, he made an hygys noyse; and when he saw þys knyght, þen made he grettyr noyse, wilnyng helpe of hym. Then had þys kny3t co*m*passyon of þys lyon, but 3et he dred, lest, whe*n* he had losyd hym, he wold haue fallen to hym and fo3te*n* w*yth* hym. But 3et, for bycause þat he was a kny3t, and saw þe lyon, þat ys kyng of all bestys, yn destres, he drogh out his swerde, and smot þe edyr yn two pecys. Then anon, þe lyon felyng hym lose, [2]he fell downe to þe knightes fete as[2] meke as a spaynell. And soo allgate, ny3t and day, i*n* ych
70 a pase, he sewet þys kny3t, and lay at his bedys fete ych ny3t, || and i*n* ich turme*n*t and batayle he helpe hys maystyr, soo þat all me*n* speken of þys knyght and of þys lyon. 3et, by cou*n*sell of su*mm*e me*n*, he had þys lyon yn suspesc*y*on. Wherfor when he 3ode a3eyne hom to hys one contre, p*r*iuelych, wyll þe lyon slepte, he 3ode i*n*to a schyp, and soo saylet forth. But when þe lyon woke and myst hys mayst*yr*, anon he 3af a gret rore, and 3ode aft*yr* hym to þe see; and when he se non oþ*yr* bote, he swam aft*yr* hym als ferre as he my3t, and when his my3t fayled hym, þe*n* was he drowned.

By þys kny3t we may vndyrstond C*r*ist, Godys sonne of Heuen, þat come of a ferre co*n*tre, þat ys, out of Heuen, i*n*to þys world, and fonde mankynd bondyn w*yth* þe old nedd*yr*, þat is, w*yth* þe fende, to þe tre of ynobedyens. Wherfor wyth þe swerde of his holy worde and w*yth* hys hard pasc*y*on, he lowsed monkynd out of hys bondys and made hym fre. Wherfor ich ma*n* þat is kynd to hys God, he woll þonke hym for þat lawsyng, and loue hym, and

[1] lened hym to slepe *D. C.* lened hym *G.* *not in d.*
[2] he . . . as *D. C.* *om. G.* *not in d.*

be buxom to hym all þe tyme þat he lyueþe here, sewyng þe lore and þe techyng of hys God. And soo, when he passyth þrogh þe salt-watyr of payne of deþe, he schall com to þe joy þat euer schall last. To þe whech ioy God bryng you and me. Amen.

28.

Sermo Dicendus ad Parochianos in Parasceue Domini Hoc Modo[1].

Cristen men and women, ȝe schull vndyrstond þat Crist þys day sched hys hert-blod for vs. As ȝe all knowen wele, þys day is called Good Fryday; for all þyng turned þe pepull to good þat Crist þys day suffryd for hom vndyr Pounce Pylat. Then, for hyt ys oft sene, all euell bygynnyng haþe a foule endyng, wherfor we se now how þys Pylat bygan and how he endyd; and for he began cursetly, he endyd wrecchedly. For as Seynt Austyn sayth: 'A cursyd lyuyng before, askyþe a cursyd endyng aftyr; and he þat forȝetyþe God in his lyuyng, he schall forȝete hymself yn his endyng.'

Thus Pylat was a kyngus[2] sonne þat was called Tyrus, þat gate hym of a woman þat hatte Ato. So when þys chyld was borne, þen setten þay þe || modyr name befor and þen þe graunsyre 70 b name aftyr, and soo of boþe hor names called hym Pylat. Þen aftyr þat he was þre ȝer old, þe modyr broȝt hym to þe kyngys court to[3] his fadyr. Then had þe kyng by his wyfe anoþyr sonne negh euen-old to Pylat. But for þys chyld was yn all doyng more gentyll and more monfull, Pylat had envy to hym and ofttyme faȝt wyth hym. So, at þe last, he slogh hym. Soo when þys chyld was ded, þe kyng was wondyr sory for hym; but for he wold not sle hym þen anon aftyr þat oþyr, and soo make two harmes of on, he send Pylat to Rome, forto be þer yn hostage for a tribet þat þe kyng schuld ȝeue to þe Emperour. Þen fell hit so þat þe kyng of Fraunce had send his sonne also þedyr for þe same cause. Then, for Pylat segh þat he had more loue, and for men dydden þe kyng sonne more reuerence þen hym, he had envy þerto, and on a day wayted his tyme, and slogh hym. Then, for he

[1] *The heading C. om G. not in d. D.* [2] kyngus *C.* knyghtys *G. not in d. D.* [3] to *inserted above the line.*

was so fers and cursyd, þe Emperour, by consell of þe Romayns, send hym ynto a contre þat was called Ponse, wheryn wer men so cursed, þat þay slogh all þat wer send forto be maystyr ouyr hom. So when Pylat come þedyr, he conformed hym so to hor maners, þat wyth wyll and sleghtys he had þe maystry ouer hom; and soo gate his nome and was called Pylat of Ponse. Then when þat Herod, kyng of Ierusalem, knew þe fershode of Pylat, he send aftyr hym, and made hym lefetenant vndyr hym of all his lond of Iury. Then, for Pylat lyked well þat offyce, priuely he send to þe Emperour and had his office confermyd of hym, vnwyttyng of Herod þe kyng. Wherfor Herode and he wern enmys tyll þe tyme þat Crist was taken; and soo in þe assent of Cristys deþe þay becom frendys.

Then fell hit soo þat þe Emperour was seke and send aftyr
71 a Cryst, to hele hym; for hit was || told hym þat Crist helyd all men þat come to hym. Þen was Pylat adred and toke on hym Cristys cote, soo þat euer whill þat cote was on hym, þe Emperour and all oþyr made hym gret chere. Then had mony oþyr gret wondyr why þe Emperour made hym so gret chere, þat befor had sworen his deþe, and counseylet þe Emperour forto dyspoyle hym. And anon as Pylat was dyspoyled of Cristys cote, anon þe Emperour was gretly agreued aȝeynys hym, þat he made to cast hym yn prison, tyll he had taken counsell on what foule deþe he schuld dye. Then, when Pylat knewe þat, anon wyth hys owne knyfe he slogh hymselfe. Then, when þe Emperour herd þat, he made to bynd a gret ston to his nekke, and cast hym into þe watyr of Tybur. But for fendes madyn such a noyse abowte hym þer, þat all þe cyte was[1] afrayde þerof, he was cast ynto a watyr bytwyx too hylles. Þer wer long tyme aftyr horribull syghtys yseen.

Vndyr þis cursyd man our Lord Ihesu Crist þys day suffred deþe for all cristen pepull. For when he was taken, þay buffed hym and bobbyd hym, and aftyr striput hym naked, and betyn soo dysputysly wyth scorgys all hys body, soo þat from his toppe to hys too was noþyng laft hole on hym, but all ran on blod. And aftyr þay wrythen a crowne of þornys and setten on his hed, and so betyn hit on wyth staues of redys, þat þe þornys persed

[1] *MS.* was all.

hys braynes. And when þay hadyn payned hym soo, thay ladden hym all blody toward þe hull of Caluary, forto be done to deþe. Then woymen þat seghen hym þus ferd w*yth*, had compassyon of hym, and wayled, and wepyd for hym. Then spake Crist to hom and sayde: 'Doghturs of Ierusalem, wepyþe ȝe noght on me, but wepuþe on yourselfe and apon your chyldren; || for þ*er* schall dayes come yn þe whech ȝe schull blesse þe wo*m*bes þ*at* wern barayne, and þe pappes þ*at* neu*er* ȝaf sowke.' 71 b

Þus he þ*en* pr*o*physyet before of wracch þ*at* aft*yr* fell on þ*at* cite of Ierusale*m* for ve*n*geans of hys deþe. Þe whech ve*n*geans Ieremy þe pr*o*phit spekyþe of *in* trenis þ*at* is red þes þre dayes at tenebr*ys*. Þe whech was so horrybull of dyu*er*ce myscheues and specyaly of hong*yr*. Of þe whech Iosephus tellyth, þat þ*er* was þen yn þe cyte of I*erusa*lem, when hit was beseget, so gret hung*yr*, þat chyldyr lay[1] þe stret*es* full, for defawte of mete, criyng to hor mod*yr* for mete.

Narracio.

Then þ*er* was a woman of gret kynne þ*at* for hung*yr* toke hor one chyld þ*at* scho fed w*yth* hor owne pappys, and slogh h*yt*, and partyd h*yt* yn too. Soo þe halfe scho rostud at þe fyre, and half kepyd tyll þe morow. Then, as men[2] come by þe strete, þay hadden sau*er* of þe rost and co*m* yn, forto haue parte. But when þay segh how þe mod*yr* rostyd hur own child, þay wern anvgged þ*er*of and myght not ete. Þ*en* toke þe mod*yr* and ete þerof boldly and sayd: 'Þis ys myn owne chyld þ*at* I bare of myn own body, and fedde of my brest. But ȝet I woll rayþ*er* ete h*yt*, þ*en* dee for hong*yr*.' Þ*ys* I tell, forto schew þe ven-geans þat fell ynto þat cyte aftyr Crystys deþe.

Soo aft*yr* þat þay had broght hym to Caluary, þay strayned hym soo wyth cordys on þe cros, þ*at* ych boon of hys body myȝt haue ben told. And soo nayled hys hondys and hys fete to þe cros, and heuyn hym vp, þ*at* þe body paysyd soo downe, þ*at* þe blod ran down by his armys and by his sidys, down to þe ground. And soo, when he schuld dey, he bygan, as Ion Belet tellyþe, and sayde: 'Deus, Deus meus, respice in me!' And so forþe all þe IX psalmys sewyng, tyll he come to: 'In te, Domine,

[1] lay *C.* lay in *G.* *not in d. D.* [2] men *C.* a man *G.* *not in d. D.*

speram!' And soo at þe *ver*se: 'In man*us* tuas, Dom*ine*,' while he seyde þat verse, he[1] 3af vp þe gost, 3evyng an hygh ensampull to cristen man and woman forto[2] haue þ*ys* verse yn mynde, when he schall 3eld vp þe gost.

72 a Wherfor yche man þat con rede, schuld say þes psalmes || þ*ys* day; and he þat sayþe þes ych Fryday, schall neu*er* dey euell deþe. Then, aftyr þe passyon, þ*er* suen orysons w*yth* knelyng at ych oryson, saue at þe oryson þat ys sayde for þe Iewes; at h*yt* holy chyrch knelyþe not: for þe Iewes as þ*ys* day skornyd oure Lord knelyng thryse. Then, yn þes orisons, holy chyrch pr*a*yth for all man*er* folke, for Iewes, and Sarsyns, for herytykys, for scismat*ys*. But for cursed m*en* holy chyrch prayþe not; for whill a man or a woman stondyþe acursed, he ys dam*p*ned befor God, and schall be dampned for eu*er*more, but yf he repent and aske mercy. Wherfor Seynt Austyn sayþe þus: 'Yf þ*at* I wist for certeyne þ*at* my fad*yr* wer dampned, I wold pr*a*y no mor for hy*m* þen a fende'; for þ*er* is no suffrage of holy chyrch þ*at* may help a dam*p*ned mo*n*. Then, aft*yr* þe oryson, þe cros is bro3t forþe, þe whech ych cristen man and woman schall worschip þ*ys* day, i*n* worschip of hy*m* þ*at* as þ*ys* day dyed on þe cros, and pr*a*y to God to for3eue all þ*at* haue trespast a3eynys you, as Crist prayd h*ys* fad*yr* to for3eue þilke þ*at* dydden hy*m* to deþe þis day, hongyng on þe cros.

Narrac*i*o.

Thus dyd a knyght þ*at* was a gret lord, and had a 3ong man to hys sonne þe whech schuld haue ben hys ayre. þe whech sonne anoþ*er* kny3t þat wonet bysyde, as þay fallen at debate, slogh þ*ys* 3ong man; wherfor þe fad*yr* of þ*ys* 3ong man þ*at* was ded, gedered a gret co*m*pany, and pursued þ*ys* kny3t þ*at* soo had slayne[3] h*ys* sonne, ny3t and day, þ*at* he my3t nowher haue rest, but ay flo3 for fere of deþe. Then fell h*yt* on a Good Fryday, when he saw all cristen m*en* and woym*en* draw to chirch, forto worschip hor God, he þo3t þat Crist deyd þ*at* day on þe cros for all mankynd, and put hym holy yn Godis m*er*cy, and 3ede to þe chyrch wyth oþ*yr* m*en*, to here and to se Godys s*er*uyce. But when he was i*n* þe chyrch, ano*n* þ*at* oþ*yr* kny3t had

[1] while he seyde þ*at* verse, he *Harl.*2403. w*yth* he sayde and so *C. G. not in d. D.*
[2] forto *C.* and *G. not in d. D.* [3] slayne *C.* so slayne *G. not in d. D.*

warnyng, and come *wyth* gret *com*pany of men *wyth* hym ynto þe chyrch, wyth his swerd drawen *in* his hond. And when þat oþ*yr* kny3t se3 and knew well he || had trespast to heyly a3eynes **72 b**
hy*m*, he 3ode a3eynys þ*at* oþ*yr* knyght, and fell downe to þe grownd, *wyth* hys armes sprad abrod, as Crist sprad hys armes on þe cros, and sayd to hym: 'For his loue þ*at* þ*ys* day sprad h*ys* armes on þe cros, and deyd for þe and me and all mankynd, and for3af þylke þ*at* dydden hym to dɔþe, haue m*er*cy on me, and for3eue me þ*at* I haue trespast a3eynys þe!' The*n* þ*ys* oþ*yr* kny3t þo3t þ*at* had ben to horrybull a dede forto haue don o3t amys to hym þ*er* yn þe chirche, whill þ*at* he meked hym soo, and soo lowly pr*a*yde of m*er*cy for C*r*istys sake. And when he had well beþo3t hym, he vnswared and sayde: 'Now, for h*ys* loue þat þis day deyd on þe crosse for ma*n*kynd, I for3eue þe,' and toke hym vp, and kyssyd hym, and so went togedyr, to worschyp þe cros. Þen, when þ*ys* kny3t com crepyng to þe cros and kyssud þe fete, þe ymage losyd his armes, and clyppyd þe kny3t about þe necke, and kyssyd hym, and sayde þ*us* þ*at* all þe chyrch herd: 'I for3eue þe, as þow hast for3eue*n* for[1] me.'

Þ*us* schull 3e for3eue oþ*yr* for Cristis loue, and klip, and kys, and be frendes; and þe*n* woll Crist clyppe and kys you, and 3eue you þe joy þ*at* eu*er* schall last. To þe whech joy God bryng you and me. Am*en*.

29.

Sermo Iste Sequens Non Dicendus Est ad Parasceues, Sed Quaedam Formacio Necessaria Capellanis. Hoc Modo[2].

For h*yt* ys of[t] ysene þ*at* lewde me*n* þe wheche buþe of mony wordys and proude *in* hor wit, woll aske p*restes* dyu*er*se questyons of þynges þ*at* towchen to s*er*uyce of holy chyrche, and na*m*ly of þ*ys* tyme, and gladly suche prestys as con not make a grayþe vnswar so, forto put hom to aschame, wherfor I haue tytuld here dyu*er*se poyntys whech þ*at* byn nedfull to yche prest to know. So he þ*at* woll loke and hold hit yn hys hert,

[1] for *C. written in red ink above the line G.*

[2] *The heading taken from C. om. G. not in d. D.*

he may make an vnswar, soo þat he schall do hymselfe worschyp and oþ*yr* pr*o*fyt. ||

73 a Furst, yf a man aske why Schere Þursday ys called soo, say þ*at* i*n* holy chyrch hit is called our Lordys supp*er*day. For þy[l]ke day he sowped w*yth* hys dyscypuls openly; and aft*yr* supp*er* ȝaf hom his flesche and hys blod forto ete and forto drynke; and sone aftyr waschod all[1] hor fete, schewyng þe heȝ mekenes þ*at* was i*n* hym and þe gret loue þ*at* he had to hom. Hy*t* is alsoo i*n* Englysch tonge: Scher Þursday; for, i*n* old fadyrs dayes, men wold þat day make scher hom honest, and dodde hor heddys, and clyp hor berdys, and so make hom onest aȝeynes Astyr-day. For, on þe morow, þay wold do hor body no*n* ese, but suffyr penance yn mynd of hym þ*at* suffred so hard for hom. On Settyrday þay myȝt not haue[2] whyll, what for long s*er*uyce, what for oþyr occupac*yo*n þat þay haden for þe weke comyng; and aft*yr* mete was no tyme for holyday.

Narrac*io*.

For I rede yn þe lyfe of Sey*n*t Rychard þ*at* was bysy on a Settyrday befor none, þat he makud to[3] schaue his berd on Settyrday aftyr none. And þ*en* was þe fende redy and gedyrd vp þe herys; but when þis holy ma*n* ſegh þat, he coniured þe fende, and bade hym tell why he dyd soo. Then sayde he: 'For þ*o*u dos no reu*e*rence to Sonenday, þ*at* ys Godys owne day; to þe whech day ych man þat ys cristen, ys holden forto do reuerence yn worschip of Cristys resurrecc*yo*n. Wherfor þes heres I woll kepe tyll þe day of dome i*n* hegh repreue to þe. Then anon þis man made leef his schavyng, and toke þe herys of þe fende, and made forto bren hom yn hys owne hond for penance; and soo abode half schauen and half vnschauen tyll þe Monday aftyr. This y sette here yn a repref of hom þ*at* sparyth not forto worch on Sett*yr*dayes aftyr none.

Then, as John Belet tellyth and techyþe, on Scher Þursday a ma*n* schall dodde his hed and klippe his berd; and a prest
73 b schall schaue hys crowne, soo || þ*at* þ*er* schall noþyng be bytwene

[1] all] all all *G*.
[2] haue *Harl.* 2403. *om. G. C. not in d. D.*
[3] makud to *CH.* myght not *G not in d. D.*

God almyghty and hym. He schall alsoo schaue þe herys of his berd þat comyth of super*fluyte* of humors of þe stomok, and par þe nayles of his hondys þat comyþ of super*fluyte* of humors of þe hert. So ry3t as we schauen and scheren away þe super*fluyte* of fulþe w*yth*out, so we schall schaue and schere away þe superfluyte of synne and of vyce w*ythin*-forþe.

Þe vayle þat haþe be drawen all þe Lenton bytwene þe auter and þe qwere, þat bytokenyþe þe pro*phesy* of Cristis passion þat was huld and vnknow*en*, tyll þes days come*n*. Þe whech þes dayes ben don away, and þe auter opynly schewed to all men. For þes days Crist suffred so opynly h*ys* passyon, þat he sayde hongyng on þe cros: 'Consummatum est'; that is: all þe pro*phesy* of my passion now haþe an end. Wherfor þe cloþ*ys* of þe auter byn taken away; for Cristis cloþ*ys* wern drawn of hym and don all naked, save hur lady, his mod*yr*, wonde h*yr* kerchef about hym to hyll his me*m*brys.

The aut*er*-ston bytokenyþe Cristis body þat was drawon[1] on þe crosse as ys a skyn of parchemen*t* on þe harow, soo þat all his bonys my3t be told.

The besom þat hit ys waschen w*yth*, betokenyþ þe scorges þat beton hys body, and þe þornes þat he was crowned w*yth*all.

The wat*yr* and þe wyne þat h*yt* is waschen w*yth*, bitokneþe þe blod and þe wat*yr* þat ran downe aft*yr* þe spere from Cristis hert þat waschet[2] his body.

The wyne þat is powred on þe v crossys, bytokneþe þe blod þat ran out of þe fyue wondys principale of h*ys* body.

This day nys no pax 3euyn at mas, for Iudas betrayde Crist þ*ys* ny3t w*yth* a cosse: þ*us* was þe pro*phesy* of þe passion þ*ys* day endyd. Wherfor þ*ys* ny3t, whe*n* he had sowped, he made þe sacra*men*t of h*ys* owne body, and 3af h*yt* to hys dyscypulys forto ete and forto drynke, and so bega*n* þe sacra*men*t of þe masse and of þe new law; and aftyr þ*ys* soper, he wassched his dyscyples fete þat was a man*er* of new folgh[t]. For as he sayd þe*n* to Pet*yr*: 'He þat is waschen w*yth* wat*yr*, he is clene of folgh[t] of all dedly synne, he haþe no nede but to wasche his fete[3], for þat bytokeneþe þe affecc*yon* of venyall synne.

[1] drawon *C.* draw *G.* *not in d. D.* [2] *MS.* waschent.
[3] fete *C.* *om. G.* *not in d. D.*

Then, yf a man askeþ why prestes don not hor masse aftyr soper,
74 a as Crist dyd, say þou: for þat was turned into || more honest[e] and
mor saluacyon of mannys soule. For, as Hayme tellyþ apon þe
pystyll of Seynt Powle, mony yn þe begynnyng of þe fayth comen
to chyrch on þe Scher Þursday. And þylk þat wer rych broȝt
mete and drynke wyth hom and þer eten and dronken, tyll þay
wer dronke and to full of mete, and soo at nyȝt token hor
howsull, sayyng þat Crist ȝaf hom þat ensampull. But whyll þe
rych etyn and dronken, þe pore þat had noȝt aboden, till þe rych
had don, sor ahongyr; and þen eton of relef, and soo aftyr toke
hor howsull. Wherfor, as þys pystyll of þys day tellyþe, Seynt
Poule rebukeþe hom þerof, and turnyþ þat foule vse into more
honest[e] and holynes, þat is, forto syng þe mas fastyng, and all men
forto take hor howsull fastyng.

On Astyr-euen þe paschall is makyþe, þat bytokenyþe Crist;
for as þe paschall is þe chef tapor þat is in þe chyrch, so is Crist
þe chef saynt þat ys in the chyrch. Also þys paschall bytokeneþe
þe pyler of fure þat ȝode befor þe chyldyr of Israell, when þay
went out of Egypte into þe lond of behest, þat is now Ierusalem,
and as þay ȝoden þrogh þe Red See, hole and sonde, seuen dayes,
aftyr þay comen to þe see all, ych day, and þonked God for hor
passage. Herfor holy chirch all þe Astyr-weke gon yn prosessyon
to þe font, þat is now þe Red See to all cristen pepull þat ben
folowed in font. For þe watyr yn þe fonte betokenyþ þe red
blod and watyr þat ran down of þe wondys of Cristis syde in þe
wheche þe power of Pharo, þat is, þe veray fend, ys drowned, and
all hys myȝt lorne, and all cristen pepull sauet.

The font is on Astyr-even halowed and on Whytsone-even; 28
for, at þe begynnyng of holy chirch, all men, and woymen, and
chyldren wern kepte to be folowed at þes days at þe font-halowyng.
But now, for bycause þat mony in so long abydynge[1] deyd bout foloȝt,
þerfor holy chirch ordeynyþe to folow all þe tyme of þe ȝere, saue VIII 32
dayes befor þes euens a child schall be kepte to þe fonte-halowyng,
yf þat he may sauely for parell of deþe, and elles not.

Thus is þe paschall halowed, and lyȝt wyth new fure, and of
hyt all oþyr tapyrs byn lyȝt; for all lyȝt and holynes of good 36

[1] abydynge *C.* *om. G.* *not in d. D.*

worchyng comyþe of Cristis lore, and holy chyrch ys liȝt w*yth* brennyng charyte of his behestys.

Fyue pepynce of || encens ben steked *in* þe paschall lyke to þe 74 b
crosse. Þat bytokenyþe þe v wond*ys*, as Bede sayþe, þat Crist suffred *in* hys body, and schull be kepte fresch and swete as encense tyll þe day of dome, *in* rebuke of hom þat schall be dampned, þat haden no beleue *in* Cristis passion, and wold aske hym no mercy for hor synnes.

In þe fonte-halowyng þe prest castys wat*yr* out *in* four partyes of þe fonte; for Crist bade hys dyscyples go *in* foure partyes of þe world, and prech and tech þe foure gospels, and folowing *in* þe name of þe Fadyr, and of þe Sonne, and of þe Holy Gost.

Aft*yr* þe prest breþes *in* þe wat*yr*; for þe Holy Gost, *in* þe makyng of þe wor[l]d, was born on þe watyrs. Wherfor, when God for Adam synne cursed þe erþe, he sparud þe watyr.

Aftyr he droppyþ *in* þe wat*yr* wax of a tapur brennyng; þe whech bytokenyþ þe manhode of Crist þat was folowed *in* þe wat*yr*, and *in* his folo3t halowed all þe wat*yr* of folo3t.

Aft*yr* oyle and creme byn put *in* þe watyr; for yn þat sacrament þilk þat ben *in* Heuen and þilk þat ben *in* erþe, ben joynet toged*yr*. Þat was preued *in* Cristis baptyem; for þer þe Fad*yr* of Heuen spake, þat all þe pepull herd, þe Holy Gost was send like a culuer. Þus was þe fonte halowed twy*ys* *in* þe 3ere, at þe begynnyng of holy chyrche, and now aft*yr* by þe 3ere þat was on Ast*yr*-euen, for þen all þe pepull was bro3t out of þraldam of þe fende by Cristis passion; and on Whytson-euen, for þen is þe Holi Gost 3euen[1], þat is, remyssyon of all synnys.

Þen, from þe font, men gon to þe qwere syngyng þe letany, prayng all þe sayntys of Heuen forto pray to God, 3eue hom þat ben folowed grace forto kepe þe he3 couenant þat þay haue made *in* hor folowyng.

Then men gon to masse þat is bygonnen w*yth*out office, þat is called þe hed of þe masse; for Crist, þat is hed of all holy chyrch, ys not 3et rysen from deþ to lyue.

Kyrieleyson is sayd; for *in* iche office of holy chyrch, and namly yn þe masse, hit ys gret nede forto aske helpe and socour of God, forto defende vs out of temptacyon þat assayleþ vs namly *in* Godys seruyce.

[1] 3euen] yeven *Harl.* 2403. 3eue *C. G.* *not in d. D.*

75 a 'Gloria *in* excelsis' ys sayde; for þe Fadyr of Heuen || is gretly ioyet forto behold þe pepull þat his sonne haþe boȝt w*yth* hys passyon, þat lyuen *in* charyte and *in* pes, ych on w*yth* oþ*yr*.

Grayle is non sayde; for þylke þat ben folowed, be not ȝet parfyte to walke yn þe greus of v*er*tu.

All*eluia* ys songen; for h*yt* ys gret ioy to angeles to sen þe ruyne of angeles be restowred by þylke þat ben folowed.

Aft*yr* All*eluia* þe tracte ys songen; for þagh þay ben, *in* hor folo3t, waschan of all synnys, ȝet þay most travayle bysyly, forto kepe hom out of com*b*rans of þe fend, þat he fall not *in*to dedly synne aȝeyne.

Offertory is non sayde; for þe wy*mm*en þat comen, forto offyr to Cristys body oynmen*tes*, þay fond hym[1] not *in* his tombe. 'Agnus Dei' ys sayde, but no pax ys borne; for Crist þat[2] is hed of pes, was not ȝet rysen.

Postcomyn is non sayde; for þay þat ben folowed schul not be howsyld þ*ys* day, but on þe morow; for *in* þe begynnyng of holy chirch þ*er* comen moo to folow of gret age þen of chyldren.

A schort euensong ys don, lest þay þat ben folowet for cold oþ*yr* sekenes[3] wer anyet of long s*er*uyce.

Þen is all þ*ys* s*er*uyce endyd vndyr on colet for all þe sacrament of holy chirch, and of folo3t is endyd *in* þe passion of Crist.

30.

De Festo Pasche.

Cristes pepull, boþe men and woymen, as ȝe all knowen wele, þ*ys* day is called *in* sum place Ast*yr*-day, and *in* sum plase Pase-day, and *in* sum plas Godis Sonday.

Hyt is called Ast*yr*-day, as Candylmas-day of candyls, and Palme-Sonday of palmes. For wel nygh *in* ych plase, h*yt* ys þe man*er* þ*ys* day forto do fyre out of þe hall at þe astyr, þat haþe all þe wyntyr brent wyth fyre and blakyd wyth smoke. Hit schall þ*ys* day ben
75 b arayde wyth grene rusches, and swete flowres str*a*wed[4] || all aboute, schewyng an hegh ensampull to all men and woymen þat, ryght as þay maken clene þe howse all w*yth*yn, beryng out þe fure and strawyng flowres, ry3t soo ȝe schull clanse þe howse of your soule,

[1] hym *C.* *om. G.* *not in d. D.*
[2] þat *C.* *om. G.* *not in d. D.*
[3] sekenes *C.* seke *G.* *not in d. D.*
[4] strawed *d. D.* straw *G.*

doyng away þe fyre of lechery and of dedly wraþ and of envy, and straw þer swete erbes and flowres; and þat ben vertues of goodnes and of mekenes, of kyndnes, of loue and charite, of pes and of rest: and soo make þe howse of your soule abull to receyue your God. For ry3t as 3e wyll not suffyr no þyng in your howse þat stynkyþe or saueryth euell, wherby þat 3e may be dosesyd; ryght soo Crist, when he comyþ into þe hows of your soule, and fyndeth[1] þer any stynkyng þyng of wraþ or of envy or any oþyr dedly synne, he woll not abyde þer: but anon he goþe out, and þe fende comyþe yn and abydyþe þer. Then may þat soule be full sory þat scho ys forsaken of God and betaken to þe fende. Þus don þay þat holden dedly wraþe and dedly envy in hor hertys, and woll not for3eue þylk þat haue trespast to hom, for no prayer. Wherfor take hit wyth certeyne: þogh 3e mow wyth glosyng wordys desayve me, and say 3e ben yn full charyte as 3e owen forto be, þogh 3e be not soo, you gayneþ not forto begyle God, þat seþe ych cornell of your hertys. Wherfor, for Godys loue, dessayue 3e not yourselfe, but buþe all besy forto kepe your soules clene wythyn to Godis sy3t, as 3e ben to make your house clene to mannys sy3t. And ryght as 3e cloþuþ your astyr wyth fresche flowres and swete, ry3t so cloþe your astyr of your soule, þat is, your hert, in fayr cloþe of charyte, and of loue, and of pes, and of rest wyth all Godys pepull, þat 3e mow abull be forto receyve þe best frende þat 3e haue, þat is Crist, Godis sonne of Heuen, þat þys tyme suffred deþe, forto bryng you to þe lyfe þat euer schall last.

This day is also callyd Pase-day, þat is in Englysch, þe passyng day. And soo hyt is for two skylles: on for þys day || ych **76 a** cristen man, in reuerence of God, schuld for3eue þat haue gylt to hom, and ben in full loue and charyte to Godis pepull passyng all oþer dayes of þe 3ere; for all þat is mysdon all þe 3ere befor, schall be helyd þys day wyth þe salue of charyte. Hit ys alsoo a passyng day: for ych Godys chyld schall passe out of euell levyng into good lyuyng, out of vyces ynto vertuys, out of pride into mekenes, out of couetyse into largenes, out of sloþ into holy bysynes, out of envy into loue and charite, out of wraþe into mercy, out of gloteny into abstynens, out of lechery into chastyte, out of þe fendys clochus ynto Godis barm; and soo of Godys

[1] fyndeth *d. D.* fynd *G.*

enmy make hym hys frende and derlyng. Whoso passyþe þus, he ys worþy forto come to þat gret fest þat God makyþe þys day to all þat þys passage makut.

This day ys called Godis Sonday; for Crist, Godis sonne of Heuen, þys day roos from deþ to lyue, and soo gladyþ all hys seruantes and frendys wyth his vprist. Wherfor all holy chrych makyþe myrþ þys day and syngyth þus: 'This ys þe day þat our lord made; be we glad and ioyfull in hure!' Þe Fadyr of Heuen makyth wyth all hys angelys soo gret melody for þe vpryst of hys sonne, þat he makyþe þys day a gret passyng fest, and byddyþe all hys pepull þerto, als wele hom þat ben in Heuen as þylke þat ben in erþe. Þen as wele as hym schall be þat comyþe to þys fest wele arayde in Godys lyuere, cloþyd in loue and scharyte, als euell schall hym be þat comyþe yn fendys lyuere, cloþyd in envy and dedly wraþe; for þes, as þe gospell tellyþe, schall be taken and cast into þe prison of hell. Soo that while[1] oþyr lagh and make mery, þes oþyr wepe and be sory; and whyll þat oþyr eten and drynken at Godis bord, þay schall sytte grennyng wyth hor teþe for paynyng of hell-wormys þat gnawen hom. For as þay eten oþyr wyth bakbytyng here in erþe, þay schull ete hym backe and body wythout end in payne of hell.

76 b Wherfor, good men and woymen, I || charch you heyly in Godys byhalue þat non of you to-day com to Godys bord, but he be in full charyte to all Godis pepull; and also þat ȝe be clene schryuen and yn full wyll to leue your synne. For yf I wyst whech of you wer out of charyte and vnschryuen, I most, be techyng of holy men, wyth a foule mouþe say þus to hym, in audyens of all men: 'I ȝeue þe here not þy howsyll, but þy dampnacyon into euerlastyng payne, tyll þou com to amendement.' Wherfor, for Cristis loue, yche man sech well his conciens and clanse hyt, þat he may abull receyue hys sauyour. And ȝet, forto styr you more in concyens, y tell you þys ensampull.

Narracio.

I rede of a holy byschop þat prayd God bysily to ȝeue hym grace to wytte whech wer worþy to receyue þe sacrament and whech onworthy. Then, when þe pepull com to Godys bord, he

[1] that while *d. D.* woll þat *G.*

sagh som com wyth hor face red as blod, and blod droppyng out of hor mowþys, som hor face as blacke as any pyche[1], summe as whyte as snow, and summe fayre and rody and lusty forto behold[2].
Then, among oþyr, he sagh two comyn wymen comyng and hor facys schonyng as bryght as þe sonne. Þen had he moch wondyr of þys syght, and prayde to God to 3eue hym reuelacyon and knowyng what all þys bytokenyd.
Then come þer an[3] angyll to hym and sayd: 'Þes þat han blody facys and blod droppe out of hor mowþes, þo ben envyous men and woymen, and full of dedly wraþe, and woll not amend hom, and gnawen hom byhynd, and be vsed to swere horrybull oþys by Godys sydys and his blod, and vmbrayden God of his passyon, and don hym no reuerence: wherfor hor mowþys schull droppe of blod, tyll þay com to amendement. Þay þat haue blak facys, ben lecherys men and woymen þat wyll not leue hor synne, ne hor lyst, ne schryue hom þerof. Þay þat haue whit facys as snow, || ben þay þat haue don gret synnys, and ben 77 a schryuen þerof, and wyth þe wepyng of hor een han wasshen hor soules so whyt and clene. Þylke þat ben fayre and rody, ben good comyn lyuers þat lyuen truly by hor mayn swynke, and so kepyþe hom out of dedly synne. And þes two woymen þat schynen passyng all oþyr, wer two comyn woymen and of euell lyuyng; but when þay come into þe chyrch, þay toke suche repentans in hor hertys, þat þay maden a vow to God þat þay wold do neuermore amys wyth þe helpe of his grace. Wherfor God of hys mercy haþ for3euen hom hor synne, and so clene wasschen hor sowles, þat þay schyne þus passyng all oþer.'
Then þys angyll went his way, and þys byschop þonkyd God of hys hegh grace þat he schewed hym reuelacyon, and serued God euer aftyr wyth all hys myght, and had þe blysse of Heuen. The wheche blysse God graunte you and me. Amen.

31.

De Festo Sancti Georgii, Martyris.

Good men and woymen, such a day 3e schull haue þe fest of Saynt George. Þe wheche day 3e schull come to holy chyrch, in

[1] *MS.* byche. [2] behold] ho'd *G.* beholden *C.* *not in d. D.*
[3] an *C.* *om. G.* *not in d. D.*

worschyp of God and of þat holy martyr Seynt George þat boȝt his day full dere.

For as I rede *in* hys lyfe, I fynde þat *þer* was an horrybull dragon, þat men of þe cyte wer so aferd, þat þay, by cownsell of þe kyng, yche day, ȝeuen hym a schepe and a chyld forto ete; for he schuld not come *into* þe cyte and ete hom. Then when all þe chyld*yr* of þe cyte wer eten, for bycause þat þe kyng ȝaf hom þat concell, þay constrayned hym þat had but[1] on doght*yr* forto ȝeue hyr to þe drago*n*, as þay had hor chyldyr before. Then þe kyng, for fere of þe pepull, wyth wepyng and gret sorow makyng, delyuerd hom hys doghtyr yn hyr best aray. Then þay settyn
77 b hur yn þe place þer þay wer || wont to set o*þyr* chyld*yr*, and a schepe w*yth* hyr, forto abyde þe tyme tyll þe dragon wold come. But þe*n*, by ordenance of God, Sey*n*t George come rydyng þat way; and when he saw þe aray of þ*ys* damesell, hym þoght well þat hyt schuld be a womo*n* of gret renon, and askyd hur why scho stode þ*er* w*yth* soo mornyng a chere. Þe*n* vnswared scho and sayde: 'Gentyll kny3t, well may I be of heuy chere, þat am a kyngys doght*yr* of þ*ys* cyte, and am sette here forto be deuoured anon of an horrybull drago*n* þat haþe eton all þe chyld*yr* of þ*ys* cyte. And for all ben eten, now most I be eten; for my fadyr ȝaf þe cyte þat consell. Wherfor, gentyll knyght, gos hens fast and saue þyselfe, lest he les þe as he woll me!' 'Damesell,' q*uo*d George, 'þat wer a gret vyleny to me, þat am a kny3t well i-armed, yf I schuld fle, and þ*ou* þat art a woman schuld abyde.' Then wyth þ*ys* worde, þe horrybull best put vp his hed[2], spyttyng out fure, and proferet batayll to George. Þen made George a cros befor hym, and set hys spere *in* þe grate, and w*yth* such myght bare down þe drago*n* *into* þe erth, þat he bade þis damysell bynd hur gurdull about his necke and lede hym aft*yr* hur *into* þe cyte. Then þ*ys* dragon sewet her forth, as hyt had ben a gentyll hownde, mekly w*yth*out any mysdoyng. But when þe pepull of þe cyte saw þe dragon come, þay floen, ych man *into* h*ys* hyrn, for ferd. Then callyd George þe pepull a3eyne, and bade þ*ay* schuld not be aferd; for yf þay wolden leue *in* Crist and take fologht, he wold befor hom all sle hym,

[1] had but *d. D.* he put *G.* [2] hed *d. D.* hed and *G.*

and so delyuer hom of hor enmy. Then wer þay all so glad, þat xx^ti^ þowsand of men, wythout woymen and chyldren, wer folowed, and þe kyng was fyrst folowed and all hys houshold. Þen George slogh þys dragon, and bade bryng x exen to hym, and draw hym out of þe cyte, þat þe sauer of hym schuld do hom no greue. And || bade þe kyng byld fast in euery hurne of hys lond chyrches, 78 a and be lusty forto here Godys seruyce, and do honour to all men of holy chrych, and euer haue mynd and compassion of all men þat wer nedy and pore.

Then, when þat George had þus turnyd þys lond to Godis fayþe, he herd how þe Emperour Dyaclisian dyd mony cristen men to deþ. Then[1] he went to hym boldely, and repreued hym of þe cursed dede. Then þe Emperour anon commawndyd forto do hym into prison and lay hym þer vpryght, and a mylne-ston vpon his brest, forto haue so cruschet hym to deþ. But when he was seruet so, he prayd to God of help; and God kept hym so, þat he feld no harme yn[2] no party of hys body. But when þe Emperour herd þerof, he bade make a whele[3] set full of howkes yn þat on syde of þe whele, and[4] swerde poyntys in þat oþyr syde ageyne þat, and set George in þe myddys, and so forto turne þe wheles and all torase hys body on ayþyr syde. But when he was yn þe turment, he prayd to Crist of socour, and was holpen anon. Aftyr he was put in an[5] hote brennyng lyme-kylne and closed þeryn, forto haue ben brent; but God turnet wyth hys myght þe hete into cold dew. 3ette, þe þryd day aftyr, when all men wendon he had ben brent to coles, þen was he fonde lyght and mery, and þonked God. Aftyr when he was fatte and sette before þe Emperour, he repreuyd hym of hys false goddys, and sayde þay wer but fendys, and wythout myght, and false at nede. Then made þys Emperour forto bete his mouþe wyth stonys, tyll hyt was all topounet, and made to bete hys body wyth dry bolle-senows, tyll þe flessch fell from þe bon and hys guttes myght be seyne. 3et aftyr þay made hym to drynke venom þat was made strong for þe nonys, forto haue poysont hym to þe deþ anon. But when George had made þe syngne of þe cros on hit, he dranke hyt wythout any greve, || soo þat, for wondyr þerof, þe man þat 78 b

[1] Then *d. D.* *om. G.* [2] yn *d. D.* ny *G.* [3] whele *d. D.* wlele *G.*
[4] and *d. D.* *om. G.* [5] an *d. D.* *om. G.*

made þe poysen, anon turned to the fayþe, and anon was don to deþe for Crystys sake. Then, þe nyȝt aftyr, as George was in prison prayng to God, God come to hym wyth gret lyght, and bade hym be of good comfort; for in þe morow he schuld make an end of hys passyon, and so com to hym into þe ioy þat euer schall last. And when he had set a crown of gold apon hys hed, he ȝaf hym hys blessyng and stegh into Heuen. Then anon, on þe morow, for he wold not do sacryfice to þe Emperourys false goddys, he made to smyte of hys hed; and soo passed to God. And when þe Emperour wold haue gone to hys palys, þe layte fure brent hym and all hys seruantes.

Narracio.

In a story of Antioch ys wrytton þat, when cristen men beseget Ierusalem, a fayre ȝong knyȝt aperut to a prest, and sayde þat he was Saynt George and leder of cristen men, and commaundyd þat he schuld bere wyth hom hys relykes, and com wyth hom to þe sege. But when þay comen to þe walles of Ierusalem, þe Saracens weren so strong wythyn þat cristen men durst not clymbe vp hor laddres. Then com Seynt George, cloþyd yn whyte, and a red crosse on hys brest, and ȝode vp þe laddyrs, and bade þe cristen men com aftyr hym. And so wyth þe helpe of Seynt George, þay wonen þe cyte, and slogh all þe Saresyns þay fonden þeryn. And þerfor pray we to Saynt George þat he wyll be our helpe at oure nede, and saue þys reem to þe worschyp of God and his modyr Mary and all þe company of Heuen. Amen.

32.

De Sancto Marco Sermo Breuis.

Good men and woymen, such a day ȝe schull haue Seynt Marcus day, þat was on of þe foure þat wryton þe gospellys, and prechet hom to þe pepull. Then was þys Marke furst an heþen man, but aftyr he was folowet of Seynt Petyr and soo sewet Petyr
79 a long aftyr, tyll he was full taȝt || in þe byleue. And when he was full ylurned of Cristys fayþe, þen Seynt Petyr made hym goo and prech þe pepull Godys word. And for he was soo holy a man, þe pepull allgate wold make hym a prest, he, for gret

mekenes of hymselfe, made to kyt of his þombe; neuerþeles when God wold haue hyt, Seynt Petyr wyth gret instaunce made hym to take þe ordyr of prest. Then was he besy day and nyȝt forto prech Godys word to þe pepull; and all þat he sayde wyth worde, he confermed wyth good ensampull and wyth doyng of myracles.

Thus, by inspyracyon of þe Holy Gost, he ȝode to þe cyte of Alysandyr, forto turne þe pepull of þe cyte to þe fayþ of Crist. Then when he come into þe cyte, at þe forme fote þat he set yn at þe ȝate, hys schoȝ barst and was toren; wherby he wyst well þat he schuld not go from þens, but þat he[1] schuld take hys ende þer: and soo dyd. Then, when he com ynto þe cyte, he saw a man clowtyng pore men schone þat werne torne; and þoȝ þis man wer a panyme, he was cristen yn hys doyng. Wherfor Saynt Marke prayde forto amende his schone þat wer torne. Þen þis man, for he saw þat Marke was pore, and nedy, and of sympull aray, hym þoȝt þat hyt was almys forto helpe hym, and toke hys schone to hym, and began forto sawe on hit. And as he sewet full helt, by Godis ordenance, he wondyd hymselfe in þe honde wyth his nalle grevesly; and so, what for ache and penance þat he had þerof, among his woo he called helpe[2] of God. And when Saynt Marke herd þat, he þonkyd God; and[3] anon he spytte in þe erþe, and makyd fene, and wyth þat fen anoynted þe mannys hond in þe name of Ihesu Crist: and anon he was hole. Then, when þys man segh such vertu yn Saynt Marke, he prayde hym forto dwell wyth hym. Then Marke dwelled wyth þys man and preched hym, so þat he folewet hym and all hys || howshold; and aftur for gret holynes 79 b þat he saw yn hym, he made þys man a byschop.

Thus when men of þe cyte seen how Marke preched þe fayth of Crist, and dyspysyd hor fals goddys, they[4] token hym, and tyed hym by þe neke wyth a rope, and drewen[5] hym on þe stonys, cryyng yfere in despyte of hym: 'Draw we þys bugull to þe bygulstede[6]!' So when þay had drawen hym negh to þe deþe, þen þay putten hym ynto þe prison tyll on þe morow. Þen

[1] he *d. D.* ha *G.* [2] helpe of *d. D.* of helpe of on *G.* [3] and *d. D.* *om. G.* [4] they *d. D.* þat *G.* [5] drewen *d. D.* druen *G.* [6] bygulstede *C.* buglestede *H.* begullplace *L.* bygullstete *G.* bugullstede *D.* *not in d.*

com þat ny3t Crist into þe prison to hym and sayde: 'Pes be to þe, Marke our euangelyst, be no3t agast; for I am wyth þe!' Then on þe morow þey[1] come a3eyn, and fat hym out a3eyn, and drewen hym tyll he was ded. And when he felde þat he schuld dye, he sayd: 'In manus tuas, Domine, commendo spiritum meum, redimisti'; and so þerwyth 3af vp hys gost. Then aftyr, when þay wold haue brent hys body for malyce, anon þer come such a powdyr and layte and erþe-qwake, þat no man durst abyde, but all fleen away. Þen yn þe ny3t aftyr cristen men token hys body, and buryet hyt wyth gret worschyp, as hyt was worthy.

Then fell hyt soo aftyr þat yche contrey halowet Seynt Markeys day, saue on contrey the whech was callyd Appuleo. Þe whech contrey was so desesut by hete and vnkynd dro3t, þat all þe cornes and frutys faylut hom, þat þay wer negh enfamyscht for defaute of corne. But þen come þer a voyce from Heuen, and bade halow Saynt Markeys day, as oþyr crysten men duden, and þen schuld þay be releuet[2]. And when þay dydden soo, God send to hom all maner of frutys.

Now, good men and woymen, 3e haue herd of þis seyntis lyfe, and why hys day ys halowet; þen hit is nedfull to tell you why 3e schull fast his day and goo in processyon.

Narracio.

I rede þat in þe cyte of Rome on þis day fell such a qwalme and soden deth among þe pepull of þe cyte, þat when a man
80 a gonet oþyr neset, || anon þerwyth he 3af vp þe gost; and oþyr deydyn sodenly a gret nownbyr. Then þe pope Pelagius bade ych man, when he gonet, to make a cros on his mouþe; and when a man herd anoþyr nese, he schuld bydde: 'Crist helpe þe!' and so mony wern sauet. And also he made þe pepull fast, and to go[3] about in procession barfot, and soo pray holy seyntys of Heuen forto pray for hom to God, þat he of his goodnes schuld haue mercy of hom; and soo dyd. Then come aftyr Seynt Gregory, and made hom do þe same ych 3ere on Saynt Markeys day, boþe fast and go on processyon, and canonysyt hit, forto be don alway aftyr. Then come aftyr a pope was

[1] þey *d. D.* þat *G.* [2] *MS.* reuelet. [3] to go *d. D.* *om. G.*

called Liberi*us*, and segh how þe frute of þe erth and of tren, for tendyrne[s] of homselfe, token at þ*ys* day ofte-tyme gret harme, what by þondyr and by layte, by vnkynde hete, be vnkynd stormys, by whyrlyng-wynde, by mystes, by myldewys, be grene wormys, be long-taylet fleys. And also, for þe pepull to sone aftyr þe receyuyng of hor howsyll t*ur*net a3eyne to synne, hauyng no reward to þat hegh sacrament, þ*er*for God send vengeans among þe pepull mor þ*at* tyme of þe 3ere þen anoþ*yr*, of pestylens, of werres, of derþes, of dyuerse sekenes. Wherfor þ*ys* holy pope, forto put away Godys wraþ fro*m* þe pepull, he *com*maundet all cristen me*n* and woymen forto halow þys day, and fast not to certeyne 3eres as lewde pepull tellyth, but allway forth on, and forto come þ*at* day to þe chyrch, and goo on *pro*cession w*yth* þe letany. Wherfor, good men, 3e schull wete well þ*at* all þylke þat don a3eyne þe co*n*stytuc*y*ons of holy chyrche wytyng, he ys acurset tyll he come to amendement; and yf he dey yn þ*at* curs vnschryuen, he is dampnet fore euer befor God. Herefor, good me*n* and woyme*n*, I charch you on holy chyrche byhalfe, þat 3e fast þat day, but hit fall on a Sonenday oþyr yn Astyr weke; and comyth || þat day to þe chyrch; and heruth God **80 b** s*er*uyce as c*r*isten me*n* owen forto do; and prayþe hertly to Seynt Marke þ*at* he woll pray for you to God forto put away all myscheues of body and of soule, and þ*at* 3e may haue þe blys þat he bo3t you to. To þe whech blys God bryng you and me to, yf hyt be h*ys* will. Amen.

33.

De Festo Ap*ostol*or*um* Philippi et Iacobi Et Eor*um* Solemp*nitat*e.

Good me*n* and woyme*n*, such a day N 3e schull haue an hegh fest i*n* holy c[h]yrch: Seynt Phelypys day and Sey*n*t Iacobs, Cristys holy apostolys. But for þ*ys* comyþ w*yth*yn þe tyme of Astyr s*er*uyce, 3e schull not fast þe euen; but comyth to þe chyrch as Godys owne pepull, to worschyp God and his holy apostolys.

Then schull 3e know þ*at* þ*ys* Phylyp was send by all þ*at* oþ*yr* apostolys i*n*to a contre þ*at* was called Cythya, forto p*r*ech Godis

worde to þe vnbeleued pepull. But when he come þedyr, and *pr*eched a3eyn hor mawmetys, *pr*euyng þat þay wer fendys, and not godd*ys*, anon þ*ys* mysbeleued pepull token þ*ys* holy apostull, and ladden hym ynto hor tempull, and constrayned hy*m* to do sacryfyce to hor mawmetys, oþir ellys he schuld be ded. Then, as þay wern besy forto haue done þys doses, sodenly a gret dragon com out of þe erþe, and slogh þre of þes mysbeleued men, and venemet[1] so þe pepull wyth hys breþyng, þat *þer* fell on hom all such a sekenes, þ*at* for woo and passyon þat þay hadon, þay cryed all waylyng and wepyng yche on to [o]þyr. Then sayde Phelyp to hom: 'ȝyf ȝe woll be helyd of your sekenes þ*at* greueþe you, and also þes men be broȝt a3eyne to lyve þat ben ded, castys don þes mawmetys þ*at* ȝe wolden haue me to worschyp, and settyþe *þer* a cros lyke to þe cros þ*at*[2] my maystyr dyed apon, and worschyp hyt.' Then dyd þay so gladly and fayn, forto be holpen of hor
81 a woo þat || greuet hom soo sore. And when þay hadden soo don, anon ryȝt þay wern all hole; and Saynt Phelyp, be callyng of *Cr*istys nome, reryd vp a3eyne to lyue þre men þ*at* wern ded. And when he had don soo, he co*m*maundyd þe dragon forto go *in*to wyldyrnes þ*er*as he schuld neuer greue man ny best; and so ȝode forth, and was neuer seen aftyr.

Thus when Seynt Phelyp had p*r*eched þe pepull, and made hom stedfast *in* þe fayþe of Ihe*s*u Crist, and ȝode forth *in*to a cyte Ieropolym; and for he prechet þe fayþe of Ihe*s*u Crist þat was don on þe cros, þ*er*for wykked men of þat cyte token hym, and dydden hym on a cros, as *Cr*ist was, and soo payned hym to þe deþe. And soo he ȝode to *Cr*ist, hys maystyr, forto dwell wyþe hym i*n* þe ioy þat neu*er* schall haue ende.

Now ȝe schull here of Seynt Iacob, þat was called among þe apostolys 'Iamys þe lasse,' forto be know from 'Iamys þe more' þat was Seynt Ionys broþyr. But þ*ys* Iacob, oþ*yr* Iames, þat ys all on name, was called Cristys broþ*yr*; for he was soo lyke to Crist, þat whe*n* þe Iewes token oure Lord Crist, þay cowþe not know þ*at* on by þat oþ*yr*, but as Iudas trayde Crist by a cosse, and soo taȝt hom to hym. Thys Iamys was soo holy fro*m* þe tyme þ*at* he was borne, all þe tyme of hys lyfe, þ*at* he dranke no wyne ny syser ne ale; for þ*ys* þ[e]re nys non yn þat co*n*trey. And

[1] *MS.* vememet. [2] þat *C.* of *G.* *om. d. D.*

alsoo he ete neu*er* flessche, ne his hed was neuer schauen; he vset neuer forto be bawmet wyth oyle, as þe man*er* of þe contray ys for hete of þe sonne; he was neu*er* baþuþ; he weryd neu*er* lynnen cloþe; he vset forto knell soo moche yn hys prayers, þat hys kneus wern soo þekke of ylle, þ*at* þay weren boched lyke[1] a camele. Thys was þe fyrst ma*n* þ*at* euer song masse yn veste-me*n*tys, as p*r*estes now doþe.

Þen fell hit soo þat þe cyte of Ierusalem was enfect w*yth* þe synne of þe slaght of Crist, þat hit most nede be destr*i*et. || Wher- **81 b**
for þ*y*s holy man Saynt Iames was made byschop of þe cyte of Ierusalem, and laft þ*er* forto p*r*ech þe pepull, and t*ur*ne hom ynto bettyr leuyng. But for þay wer soo combred w*yth* synne, þ*at* þay had no g*r*ace of amendeme*n*t, nedly[2] Crystys p*r*ophesy most be fulfylled and þe cyte destryet. Wherfor men token Seynt Iames, and set hym on a hegh place, p*r*ayng hym forto p*r*eche þe pepull aȝeynys Cristys fayþe; for moch of þe pepull was turnet to þe fayth. Þen Iamys boldely and styfly p*r*echet þe fayþe of Cryst, and p*r*eued by godde opyn reson þ*at* all þat leuet not[3] on Crist schuld be dampned at þe day of dome ynto þe fure of hell, þ*at* neu*er* schall have end. Then þe maystyr of þe Iewes lawe þroston hym don from loft, and wyth stonys pounet hym, so þ*at* he was negh ded. Then he, knelyng on hys kneys, prayet to God forto forȝeue hom hys deþe. And þ*er*w*yth* a curset man of hom wyth a walkerys staf smot hy*m* on þe hed, þ*at* þe brayne wallut out; and soo ȝeld vp þe gost.

Then aftyr, what for synne of C*r*istys deþe and for þe synne of þ*y*s holy manys deth, þe cyte of Ierusalem, þat was þe strengest cyte yn all þe world, and vnlykly forto haue ben wonon, was stryet soo i*n*to þe vtmast, þat ych stone of ych wall was turnet vpso don, and neuer on laft o*n* oþyr; for so Crist, fourty ȝere befor, sayde hit schuld fall. And þe Iewes wer dryuen ynto[4] dyuerse contrays and cytyes, and dyspoylet, soo þat hor kyndom syþe*n* haþe ben destryet, and þay weren, and ȝet byn, hyndyrlyng*ys* to all oþ*yr* pepull. ȝet woll I tell you more of þe destrucc*yon* of þ*at* cyte of Ierusalem, forto schew you how vengabull God ys apon hom þat ben lef forto sched Cristys blod, as þay weren.

[1] lyke *D.* *om. G.* *not in d.* os *C.*
[2] nedly *d. D.* but nedly *G.*
[3] not *inserted above the line.*
[4] ynto *D.* to *d.* *om. G.*

Narracio[1].

Thus when God wold do vengeans on þys cyte, hyt fell soo, þat
82 a a man of Pylatus þat dyd Crist || to deþe, come from Ierusalem
toward Rome; but by a tempest he was cast apon þe lond þer
as a gret lord dwellet, þat was cally*d* Vaspasyan*us*. Then had
þis Vaspasyan such a maledy yn hys vysage, þat out of hys nase-
þurles droppyd wormys out lyke waspes. Then sayde Vaspasyan
to þys man: 'Of what contre comes þou?' Þen sayde he: 'From
þe cyte of Ierusalem.' Then sayde Vaspasyan: 'I am full glad
þerof, for as I haue lernet þat contre haþe mony good leches.
Wherfor I wot þat þou con hele me; and but yf þou do soo,
for soþe þou schalt be ded.' Þen sayde he aȝeyn: 'I am no leche
myselfe; but he þat helyd all seke, and raysed þe ded to lyue,
he may hele þe, yf he woll.' 'Who ys þat?' quod Vaspasyan.
'Syr,' quod he, 'Ihesus of Naȝareth þat Iewys han slayne; yn
whom, yf þou wolt beleue, þou schalt be hole.' Then sayde
Vaspasyan: 'I beleue wele he may hele me þat raysyth men
from deþe to lyue.' And anon, wyth þys word, he was hole as
fysch. Then was Vaspasyan so glad of hys hele, þat he send
anon to þe Emperour of Rome, and gete leue to destrye þe cyte
of Ierusalem; and soo gedyrd gret nowmbyr of pepull and toke
Tytus, his sonne, wyth hym and ȝode þedyr. Then, in þe mene
tyme, whill he seget þe cyte, þe Emperour deyd, and he was
choson Emperour of Rome. Þen went he to Rome, and lafte
Tytus, hys sonne, yn hys styd, wyth pepull ynogh forto destrye
þe cyte. Then Tytus lay soo hard on þe cyte and enfamecht
hom so, þat þay eton hor schone and hor botes for hungyr; and
þe fadyr raft þe mete out of þe sonnes hond, and toke hit out of
his mouþe, and þe sonne of þe fadyrs; þe husbond of þe wyfe,
and þe wyfe of þe husbond.

Then, among oþyr, þer was a woman of gret blod þat had a ȝong
chyld, and for hongyr sayde þus to hym: 'My sonne dere,
82 b I haue moche more payne for þe þen þou || had for me; wherfor
hit ys more resyn þat I bete my hongyr on þe, þen þat I dee, and
þou boþe. Then toke scho hyr chyld, and sloȝ hym, and rostyd
þat on halfe, and kept þat oþyr halfe raw. Þus as þe flesche

[1] Narracio *D. om. G. not in d.*

rostyd, þe sauer þerof went out ynto þe strete, and men þat felden þat sauer, wenden þer had ben plenteþ of mete, and comen yn, forto haue part of þe mete. But when þay come yn, þys womon wold haue hyd þys mete from hom; but þay ȝeynstoden, and sayden scho schuld not, for þay wendon þat hyt had ben oþyr mete þen of a chyld. Then sayde þe woman: 'Here I haue rostyd half my chyld, forto ete; and yf ȝe woll not leue me: lo her þat othyr halfe raw ȝeynys to-morou!' Þen weren þes men so agryset of þat syȝt, þat þay ȝode forth and laft þe modyr etyng hyr owne chyld.

Then encreset hungyr so in þe cyte, þat þay dedyn soo þykke, þat þay casten ded bodyes ouer þe walles, and fullet þe dyches soo, þat þe sauour of hom ȝode ferre into þe contrey. Then, at þe last, nede made hom þat wer on lyue to ȝeue vp þe cyte. Þen com Tytus yn wyth his ost; and ryght as þe Iewes sold Crist for thrytty penyes, so þay sold þrytte Iewes for on peny, and turned vp þe cyte, þat þay laft not on ston apon anoþyr, but destriet hyt ynto þe vtmast.

Thus, good men, ȝe mou segh, þogh God abyde longe, how sore he smytyþe at þe last, and sendyth vengeans apon all þat ben lusty forto sched crysten blod. Suche men God hatyþe heghly; wherfor yche man amende[1] hymselfe, prayyng to þes apostolys to be hur medyatours bytwyx hom and God, þat þay may haue her[2] veray repentans in hert wyth schry[f]t of mouþ, and so, wyth satysfaccyon of good edes, com to þe blys þat þes holy apostolys byth yn. Amen.

34.

De Inuencione Sancte Crucis
Sermo Breuis [ad] Parochianos.||

Good men and woymen, such a day ȝe schull haue þe Holy- **83 a**
rode-day. Þe whech day ȝe schull not fast þe euen, but[3] comyth to þe chyrch as cristen pepull, in worschip of hym þat deyd on þe rode for saluacyon of mankynd. Then schull ȝe know þat þys fest is callet þe fyndyng of þis crosse, þat was fonde in þys wyse.

[1] amende *D.* to amende *G.* *not in d.* [2] haue her *d. D.* *om. G.*
[3] but *H. L. d. D.* but on deuocyon but *G. C.*

When Adam, our forme fadyr, was seke for age[1], and wold fayn haue ben ded, he send Seth, hys sonne, to þe angyll to paradyse, prayng hym forto sende hym þe oyle of mercy, to anoynt his body wyth when he wer ded. Then vnswared þe angyll and sayde þat[2] he myȝt in no maner, tyll fyue þowsand and ij c. ȝere wer fulfylled. 'But haue þe branch of þe tre þat thy fadyr synned wyth, and set hyt on hys graue; and when hit beryth fryte, þen schall he haue mercy, and noȝt ere.' Then toke Seth þis branche, and fonde hys fadyr ded, and soo sette þy branch on his burines as þe angyll bade; þe wheche growet þere tyll Salamonys tyme. So when Salamon made his tempull, for þys tre was passyng oþyr, he made to hew hit don to þe werke. But for hit wold not accorde wyth þe werke, Salamon made to dygge hit depe yn þe erthe; and soo was hit hyd þer yn þe tyme þat byschopys of þe tempull let make a were yn þe same plas, forto wasch schepe yn, þat were offred vp to þe tempull, þeras þe tre lay. Then, when þis wer was made, þay callet hit on hor langgage Probatica Pyscyna. Yn þe whech wer, yche day, come an angyll from Heuen don in worschip of þat tre þat lay yn þe gronde þerof, and soo steret þe watyr, soo þat he þat come furst ynto þe watyr aftyr þe steryng of þe angell, was heled of what maner euell þat hym greuet, by uertu of þat tre. Soo þis last
83 b mony ȝeres, tyll Crist was taken forto be || don to deþe on þe cros. Then þys tre, by Godys ordenance, plumbet vp and swam on þe watyr; and for þe Iewes hadden non oþer tre redy to make þe cros of, for gret hast, þay toke þat tre, and made hit cros, and soo hongyd Crist þeron. And þen þys tre bare þys blesset frute, Cristys body, of þe wheche wallut mercy to Adam and Eue, and to all hor ospryng. But when Crist was ded and taken don of þys cros, þe Iewes, for envy of hym, token þe cros, and þe oþyr þat þe twoo þeues honget apon ayþer syde of Crist, and buryet hom depe yn þe erthe; for cristen men schuld not wete wher þay wer. And layn þer hude two hundryt wyntyr and mor, tyll Seynt Elyn, þe Emperourys modyr Constantyn, fonde hit yn þys wyse. In tyme of þis Constantyne, Maxencius wyth strong hond helde þe Empyre of Rome. Þen Constantyne gedyrt hym power, forto

[1] for age *d. D.* and for eld *G.* [2] þat *written on the margin.*

feght wyth Maxencius at þe gret watyr; ouer þe wheche watyr lay a gret brygge, so þat in þe medyll of þis brygge Maxencius, for dyssayte of Constantyne, lete make a trappe, forto haue destryet Constantyne. But þe nyȝt befor þe batayle, as Constantyne lay yn his bed for drede of Maxens—for he was byggyr of pepull þen he was—Crist come to hym wyth a sygne of a cros, schynyng as gold, and sayde to hym: 'To-morow when þou gos to þe batayle, take þys syngne yn þy hond, and by uertu þerof, þou schalt haue þe victory.' Then was Constantyne wondyr glad and let make a cros of tre, and þay bare hit befor hym to þe batayle. But when Maxencius saw hym nygh þe brygge, he was so fers yn hymself, þat he forgate þe trappe þat he made; and soo, as he come aȝeynys Constantyn, he fell by þe trappe don ynto þe watyr and was drowned. Þen was hys ost wondyr fayn, and ȝoldyn hom wyth fre wyll to Constantyn. ||

Then, be counsell of þe pope[1], he send to hys modyr Elyn, þat **84 a** was qwene of Ierusalem, and prayet hyr forto seche þe cros þat Crist was don on. Then was þys Elyn a kyngys doghtyr of Engelond þat was callet Ceolus; and when Constantyne, fadyr of þys Constantyne, com ynto þe lond of Engelond and saw Elyn so fayre, he weddyd hyr for hyr bewte, and soo made hur Emperes of Rome. But aftyr hyr husbond deþe, scho had þe kyndom of Ierusalem to hur dowre; wherfor scho made to gedyr all þe Iewes þat myȝt be fonde, and sayde hom soþly þat all schuld be brent, but yf þay schewedyn hur þe cros of Crist. Then, by counsell of hom all, þay token on man þat þay called Iudas, and sayde þat he wyst wher þe cros was, and how he cowþe bryng hur þerto. Then was scho glad and put þys Iudas ynto prison and dystresse, tyll he wold telle hur wher þis cros was. Þen sygh þys man he most nedys, oþyr be ded, and bade sewe hym to þe hull of Caluarye. And when he had prayet þer long, þe erth quaked[2] þer þe cros lay, and a smoke swete as any spycery com out of þe erth; and when þay dygged þer, þay fonde þre crosses. Then, forto know wheche was Cristis cros, þay layden hom yche on aftyr oþyr apon a ded body; but when Cristis cros com, anon þe body þat was ded roos, and þonkyt God.

[1] pope *D. not in d. scratched out G.* [2] quaked *D.* qwaquyt *G. not in d.*

Then toke Elyn a party of þys cros and send to Rome to hur sonne; and þe remenant scho made to schryne hyt yn syluer, and laft hyt yn Ierusalem wyth all þe worschyppe þat scho cowthe. Þus, good men, as holy chyrche makyth mynd þys day, þe holy cros was fonde.

Narracio.

Then, as I rede, I fynde þat yn a cyte was callet Beritus a cristen man hyred an howse at a Iew to wone yn. Then had þis cristen mon a rode þe whech þat Nychodemus made in
84 b worschip || and yn mynd of Crist. Þen toke he þys rode, and set hit in a preuy plase yn his howse for syȝt of þe Iewes, and dyd hit worschyp aftyr his connyng. Þen aftyr hyt fell soo þat þis man steryd ynto anoþyr howse, and toke out all his good wyth hym, saue only þys rode he forgate, as God wold he schuld. Then come þys Iew and wone[d] in þe same howse þat þys cristen man laft, and forto make hym dalyance, he called on of his neȝtburs to hym, and made hym forto sowpe wyth hym. So as þay setten at[1] sowpere and talked togedyr of þys cristen man þat wonet þer before, þys neȝtbur lokut bysyly abowte and þen was he war of þe rode stondyng yn a preuy hurne, and when he saw hyt, anon he began[2] grenne and grynd his teþe, and rebuked sputwyslyche þys oþyr Iew, and bare on hym styfly þat he was a cristen man, and had þe rode þer, forto don hit worschyp. And he swor þer as depe as he couþe, þat hit was not soo, for he had neuer befor sen hit. ȝet went þys oþer Iew anon to his neghtburs, and told hom all þat þys Iew was a preuy cristen man, and how he had a rode hyd yn his howse. Then come þay all wroþe and beten þys man on þe worst maner þat þay cowþe. And so, at þe last, þay sayden yfere: 'Þys ys an ymage of þat Ihesu þat our fadyrs dydden to deth; wherfor, as þay dydden to hys body, do we now to hys ymage!' Then þay token þys ymage and blyndwaruet hit, and boffeton hit, and bobbyd hyt, and aftyr beton hit wyth scorgys, and crownet hit wyth þornys, and aftyr dydden hit on þe cros, and naylet hyt fote and hond to þe cros. And soo, at þe last, þay maden þe strengest man of hom take a sper, and wyth all his myght þrost hit to þe hert. And

[1] setten at *written above the line G.*

[2] began *Harl.* 2403. come *G. not in d. D. C.*

anon when he dyd soo, blod and watyr ran out down by þe syde. Then wer þay al sore agryset of þat syȝt and sayden: 'Take we a pycher, and full we hyt full of þys blod, and bere we hit || to **85 a** our tempull þat lyþe full of seke men of dyu*er*se malodyes, and anoynt we hom wyth þ*ys* blod; and ȝyf þay be hole, anon cry we Crist mercy, and take we fologht!' Then þay anon anoynted þes seke men wyth þ*ys* blod, and þay anon wer hole and sownde. Then went þes Iewes to þe byschop of þe cyte, and tolden hym þe case how h*yt* befell. And when he herd þ*at*, he kneled adon and þonket God of his hegh miracull. And wh*en* he had folowed þes Iewes, he toke vyals of cristall and of lambur and of glas, and put þys blod yn h*om*, and send hit all aboute to dyuers chyrches. And of þys blod, as mony men sayn and vndyrstondyn, com þe blod of Hayles þ*er*of.

Narrac*io*.

As Myletus tellyþe *in* hys cronyculs, mony[1] ȝere aftyr þat Ierusalem was destriet, þe Iewys wolden haue bylde hyt aȝeyne. Then, as þay ȝoden yn þe morow þedyrward, þay fonden mony crosses yn þe dewe, soo þat þay wern aferd and turned homward. Þ*at* oþ*yr* morne þay comen aȝeyne, and þ*en* wer hor cloþes full of crosses of red blod; and when þay seghen þat, þay floghen home for fere. ȝet þay wold not be warnet, but come*n* aȝeyne þe þryd day; and þ*en* anon sodenlich a fyre ros vp out of þe erth, and brent hom all to cold colys and askes.

And þ*er*for I counsell þat we do reuerence and worschyp to þe cros, for oþ*yr* defence haue we not aȝeyne oure gostly enmys. And pray we hertly to God þ*at* we may worschyp hit soo here *in* our lyfe, þat we may haue þe b[l]ysse þat he boȝt vs to, hongyng þeron; and soo mote hit be. Amen.

35.

De Festo Iohannis ante Portam Latinam, Sermo Breuis.

Cristen m*en* and woymen, such a day ȝe schull haue Saynt Ionys day at[2] þe Port Latyne; þe wheche || day ȝe schull come to **85 b**

[1] mony *Harl.* 2403. nony *G. not in C. d. D.* [2] at *d. D. om. G.*

þe chyrch, and worschyp God and Saynt Ion. But why þys day ys called soo, now ȝe schull here.

As þys holy Saynt Ion prechet Godis worde yn a cyte þat was Ephasy, þe justyce of þat cyte segh þat Saynt Ion turned þe pepull fast to cristen fayth. Wherfor he made to take Seynt Ion, and constrayn hym forto haue don sacrifice to his[1] mawmetes. And for he wold not, but he wold rayþer leȝe hys lyfe þen do suche a synne befor God, then þys justyce commawndyd forto put Seynt Ion ynto prison, whyll he send to þe Emperour of Rome, forto wyt what he schuld do wyth Seynt Ion. Soo when his lettyrs come to þe Emperour—yn þe whech lettyrs he callet Ion all þat noȝt was: wych, and trobulere, and a desayuour of þe pepull—then þe Emperour wrot aȝeyne to þe justyce, and bade send hym to Rome; and soo he dyd. And when he was comyn þedyr, and apposyd of hys doyng, and, for he stod stydfast yn þe beleue of Crist, for gret scorne þe Emperour made to clyppe away þe heris of Ionys hed (for he had a fayre hed of fax). Then, when he was so clypped, all men loghen hym to scorne, and dydden hym doses. Þen was he for scorne lad to þe ȝate of þe cyte of Rome þat was called Port Latyn. And þer was a tonne of bras, full of wallyng oyle, into þe wheche tonne he was put and closyd þeryn, and fure made vndyr hote, and so þei weren ȝerne[2] about for þat Seynt Ion schuld haue ben[3] brent þeryn. But for he was Godys one derlyng, he kepte hym soo, þat he feld no payne. Þen, when all men wenden, he had ben all forsoþen to powdyr, þay vndedyn þe ton, and sygh Ion als hole and sonde yn ych parte of hys body and of hys coloure, as noþyng had towched hym. Wherfor cristen men maden þer a chyrche ||
86 a in worschyp of God and Saynt Ion, and in memory of þe martyrdom þat he suffred þer. Then, for þe Emperour segh þat he myȝt not ouercome Saynt Ion for fere of no penance, he made to exile hym ynto an yle þat is callet Pathmos.

Then herd Saynt Ionys modyr how hur sonne was send to Rome, forto haue be don to deþe; and for gret sorow and com-

[1] his *d. D.* hor *G.*
[2] so þei weren ȝerne *C.* so they hied hem fast *d. D.* om *G*
[3] schuld haue ben *C.* were *d. D.* schuld haue *G.*

passion of hym, scho ȝode aft*yr* hym to Rome. But when scho herd þat he was send ynto an exyle, scho turnet aȝeyne homward. And scho come to a cyte þat was called Ventulan; þ*er* scho fell seke, and deyd, and was buryet bysyde þe cyte vndyr a roche. And when scho had layne þ*er* mony ȝerys, Seynt Iames, hur oþ*yr* sonne, come þedyr, and toke vp hys mod*yr*ys body þat smelled þ*en* as swete as any spycery, and broght hit þ*en* ynto þe cyte, and buriet hit þer wyth gret honour and worschyppe.

Narracio.

In þe lyfe of Saynt Edward I fynd þat þis holy man louet so[1] Seynt Ion þe Eu*a*ngelyst, þat he wold werne no pore man good þat askyd hyt for Saynt Ionys loue. Then fel hyt on an hygh holyday, as þ*ys* kyng went yn p*ro*cessyon, Seynt Ion come to hym yn lykenes of a pylgrym, and prayde to ȝeue hy*m* som good for Saynt Ionys loue. Þen, for þe kyng at þ*at* tyme had non oþ*yr* þyng redy, he toke þe ryng of his fyngyr and ȝaf þe pylgrym. Then sone þeraftyr two knyghtys of þis kyngys howshold ȝedon to Ierusale*m* on pylgrymage; and when þay come neȝ þedyr, as hit happyd hom, þen þay laft hor co*m*pany, and ȝode homself tyll hyt was nyȝt. And when hit was nyȝt, hit wax so derke, þat þay myȝt neuer on see oþ*yr*; wherfor þay wer all dyswayre of homself. And as þay stoden þ*us* all adred, talkyng yfer, þer come by hom an oldely ma*n* wyth glad chere and semely of p*er*son wyth two chyld*yr* || beryng two torches brennyng for hym, þe **86 b** wheche spake yn Englysch and sayde: 'Heyle, syrs! Why stond ȝe here þys tyme of nyȝt, and what contre be ȝe of?' Þen sayde þay: 'We stonden here all dyswayre of oure way; we ben pylgrymes, and me*n* of Englond, and wolden fayne haue herber for of oures.' The*n* sayde þ*ys* man to hom: 'How faryth þe kyng of Englond?' Then sayde þay þ*at* he ferd wele, as þay hopyd; for he was a good man and a holy, as þay vndyrstode. Then sayde þ*ys* man to hom: 'S*yrs*, for þe kyngys sake comyþ now w*yth* me, and ȝe schull haue good herber and good ese.' And so he lad hom ynto a fayre place, and made hom well at ese yn all degre. On the morow he was redy, and broȝt þes me*n* on hor way, and sayd þus to hom: 'Gretyth wele your kyng of Englond

[1] so *C. D.* so well *d.* *om. G.*

on þys token!' And he betoke hom a ryng and bade hom: 'Ber þat ryng to þe kyng, bydyng hym byþenke hym for whos loue he ȝaf hyt away, þat was Seynt Ion þe Euangelyst; and byd hym make hym redy, for wythyn vj moneþs aftyr ȝe comen hom, he schall be ded and come to me. And ȝe schull go hom sond and safe in all prosperyte.' So when þes men comen hom, þay dydden hor message, as þay wer beden, and betoken þe kyng hys ryng. Then kneled he down on his kneys and þonked God and Saynt Ion. The[n] whoso lust to haue þis preuet soþe, go he to Westmynstyr; and þer he may se þe same ryng þat was[1] seuen ȝere yn paradys. And so þys kyng deyd and went to þe blis of Heuen, to Saynt Ion. To þe whech blys God bryng you and me to. Amen.

36.

De Diebus Rogacionum[2] Sermo Breuis.

Good men and woymen, þes þre dayes suyng Monday, Tuysday,
87 a and Wanysday ȝe schull fast and come to chyrch: || husbond, wyfe, and seruant; for all we byn synners, and nedyþe þe mercy of God. Wherfor ryȝt as a man may not[3] excuse hym of synne, ryȝt soo holy chyrche ordeyneþe þat no man schall excuse hym of þes processyons þat may godly be þer. Then he þat wythdrawyth hym from holy chyrche þes dayes, he synnyþe greusely befor God and hys sayntys. Furst he synnes yn pryde; for he ys vnbuxom to holy chyrche not doyng hor comaundement. He synnyþe also yn slouþe þat wot hymself yn synne, þat woll not com to þe chyrche, forto pray to God and hys sayntys for socour and remission. He synneþe also gretly forto absent hym from Godys seruyce yn dew tyme. Wherfor ryȝt as he wythdrawyth hym wylfully from þe[4] company of Godys pepull þat ben gedered, forto serue God yn holy tyme, ryȝt soo God departyþe hom from þe company of Heuen and of suffrages þat ben done[5] yn holy chyrche, tyll þay com to amendement. Wherfor yche man and woman enfors hym forto com to þe chyrche þes

[1] was *d. D. om. G.* [2] rogacionum *D.* rogacionibus *G. not in d.*
[3] not *written in red ink above the line G.*
[4] þe *D. om. G. not in d.* [5] done *C. om. D. G. not in d.*

dayes, and pray deuotly to þe holy sayntys of Heuen þat þay now helpe vs *in* our nede, as þay wolden sum tyme haue ben holpen, whill þay wer lyuyng here *in* erþe at hor nede. Then for we synnen *in* þre wayes, þat ys: yn þo3t, *in* worde, and yn dede, we schull fast þes þre dayes and do oþ*yr* penaunce wyth; for wyth prayers and fastyng þe power of þe fende ys put away. God for-3euyth man hys gylt, and all þe angelys of Heuen ben made glad and ioyfull. Þus schull 3e fyrst pray to God for remission of your synnes, and syþ*en* to be holpen and socourt *in* dyuers myscheues and perelles þat fallyþe namely yn þis tyme of þe 3ere mor þen any othyr tyme; for now þondyrs ben oft herd.

And þ*en*, as Lyncolnyens saythe, fendys þat flotereþ yn þe ayre || for fere of a brest of þondyr þat Crist come to helle-3ates **87 b** wyth and all todrofe hom. 3et þe fendys ben so[1] agast, when þ*ay* heren þe þondyr, þat þay fallen don to þe erþe; and þ*en* þay gon not vp a3eyne, tyll þay don som wycked dede. Th*en* þay reryþe warres; þay makyþ tempestys *in* þe see, and drowny þe schyppes and men, þay makyþe debate bytwyx neghtburs and manslа3t þ*er*wyth; þay tendyþe fyres, and brennen howses and townes; þay reryth wyndys, and blowyþ don howsys, stepuls, and trees; þay make wymen to ou*er*lye hor children; þay makyþ men to sle homselfe, to hong homself oþyr drowne hom *in* wanhope, and such mony oþ*yr* curset dedys.

Thus forto put away all þes perelles and myscheues, holy chyrche ordeynyþe ych man forto fast þes dayes and forto goo *in* processyon, forto haue helpe and socour of God and of his sayntys. Wherfor yn processyon bellys ryngyþe, baners ben borne befor, þe crosse comyþ aft*yr*, and all þe pepull suyth. For ry3t as a kyng, when he goþe to batayle, trompes gon befor, þe baner ys desplayde and comyþ aftyr, þen comyþ þe kyng and his ost aftyr sewy*ng* hym; ryght so *in* Cristys batayle þe belles, þat ben Godys trompes, ryngen[2], baners byn vnfolden, and op*en*ly born on hegh yn þe ayre. Then þe cros yn Cristys lykenes comyth as a kyng of cristen men, and his ost, þ*at* ys Cristys pepull, sewyþe hym. Þus he dryuyþ þe fend out of hys lordschip and reueþ hym

[1] so *C.* *om. G. D.* *not in d.*
[2] ryngen *D.* ryngyng *C. G.* *not in d.*

hys power. And as a tyrand wold drede, and he herd þe trompes of a kyng þat wer his enmy, and seȝ hys baner dysplayde *in* þe feld; ryȝt soo þe fend, the curset tyrand of hell, dredyþe hym wondyr sore, when he heryþ þe Kyngys trompes of Heuen ryng, and cros and baners broȝt about. For þis cause, when any tempest ys, m*en* vsyþ forto ryng bellys, and so forto dryue þe fend away.

Narrac*io*.

88 a I rede at þe cyte of Constantyne, as || þay went *in* processyon for a gret fray and doses þ*at* þe pepull had. [And when][1] þay gon *in* procession and songen þe letany, sode*n*ly a chyld was pult vp ynto þe ayre and soo *in*to Heuen and þ*er* angeles taghten hym forto syng þys song: 'S*anctus* Deus, s*anctus* fortis, s*anctus* et immortalis, mis*er*ere nobis!' And whe*n* he was set þer fayre don aȝeyne, þen he sang þe same song, and anon þay werne holpen. Then ys þis forto say *in* Englysch: 'Holy God, holy strong, holy and neu*er* schall deye, haue mercy on vs!'

God wylnyþe þ*at* ȝe be holy, and he wylnyþe þ*at* ȝe be strong, forto feght wyth the fende, w*yth* þe world, and w*yth* your owne flessh; and þen woll he haue mercy on vs, and bryng vs to þe lyfe þ*at* neuer mon schall deye. To þe whech life God bry*ng* you and me to. Amen.

37.

De Ascensione *Domini* Nostri, *Ihesu Cristi* Sermo Breuis ad *Parochianos*.

Good m*en* and woymc*n*, þ*ys* day ys an heȝ day and an hegh fest *in* all holy chyrche; for þis day, as þe fayþe of holy chyrche beleueth and p*rech*eþ, Crist, God of Heuen, veray God and man, stegh vp ynto Heuen, and syttyþ þ*er* on hys fadyr ryght hond *in* þe blis þ*at* eu*er* schall last. Wherfor yn tokenyng of þys þyng þ*at* ys þe schef lyght þ*at* ys yn holy chyrche, þ*at* haþe stonden fr*om* Astyr hedyrto oponly yn þe quere, þ*ys* day is remuet away in schewyng þ*at* Crist þe whech ys þe chef lyȝt yn holy chyrch and

[1] And when *om. G. not in d. D.* And when þay gon *in* procession and was in þei *C.*

haþe þes fourty dayes oponly apperyd to hys dyscyplys by mony wayes and ta3t hom þe fa3þe, thys day he ste3 vp ynto Heuen, and *þer* schall abyde tyll þe day of dome. But now 3e schull here þe man*er* of hys assenc*yon*.

From Astyr-day to *þys* day he was not algatys wyth his discipuls, but aperut to ho*m* dyuers tymes. But *þys* day he apperut to hom, as þay setten at hor mete; and þer he 3ete wyth hom, forto schew || *þat* he was u*erray* man yn flesche and blod as þay werne. 88 b For sum of hom 3et þedyrto weren yn dout, and wendon *þat* he had ben a spyryte þat haþe no flesche ne blod. Wherfor forto p*reue* þe soþe and put hom out of all mauer dowte, he ete wyth hom yn hor allur syght, and soo bade hom goo ynto þe mont of Olyuete. And þer, *in* sy3t of all þe dyscypuls, he blessed hom, and soo ste3t vp ynto Heuen, and þer laft þe steppus of hys fete þrost downe i*n*to þe hard erth, þat euer sythen has ben sen. Then schull 3e know þat þe tre of olyue bryngyth forþe oyle þat bytokenyþe mercy; wherfor Crist stegh vp ynto þe hulle of Olyuete, schewyng oponly þat he ys hed of mercy, and ys redy to 3eue mercy to all þat askyn hit w*yth* meke hert. Then yn þys vpsteyng þat ys callet þe assenc*yon*, angelys maden such a melody, þat non erþly tong cowþe tell; soo fayne þay wer of þe hom-comyng of our Lord.

He styet vp, for, as hyt wer yn a moment, he was from erþe ynto Heuen. And *þus* sayde a gret phylosophur, raby Moyses, þat hit ys as[1] ferre from erthe to Heuen as an hole man my3t lyue a þowsand 3ere, and yche day goo a þowsand myle. But he *þat* metyþe þis way, he can best telle þe myles and þe lengþe of hom. Þen i*n* his ascenc*yon* he had w*yth* hym a gret multytude of soules þe wheche þat he fat out of hell from þe fendis bondes.

He stygh alsoo vp w*yth* his wondis redy and fresshe, all blody, and so, as Bede sayþe[2], for fyve causes. The fyrst ys, forto verefy þe fayþ of his resurrecc*yon*; for he ros yn verray flessh and blod, and deyd on þe cros. The seconde, forto schew hys fadyr his wondys yn helpe of mankynd. The þryd, how mo*n* schall se[3], how meroly he is saued. The fourthe, þat euell men

[1] as *d. D.* a *G.* [2] Bede sayþe *d. C.* bedes fayþe *G.* *not in D.*
[3] se *d.* soo *G.* *not in D.*

89 a schall see how ryghtfull þay ben damp||net. The v. þat he may ber algate wyth hom a syngne of perpetuall victory.

He stegh also vp for gret sycurnes to all monkynde; for ryght as a lord ys sycour þat haþe algate a trew avoket befor þe juge to vnswar fore hym, ryght soo in sykurnes of al monkynd we han hym our trew avoket euermor, redy to vnswar for vs at ych apechyng þat our enmy haþe aȝeynes vs. Wherfor Seynt Barnard sayþe þus: 'A sykur accyon may a man haue to God wher þe modyr, þat ys our lady, schewyþe hyr sonne hyr brest and hur pappes, þe sonne schewyþe hys fadyr hys betyn sydis and his blody wondys.' Then how schall he be put away þat hath[1] soch two frendes yn þe court of Heuen, and next frendys, and most may do wyth þe kyng?

Also by steyng of Crist ynto Heuen, man haþe geten a gret dignyte yn[2] Heuen; for hit ys a gret dygnyte to a man to se hys one kynde, þat ys hys owne flesshe and hys blod, sytte at þe ryȝt hond of þe Fadyr of Heuen yn his trone. Wherfor angelis, consyderyng the dygnyte of man, now þay woll not suffyr mon to do hom worschyp, as þay dydden befor þe incarnacyon; but þay worschepen hom in reuerence of þe monkynd þat Crist haþe bodyly yn Heuen. Here may a man se how moch a man is holden to his God, þat was befor bond and þral and vndyrlyng to þe fende of helle, and now haþe made hym of suche fredom and dygnyte, þat angelis schul do hym worschyp and seruyce.

And þeras angelis summe tyme keput þe ȝatys of paradyse, þat no manys soule schuld come yn, wyth brennyng swerdys, now Crist haþe cast apon þe ȝatys, and warneþ[3] entre to none þat is[3] stedfast yn þe beleue. ȝe schull also wytte þat ryȝt as a kyng yn þys world haþe yn his court offycers, boþe herre and louer, and some nere and more preuy þen othyr, ryght soo þe Kyng of Heuen haþ yn his court angelys, som herre ||
89 b and summe louer, and summe more preuy þen some. Wherfor, in steyng of our Lord Ihesu Crist, þe lowe angelis—for gret wondyr þat þay hadden yn Crist ascencyon, when þay seen hym in flessh and blod bodyly stey vp wyth soo gret multitude of angeles

[1] hath *d.* *om. G.* *not in D.* [2] yn] y *G.* in *C.* *not in d. D.*
[3] entre . . . is *C. L.* þat non entre to þo þat ben *G.* non to entre þat is *H.* none to entre in to tho þat ben *d.* *not in D.*

makyng melody, and so gret multitude of sowles wyth hy*m*, and also for gret wondyr þ*at* þay hadd*en*, when þay seghen þe fe*n*dys of þe ayre fle away for gret drede þ*at* wer befor wont w*yth* gret pryde assayle all þe soules w*yth*out*en* any spare—and also all good angeles, yn all þe hast þ*at* þay my3ten, þay comyn, forto do Crist se*r*uyce and reuerens. Þus, for gret wondyr þ*at* þes angelis hadden, þay askyd þe he3ur angeles and sayden þ*us*: 'What ys þ*ys* þ*at* comyth out of þe world wyt þe blody cloþes, as[1] he wer kyng of joy?' Þen[2] sayden þe grattyr angelys to hom þus: 'Þ*ys* ys þe lord of all vertu and ys also þe kyng of joy. Thys ys he þ*at* ys whyt of his modyr; rody yn hys scorgyng; seke yn þe crosse; strong yn helle; lovely yn deynge; fayre yn his rysyng; ouercomer of hys enmy; and now ys kyng glorious yn Heuen.'

Þus, good me*n*, Crist steyd ynto Heuen, and his dyscyples stonde*n* w*yth* his modyr for gret wondyr þ*at* þay haden of sy3t and of heryng, þay loket vp ynto Heuen. And sodenly þ*er* stod two angelis by hom, cloþet yn whyt and sayden þus: 'Men of Galyle, what stond 3e here þus lokyng vp i*n*to Heuen? Ryght as 3e sen Ih*es*u, our Lord, stye vp i*n*to Heue*n*, ri3t soo he schall come at þe day of dome a3eyne, forto deme þe qwycke and þe ded.'

Wherfor, good me*n* and woymen, lyftuþ vp your hertis to Ih*es*u Crist þ*at* now syttyþ i*n* Heue*n* at his fadyr ri3t hond, redy forto 3eue mercy to all þ*at* wyll aske mercy wyþe a meke hert, so þ*at* 3e may have no*n* excusac*yon* but þ*at* 3e mow be sauet. But þogh a man or a woman be neuer so synfull, and he wyll aske mercy w*yth* a meke hert, he wyll 3eue hym mercy and take hym to || hym. Þen forto schew þe gret godenes of hym, **90 a** and how gret *com*passyon he haþe of monkynd, I tell you þis ensampull:

Narracio.

Hit was su*m*me tyme, as we reden yn þe lyfe of Seynt Karþe, how a misbeleuet mo*n* turned a cristen mo*n* out of his fayþe to hys mysbeleue; wherfor þ*ys* holy ma*n* Karpe was soo wroþe, þ*at* he fell ynto a gret sekenes. And when he schuld haue[3] prayde for hor boþe amendement, he prayde bysyly day and ny3t to God to

[1] as *C. d.* a *G.* *not in D.* [2] þen *d.* þay *G.* *not in D.*
[3] haue *C.* *a. G.* *not in d. D.*

sende hom bodely vengeans. Then, as he prayde þus, at mydnyȝt sodenly þe how[s] þat he was yn cleue yn two, and he saȝ an hoge o[ve]n brennyng so dyspytously, þat wondur was to seen. Then loket he vp ynto Heuen, and segh Ihesu wyth gret multytude of angeles syttyng in hys trone. And þen he loket aȝeyne, and saw þes two men stondyng befor an ove-mowthe, qwakyng and tremblyng for gret fere and drede, and neddyrs and brennyng wormes com out of þe ove mowþe, forto draw þes men in wyth hom, and oþyr fendys holpen to put on wyth ynto þe oue. Then was þis Karpe so fayne of þe menys vengenans, þat he laft þe syȝt of our Lord Ihesu Crist and of his angeles, and loket to þe menys vengeans, and was wroþe þat þay taryet soo longe to be put ynto[1] hor payne, þat he set to hond hymselfe and help what he myȝt. And when þay wer yn þys fyre, þen loket he vp to God almyȝty, and segh hym for gret compassyon þat he had of þes two men ryse from hys trone, and come don to þes men, and toke hom out of hor payne, and sayde þus to þos men: 'Karpe, strech forth þy hond and feȝt aȝeynys me. I am ȝet redy, and nede wer, to dye eft for monkynd.'

By þys ensampull ȝe mow wele knowe how redy God ys to all þat will aske mercy and deserue to haue mercy. He is worthy to haue mercy þat is sory for his trespas, and is yn full wyll forto amende hym. Þe wheche wyll God[2] graunt you and me. Amen.||

38.

90 b

De Vigilia Pentecostes Sermo Breuis.

Cristen men and woymen, Setyrday þat next comyþe, as ȝe knoweþe well, ys Whytson-euen, ȝe schull all fast and come to þe chyrche, forto here and se þe seruyce þat ys þat day don yn holy chyrche. Þerfor ȝe schull all make you redy and clene yn soule, þat ȝe mow be abull þat day to recyue þe Holy Gost þat þe Fadyr of Heuen sendu þe among all monkynd. Wherfor I pray you and charche you, yf any of you ys fallen into any greues synne, þat he come to me and clanse hym þerof, er þen Sonday[3] com; and

[1] ynto] to *inserted above the line.* [2] god *d.* god god *G.* *not in D.*
[3] Sonday *D.* Sondon *G.* *not in d.*

I wyll be redy forto helpe, *in* all þat lyþe yn me, forto do wyth good wyll wyth þe grace of God. For takeþe *in* certeyne: ry3t as no*n* of you woll goo ynto a place þe*r*as stynkyng caren ys, but stoppyþe his nase and hyþe hym þens; ry3t soo þe Holy Gost fleþe from þe soule þat ys combryd wyth dedly synne, and all angeles, w*yth* stoppyng hor nosys, for moche more and fouler stynkeþ dedly synne yn hor noses þe*n* doþe any foule kareyn yn our noses. And ry3t soo þe Holy Gost fleþe from hom þ*at* ben combret wyth synne; ry3t soo he hyuþ to þylke þat lyuen *in* clannes of body and soule, and ben yn charite to God and to man, and han mercy yn hert and co*m*passion of hom þat ben yn myschef and doses. To suche þe Holy Gost comyth, such he vysetyþe, suche he loueþ, w*yth* suche he haþ lust and lykyng forto abyde, and techeþ hom, and conforteþ hom yn all nede. But at þe s*er*uyce of þat fest he ys mor present þe*n* any oþyr tyme; for at þat fest all holy chyrche halowþe of hym, and specyaly calluþe to hym for help and grace and part of þe dole þat he makeþ, þe*n* to all hom þat ben abull to receyue hys 3iftys.

But 3et 3e schull vndyrstond þat þe Holy Gost makyþe his dole oþ*yr* wayes þe*n* me*n* don; þay delon yche ma*n* *in* lych moche, but þe Holy Gost deluþe to yche man, as he wot þ*at* ys spedfull to hym, and 3eueþ som more and som las, and som of on 3ift and som of anoþyr. 91 a

Som*m*e he 3euyth g*r*ace of wysdom, and makeþ hom clerkes and wyse *in* holy sc*r*ipture, and 3ef hom so gret sauor and lykyng þeryn, þ*at* þay ben lusty forto teche and preche þe vertu and þe grace þat þay felen þeryn; but for þay ben wyse, þay don hyt yn tyme and to suche þat þay hopen woll here hyt, and do þeraftyr, and bere hit forth wyth hom. For su*m* sette no3t by Godys worde, but hadden leuer here a tale of rybowdy þen hit; wherfor to suche Godys word schall not be preched, for þay loue not God.

Som be 3euen grace of vndyrstondyng þat not only vndyrstondyþe hor owne speche, but alsoo oþ*yr* langwagys, as Frenche oþ*er* Romayns w*yth*outen any trauayle of lernyng. Hit ys a gret gyft of God þat ych man can vndyrstond oþ*yr* yn spekyng. For v lettyrs makyþe ych word of all languagys þat ben vndyr þe heue*n* to vndyrstond, and wythout on of þos v lettyrs þ*er*

may no man know what anoþ*yr* spekeþe; and þes ben þe lettres: A, E, I, O, V.

Som he ȝaf grace of cou*n*sell, some to ȝeue cou*n*sell, and som to do aftyr consell. Some he enspyryþe so wythyn-forth, þat he schewyþ hom, and makyþ hom know befor þat woll fall aftyr, and ȝeueþe hom dyscresc*y*on forto know þe good from þe euell, and þe bettyr from þe wors. Wherfor þay ben soo war and wyse and councellyng, þat ych man ys lusty forto here hom speke and forto haue counsell of hom. Some he ȝeuyþe grace to do aftyr counsell þat Crist ȝaf hymselfe, counselyng a mon þat woll be ||
91 b parfyte forto leue all þ*at* he haþe, and go i*n*to religyon, and þ*er* be lad and gouernet by hys wa[r]deynes councell and noȝt by hys owne. Thys counsell comyth of God, and well ys hym þ*at* hit may p*er*forme.

Som he ȝeuyþ grace of strengþe, boþe yn body and yn soule, forto ber mekly and w*yth* glad chere gret bodyly harmes, and dyuers sekenes, and losse of goodys, and catayle, and of frendeschip. He haþe a specyall ȝyft of þe Holy Gost þat may ber such berþens w*yth* esy hert, þonkyng God þerof.

He ȝeuyþe also grace of dyuers sciens i*n* lernyng of dyuers craftes, and som to lerne on and som anoþyr, so þat ych man haþe by ȝyft of þe Holy Gost g*r*ace forto lerne a science by þe wheche he may gete his lyflode[1] w*yth* trewþe.

Some he ȝeueþ grace of pyte, and fullfylleþe hor hert soo w*yth* pyte and compassyon of all þat ben yn doses and myscheues, þ*at* þay ȝeueþe hom of hor good, and helpeþe hom yn hor nede, and serueþe hom to hond and fote, as þogh þay haddon Crist yn presence before hom, and haue suche hert of mercy, þ*at* þay ben euer redy forto forȝeue þat trespassuþe aȝeynes hom.

Some he ȝeuyth grace of Godys drede, so þat þay haue ay yn hert of þe hegh vengeans þ*at* Crist schall ȝeue to þe euell yn þe day of dome and horrybull paynes of helle. Wherfor þay ben dred day and nyȝt forto do any þyng mys, and ben ay besy forto do wele, also welle yn priuety, yn syght of his angell, als yn opon, yn syght of men. Þen he þat haþe þ*ys* ȝyft he ys moche holden to þonke þe Holy Gost, for þis ys a specyall ȝyft of hym, and þer ben fewe þat haue þis ȝift.

[1] *MS.* lyfolde.

Thus ben þe vjj ȝyftys þat þe Holy Gost partuþ among mon-
kynd and ȝeueþe som more and some lasse, so *þat* none[1] may be
excuset, but he haþ somwhat of || þes ȝyftes. And þus þe Holy **92 a**
4 Gost asynyþ ych man *in* his cristeny*ng* tyme; wherfor þe byschop[2],
when he confermeþ child*yr* þ*at* ben folowet, he rehersyth þes
eftys p*ra*yng þe Holy Gost to *con*ferme *in* hom aft*yr* yn hor
lyuyng þat he asyngneþe to hom *in* hor cristenyng. Þen forto
8 styre your deuoc*y*on more to þ*ys* holy sac*ra*ment, I tell you þ*ys*
ensampull.

Narracio.

I fynde yn þe lyfe of Seynt Remus þat þer wa̅s an holy byschop,
12 and turnet Lewys þe kyng of Fraunce to cristen fayth. And
when þe kyng was comen to be folowet, at þe font-halowyng was
so gret þurst on þe pepull, þ*at* þe byschopis clerke þe whech bare
his crismatory myght by no way bryng hit to þe byschope. Then,
16 when þe fonte was halowde to þe takyng of þe creem and myȝt
haue no*n*, he lyft vp his hert and hys een to God, prayng hym
deuotly of helpe. And þen ano*n* þerw*yth* com þer fleyng from
Heuen yn syȝt of all þe pepull a culuer as whyt as mylke, beryng
20 yn hor byll a fyoll full of creem to þe byschop. And when he
openyd þe fyoll, þ*er* come out so swete a smell, þat all þe pepull
was gretly wondryd þerof, and wer gretly conforted þerwyth, and
last soo tyll all þe s*er*uyce was don.
24 Herby ȝe may knowe well, þoȝ þe prest say þe wordys, þe Holy
Gost worcheþ þe dedys of þe sac*ra*ment, and doþ*e* þe v*er*tu of þe
wordys by halowyng þat þe prest sayþe yn manys heryng. Then
schull ȝe all knell adon, and pray þe Holy Gost forto make you
28 clene yn body and yn soule, so þat ȝe mown be redy þat day forto
receyue þe grace of his ȝift to þe reuerence of God and saluac*y*on
to your lyues and your soules, and so to haue þe blis þat eu*er*
schall last. To þe wheche blysse God bryng you and me to, yf
32 hit be his wyll. Amen.

[1] none *C.* *unintelligible G.* *not in d. D*
[2] byschop] byschopys *G.* bisshopp *D.* *not in d.*

39.

De Dominica Pentecostes Sermo Breuis ad Parochianos.

Goode men and woymen, as ȝe knowen wele all, þys[1] day ys called Whitsonday, for bycause þat þe Holy Gost as þys day broȝt
92 b wyt and wysdome ynto all Cristes dyscyples, || and soo by hor prechyng aftyr ynto all Cristys pepull. Then schull ȝe knowe þat mony haue wyt but not wysdom; for mony haue wyt forto speke wele and forto teche well and wysly, but all to fewe[2] þat han wysdom forto do well. For þer ben mony wyse techers, but mor harme ys, all to few good lyuers; for mony traueluþe bysyly forto haue wyt and connyng, but few þat trauelythe aftyr knowlech of good lyuyng. Þus wyt of sleȝt ys made moch of, and wysdom of holynes ys not sette by. For he þat haþe wyt to gete goode, he ys holden a wyse man; but he þat haþe wysdom forto forsake good and be pore for Godys sake, he ys holden a fole. Neuerþeles be a mon neuer so ryche, at þe last he schall be pore; for noȝt he bryngyþe ynto þys world, and noȝt he schal bere out wyth hym. But þe Holy Gost, he bryngyþ wyth hym boþe wyt of his prechyng and wysdom of goode lyuyng; for he þat lyueþe well, he techeþ wele, for a good ensampull ys a good doctryne. The grace as þis day was yn Cristys dyscyples, for þay taȝten wele and lyueden well. Soo by hor good techyng and by ensampull of goode lyuyng, þe fayþe of holy chyrche ys sprad þrogh all þe world. Þen how þay comen to þys grace, now schull ȝe here.

When our Lord Crist was steyut ynto Heuen, his dyscyples wern in care and mornyng, and sorowfull at hert; for þay had lost[3] hor maystyr þat þay louedon so moch, and for hys loue had laft hor good and hor frendschip, and seweden hym yn hope þat þay schuld haue ben gretly holpen by hym. And þen þay wer maset and þrat of þe Iewes to be taken, and cast into pryson, and aftyr don to deþe. Þis made hor hertys sore and cold, and durst not go openly among þe pepull, but in hudeloke, to gete hom mete of som preue frendys þat þay had. But ȝet as Crist

[1] þys *d. D.* þat þys *G.* [2] fewe *d. D. om. G.* [3] lost *d. D.* laft *G.*

bade hom yn hys assenc*y*on, || þay ȝode ynto þe cyte of Ierusalem; **93 a**
and *þer* yn a howse of ostage, þay setten yfere prayng to God
w*yth* on hert and on spyryte for helpe, and socour, and confort
yn hor gret doses. Then, as þay weren þus yn hor prayers,
sodenly a gret sowne was made yn þe fyrmament lyke a gret
barst of þondyr and þerwyth anon þe Holy Gost com adone
among hom, and ly3t yn yche of hom yn liknes of tonges of fyre,
as hit wer þe leem of lyght fyre, schapon lyke tonges, brennyng
and not smertyng, warmyng not harmy*n*g, ly3tyng not fryghtyng.
And fullet hom so full of gostly wit and wysdom, þat anon þeras
þay before were but ver*a*y ydeotes and lewde men and ry3t no3t
coupe of clerge, sodenly þay wern þe best clerkes yn all þe world,
and speken all maner langages vndyr þe sonne. And þeras
befor hor hertys werne cold and sore for *per*secuc*y*on and drede
of deþe þat þay durst not wher goo, then sodenly þe Holy Gost
so chafet hor hertys wyth fyre of loue, þat anon þay prechet and
taght Godys word sparyng for no drede of deth ny of o*þyr*
penaunce; but fayne werne and redy to take deþ for Cristys
loue. Then wern *þer* yn Ierusalem, as God wold, *þat* day me*n*
of all þe nac*y*ons of þe world vndyr þe heuen, and werne come*n*
togedyr ynto þe tempull for fere of þe berst þat þay herd yn þe
welken, and dowtyd what hit myght be. Then, as þay wern
þer, þe apostolys comen ynto þe tempull, and bo[l]dely prechet
Cristys fayþe. Þen wer þes men gretly astonyet and mervelet
þat ych on of hom herd hom speke hys owne langage. Then
sayde som of hom: 'Þes men han dronken so moche of muste'—*þat*
ys new wyne—'*þat* þay ben all dronken, and mameluth þay wot not
what.' The*n* on vnswared, || and þat was Seynt Petyr, for al his **93 b**
felaws: 'Syrs and bre*þern*, we be not dronken as ȝe wene*þ*e; for
hit ys not ȝet vnd*yr* of þe day, and as ȝe wetyþ wele, hit ys not
lawfull no*þyr* forto ete ne forto drynke befor vndyr of þe day.
But *þys* was *p*roficiet be þe profet Ioel; how þat þe Holy Gost
schuld be halowet so plentwysly on Godys pepull, þat þay schuld
speke w*yth* all tonges and *pr*ophesye, þat is, forto preche, of þe
joy *þat* ys forto com to all þat beleuen yn Crist. Then moch of
þe pepull þat herd of þes wordes, turned to Crist. And when
þay come*n* ynto hor owne contre, þay tolden of gret wondyrs and
myrakles *þat* þay had seen; and soo turned mony o*þyr* to cristen

fayth, so þ*at* wythyn a schort tyme of ȝerus þe fayþe was sprad þrogh all þe world.

Then hit ys now forto wyt why þe Holy Gost come yn lykenes of[1] tonges rayþ*yr* þen any oþ*yr* membre of monys body, and why to hom syttyng yfere rayþ*yr* þen stondyng. Then to þe fyrst, why he come yn lykenes of tonges, þ*ys* was þe skyll: for a tonge ys þe best membyr of a man whyll hit ys rewlet, and þe worst when hyt ys out of rewle. For as Saynt Iames sayþe: 'A tonge ys furut w*yth* þe fyre of helle, and may neu*er* be chastist whyll þ*at* fyre bre*n*nyth hur. And for þe tonge most nede speke the wordys of þe fayþe, þerfor þe Holy Gost come yn tonges of fure. For ryȝt as a blest fure ouercomyþe and dryueþe away þe fure of layte, ryȝt soo þe fure of tong*ys* of þe Holy Gost schuld dryue away and ou*er*come þe fure of hell þ*at* raynet þen, and ȝet doþe yn manis tonge. And ȝet for bycause þ*at* þe apostolys and all oþ*yr* pr*e*chours aft*yr* hom schuld speke brennyng wordys, þ*at* ys:
94 a noþyr for loue, ne for hate, ne for drede of deþe spare to tell || þe pepull hor vyces and þe synne þ*at* reyneth w*yth*in hem[2]. And say bo[l]dely: 'Whoso woll not leue hor synne and amende hom, but contynew vnto hor deþe-day, he schall w*yth*out remedy goo ynto þe fyre of hell. And he þ*at* woll leue hys syn, and mende hym, þogh he haue synnet neuer soo greuesly befor, he schall goo to þe blessed fure of Heuen, þ*at* ys, þe loue of God þ*at* brenneþe amonge angeles and all holy sayntys.' Also he come yn brennyng tonges, for hit ys þe kynd of fure to make lowe þ*at* ys hegh, and warme þ*at* is cold, and nesch þ*at* ys hard. So þe Holy Gost makuþe w*yth* hys fure hegh heıtys and prowde, by grace þ*at* he ȝeueþe, lowȝe and meke. And hom þ*at* lyþe cold i*n* envy, he makeþe hom warm yn loue and charite. And hertis þ*at* are hard yn[3] gederyng of good and holdyng, he makeþe hom nesch and liberalule to dele to þe pore for Godys sake, and forto do mony werkes of charyte. And nesche yn fleschly lustys he makeþe hard yn doyng of penau*n*ce and straytenes of lyuyng. Thus ys þe Holy Gost besy yn all wayes forto make salue to all maner of synne, and to hele þe seke of all maner sorows.

That oþ*yr* skyll ys þ*ys*, why þe Holy Gost come i*n*to þe

[1] of *d. D.* *om. G.* [2] reyneth w*yth*in hem *C.* þay rent yn *G.* *om. d. D.*
[3] are hard yn *d.* ben harde and *C.* arn and *G. D.*

apostolys syttyng yfere rayþ*yr* þ*en* stondyng. For syttyng yfere bytokenyth mekenes of hert i*n* vnyte of pes and rest; þe whech a man most[1] nede haue þat woll be vyseted of þe Holy Gost, for to such he comeþe and to non oþ*yr*. For ry3t as drye brondes, whyll þay lien togedyr at þe fure w*yth*out steryng, þay brennyth fayr and ly3t togedyr, ryght soo, whyll m*en*, togedyr w*yth*out sowrnes or moystur of malyce, ych on loueþe oþyr, and ych on ys fayn of oþ*yr*, and all makeþe and susteneþe good tonges. But as sone as þe brondes ben cast atwyn by dyscencyon and dyscord, anon þe fure of loue qwencheþe, and smokeþe of malyce and of envy rysuþe bytwyx || partyes, and greueþ so þe ey of þe hert, þ*at* hit may haue 94 b no grace forto se reson. For þen ys þe wykket gost redy and buyluþe þ*at* hert soo yn envy, þ*at* hyt may haue no rest ny3t ne day, but ay þynkyþe and studyeþe how he may be wroken on his enmy. And þus ys a man bro3t yn plyte forto be lore, body and sowle, but yf þe helpe of þe Holy Gost socour hym, and all ys long on[2] wyket tonges. Wherfor þe Holy Gost come in tonges of fure forto brenne out the wikket tonges[3] malyce, and so anoynt hom w*yth* þe swetnes of his grace, þat þay schuld leue malyce, and speke of goodnes, and leue wordes of envy and debate, and speke of rest and pes. Wherfor, good men and woymen, 3e schull so pray þe Holy Gost, þat he 3eue you grace soo forto tempur your tonges, þ*at*[4] ye may algate speke goode, and leve the euell, and that he fynde your[4] hertys soo wyth þe þoghtes of mekenes, þat 3e ben ay worþy to be vysetut of hy*m*, as Seynt Gregory was, when he expownet þe pr*o*phesy of E3echyel, þe pr*o*phete.

Narracio.

Thys holy pope, Seyn*t* Gregory, when he expownet þ*ys* pr*o*phesy, he toke to hy*m* Petyr, his deken, forto wryte as he expowned, and made forto draw a rydell bytwyx hom, þ*at* Pet*yr* schuld not wyt how he dyd yn his studyyng. Then, as Gregory sate yn hys chayre studyyng and holdyng vp his hondys ynto Heuen, anon come þe Holy Gost lyke a culu*er*, whyt as mylke w*yth* fete and bylle of brenny*ng* gold, and ly3t on his ryght schuldur, and put hor bylle ynto Gregoryys mouþe a whyle.

[1] most *d.* *om. G.* *not in D.* [2] on *C. H. L.* of *G. d.* *not in D.*
[3] the wikket tonges *d.* of wykket hor *G.* *not in D.*
[4] ye . . . your *d.* *om. G.* *not in D.*

And when he w*yth*drogh hym, þen Gregory bade Petyr wryte; and eft-sones when he began to study, þe Holy Gost put aȝeyne his byll ynto his mouþe, and so all þe tyme tyll he had made an end. But for encheson[1] þ*at* he expowned þ*at* harde p*ro*phesye so clerkelyk, Petur hadde[1] gret mervayle þerof and þoȝt forto wit,
95 a how þat he dyd; and soo he made pryuely i*n* || þe rydell an hole, and segh all how þe Holy Gost fed hym w*yth* holy þoȝtys. Then þe Holy Gost warne[d] Seynt Gregory how Petyr aspyet on hym. Then Gregory blamet Petyr þerfore, and charchet hym heȝly þat he schuld neuer dyskeuer hym whill þat þay wern boþe on lyue; ny he dud not. But when he was ded, herytykes wold haue brent þe bokes of þ*ys* holy m*an*ys makyng. Then Petyr aȝeynestode hom, and told openly how he segh þe Holy Gost fede hym, whyll he expownet þ*at* p*ro*phesy; and so sauet his bokes vnbrent þrogh þe g*ra*ce and þe mercy of God. The wheche g*ra*ce God graunt vs, ȝyf hit be his wyll. Amen.

40.

De Festo Trinitatis Se*r*mo Breuis.

Goode cristen me*n* and woyme*n*, as ȝe all knowen, þ*ys* day is called Trynyte Sonenday, and ys an heȝ p*r*incypall fest i*n* holy chyrche. For þ*er*as oþ*yr* tymes of þe ȝere holy chyrch makeþ solempnyte of oþ*yr* festys þat ben halowet yn þe worschyp of þe Sonne, as Cristenmas-day, and Astyr-day, and þe Ascenc*y*on-day; and i*n* þe worschyp of þe Holy Gost as Whytsonenday and þe weke aftyr; but now þis day is halowet i*n* þe worschip of þre p*er*sons yn Trinite: Fadyr, and Sonne, and Holy Gost. Wherfor, as I hope, ȝe ben come*n* þis day to þe chyrche forto do reuerence and worschip to þe holy Trynyte, hauyng p*er*fet fayth and full beleue i*n* þe Trynyte. Neuerþeles, forto styr your deuoc*y*on more to þe Trinite, ȝe schull know why, and how, and what was þe cause þ*at* þ*ys* fest was ordeynet. This fest was ordeynet for þre skylles: for þe trynyte furst fyndy*n*g, for heretykes hegh confondyng, and for þe hegh Trynyte worschypyng.

Furst hit was ordeynet for þe forme trynyte fyndyng; and þat

[1] cheson . . . hadde *C.* *om. G.* *not in d. D.*

was, as a gret clerk, || Ion Belet telleþ, þat þe forme trinite was **95 b**
fonden in a mcn þat was Adam our forme fadyr. As þys Adam
was formet of erþe on person, and Eue of Adam þe secunde
person, and a mon of hom boþe þat was þe þryd person. Thys
trinite was þus fonde yn man furst by worchyng of þe Trinite of
Heuen. Wherfor þat man schulde haue mynde of þe Trynyte,
holy chyrch ordeyneþe þat yn weddyng of mon and woman þat
masse of þe Trinite ys songen; and yn þe deþ of a man þer at
hys knyle, þre tretys schuld be songon[1]; and at a woymon tweyne
tretus, as þe secunde person yn þe trynyte. Then, for holy
chirche ordeyneþ suche worschyp forto be don to a mon in
mynd of þe Trinite, a[2] mon ys moch[3] holden forto do honowr and
reuerence to þe Holy Trinite of Heuen.

The secunde skyll[4] why þys fest was ordeynet ys: yn con-
fondyng heretykes, and forto destrye þe fals oppynyons þat þay
holden aȝeynes þe holy Trinite, as Lombardys doþe now. For
ryȝt as heretykes yn þe begynnyng of þe fayþe wern about wyth
hor smeþ wordys and plesyng and fals oppynyons to haue destriet
þe fayþe of þe Trinite, ryght soo now þes Lombardes wyth hor
smeþe wordes and plesyng to þe pepull ben aboute forto draw
þe pepull from þe faythe of holy chyrche þat holy popys,
byschopes, and doctores taghten, and han ben vset and holden
allway vnto þys tyme. Wherfor ryȝt as heritykes yn þe begynnyng
of þe holy chirch pursuet holy popes, martyres, and confessores
to þe deth, ryȝt so now þes Lombardes pursuen men of holy
chirche, and ben about forto vndo hom in all þat þay mow, yf
þay myȝten haue hor purpos forth. And so, yn þat, þay schewen
oponly þat they[5] ben not Godys seruan||tys, for þay ben ferre out of **96 a**
charite; and he þat is out of charite, he ys fer from God. For
God byddyþe hys seruandys do good to hor enmys, and pray for
hom, and suffur doses and persecucyon mekely, and qwyt hom
aȝeyne by no way. But þoȝ God suffyr holy chyrche to be
pursuet by seche mysbeleuet men euermore, at nede he ordeyneþe
such a helpe, þat þay haue hor purpos forth, and hor enmys ben
confoundet.

[1] songon *C.* rongen *G. d. D.*
[2] a *d. D.* and *G.*
[3] ys moch *d. D.* ys moch ys *G.*
[4] skyll *C.* skyll ys *G. D. d.*
[5] they *d. D.* *om. G.*

Narracio.

This fell yn tyme of an Emperour of Rome þat heght Attyla, and was made by counseyle of heretykes, as Ion Belet telleþe, forto pursew cristen pepull and destrie holy chyrche; wherfore all þe bokes þat he myȝt fynde of holy chyrche fayþ, he made forto bren. But þen, as God wold, þer was a good holy man and a gret clerke was callet Alpynyus, þat yn mayntenyng of þe fayþe made þe story of þe Trynyte and of Seynt Steuen, and broght hom vnto þe pope Alysaundyr, forto haue ben songen yn holy chyrche. But þis pope, by counsell of othyr gret clerkes, toke þe storye of Seynt Steuen, and refuset þe story of þe Trynyte, and sayde þat holy chyrche schuld syng no mor of þe Trynyte þen hit dud of þe vnyte. But aftyr hit felle soo þat for malyce of heretykes þat ryson so þekke, þat Saynt Gregory þe holy doctor soȝt vp þis story of þe Trinite, and ordeynet hit to be halowet *in* holy chyrche[1], and þe story songen *in con-*fusyon of heretykes þat berket aȝeyne þe Trynyte. Soo, by halowyng of þ*y*s fest and by þe s*er*uyce þat ys don þ*y*s day *in* holy chyrche, þe fest of þe Trynyte ys worscheput and leuod *in* cristen pepull.

Þe thryd skyll why þ*y*s fest was fonden, ys[2]: for þe hegh worschypyng, and forto know how and what maner a man schall beleue yn þe Trynyte. For, as holy chyrche techyth, he
96 b þat beleueþ wele yn þe Trynyte, he schall be sauet; and he || þat beleueþe not, schall be dampnet. The*n* ys h*i*t nedfull to iche man to lerne how he schall haue þ*y*s beleue. Þe*n* schull ȝe know wele þat p*er*fyte loue to God makyþ a man to com to þe beleue; for he þat leueþe wele, he makyþe noon aposayls ny questyons why, for loue haþe no lake, þeras he þat haþe no loue, woll make questyons and aposayls of suche maters þat schull neu*er* avayle. For fayþ haþe no merit wher manys wit ȝeueþe exp*er*iment. Þe*n* hit[3] is good to ych man to make loue to be h*y*s medyatour to þe Holy Gost, þat is, to pr*a*y hym soo forto lyȝt hym w*yth*yn, þat he may haue grace forto se how he schall beleue. Herfor was þ*y*s day set next aftyr Wytsonday, hopyng þat þe Holy Gost

[1] *MS.* chyrchyrche. [2] ys *om. G. d. D. C.*
[3] hit *d. D. om. G.*

woll be redy to ych man þat wol call to hym, and namly yn heryng of þe fayþe. But ȝet for þat mony wytt*ys* ben lat and heuy forto leue þ*at* þay may not here ny se, but þay be broght yn by ensampull. For þogh þe ensampull be not most *com*men-dabull, ȝet for þe more parte hit may soo lyghten his wit, þ*at* he may þe sond*yr* come to beleue.

Narracio.

Ensampull [1] is þ*is*: Take hede [1] on watyr, and on yse, and on snow; how þay ben ych on dyv*er*se i*n* substance, and ȝet þay ben but watyr. Wherfor by þe watyr ȝe may vndyrstond þe Fadyr, by þe yse þe Sonne, by þe snow þe Holy Gost. For watyr ys an element þat haþe gret myth [2] and strengþe, and ys aboue þe Heuen, as mayst*yr* Alysand*yr* sayþe, i*n* man*er* of yse lyke to cristall and doþe worschip to Heu*en*; and anone [3] hit is vnd*yr* þe erþe and þe erþe groueþ þ*er*apon. So Davyd yn þe sawter sayþe: 'Hyt [4] ys also all aboute þe world, and yn all þyng; for hard ston and þorne su*m*me tyme swetyþe watyr.' Wherfor by þis watyr ȝe may vndyrstond þe Fadyr þ*at* ys soo gret of myȝt and strenȝþ, þ*at* he gouerneþe all þyng, he beryth all þyng, and all þyng ys at h*ys* wyll and co*m*maundement. Be [5] þe yse, þat is watyr congelut hard and bruchull, ȝe may vndyrstond þe Son, || Ihesu C*r*ist, þ*at* is v*er*ay God, and toke þe substa*n*ce and þe freylt **97 a** of monkynd, wh*en* he was *con*seyuet of þe Holy Gost i*n* þe vi*r*gyn Mary, and born of hur v*er*ay God and ma*n*, and aft*yr* suffred pa*y*ne and passion, and deed on þe cros, and was buriet, and ros fro*m* deþe to lyue, and aft*yr* stegh vp i*n*to Heu*en*, and schall co*m* aȝeyne forto deme þe qwyk and þe ded at þe day of dome. By þe snow ȝe may vndyrstond þe Holy Gost; for ryȝt as snow comyþe of wat*yr* and of yse on hegh i*n* þe eyre, but how no ma*n* co*n* tell, so comeþ þe Holi Gost of þe Fadyr and of þe Sonne, b*ut* how we may not dispute, b*ut* sadly leue. Thus ys þe Fadyr full of myȝt, and of hy*m* comeþ þe So*n*ne, and so of þe Fad*yr* and of þe So*n*ne *com*eþe þe Holy Gost. Th*us* þe Trinyte was knowe*n* i*n* foloyng of Ihesu C*r*ist. For as þe gospell telleþe,

[1] is . . . hede *C.* by þis take he *G.* *not in d. D.*
[2] myth *C.* *om. G.* *not in d. D.* [3] anone *C.* not any *G.* *not in d. D.*
[4] hyt *C.* hys *G.* *not in d. D.* [5] be *C.* but *G.* *not in d. D.*

when our Lord Ihesu Crist was baptiȝet (þat is foloyng) in flem of Iordan, and all þe pepul neȝ of þat contre was folowot wyth hym þer, and wern in hor prayers and Ihesu prayed for hom, then Heuon oponed, and a huge liȝt com from Heuen. Þen þe Holy Gost in lykenes of a culuer liȝt apon Cristis hed in siȝt of al þe pepull, and þen þe Fadyr of Heuen spak þus to Crist and sayde: 'Þou art my lefe sonne þe whech lykyþe me wele.' Þus was þe Holy Trinyte þen knowen: þe Fadyr was herd spekyng in hys person, þe Holy Gost was sen in hys person, and þe Sonne was þer bodely in his person; and ȝet þes þre persons ben but on God. Wherfor hit is nedfull to yche cristen man and womon forto pray to God bisily, þat he ȝeue hym grace of vndyrstondyng and of perfyte beleue in þe Trinite.

Narracio.

I rede þat þe modyr of Seynt Edmunde of Pontenay aperit to hym stondyng, and layde in hys hond þre þynges, ych on wythyn oþyr; and in þe forme wrytten þe Fadyr, and in þe oþyr þe Sonne, and in þe þryd þe Holy Gost, and sayde to hym: 'My dere sonne, to such fugurs take hede and lerne what þou myȝt.' Wherby we haue ensampull forto be bysy to lerne þe beleue of þe Holy Trinite, and know wele þat ryȝt as a ryng ys rownde wythout begynnyng and wythout endyng, ryȝt so is þe Fadyr, so is þe Sonne, so is þe Holy Gost wythout begynnyng and wythout endyng: þre persons in on godhed. But forto study how þis may
97 b be, hit is but a foly; for || monnys wyt may neuer comprehend hit.

Narracio.

I rede of a gret maystyr of diuinyte þat studyet bysily, forto haue broȝt into won boke why God wold be leuot on God in þre persons. Then, on a day, as he walket by þe se-syde duply studiyng in þys mater, he was warre of a fayre chyld syttyng on þe see-sond, and had made a lytyll put in þe sonde, and wyth his hond wyth a lytyll schell he toke of þe see-watyr and powret into þat put. Then þoght þys maystyr he was a fole forto do so, and spake to hym, and sayde: 'Sonne, wheraboutes art þow?' Then sayde he: 'Syr, I am about forto helde all þe watyr yn þe see ynto this put.' Then sayde þe maystyr: 'Lef of, sonne, for þou schalt neuer do that.' 'Syr,' quod he aȝeyne, 'I schall als sone

do thys, as thow schalt do that þat thow art abowte.' And when he had sayde so, he vanesched away. Þen the maystyr bethoght hym how hyt was not Godys wyll that he was abowte, and laft of hys studiyng, and thonket God that soo fayre warnet hym.

Goode men and woymen, thys I haue sayde to you, as God hath enspyret me, wylnyng you forto haue fulle beleue yn the Holy Trynyte. And alsoo I tell you on Thursday next ȝe schull haue an hegh fest yn holy chyrche, the fest of Corp*us Cristi*. The wheche day ȝe schull come to þe chyrch, and then woll I telle you of that fest so as God woll then vouchesaf forto enspyre me. And praye we now alle to the Holy Trynyte that we may so worschip here yn erthe yn vnyte, that we may come ynto hys mageste where he ys veraye Gode yn persons thre. Amen. ||

41.

De Solempnitate Corp*oris Cristi* Breuis Sermo ad P*arochianos*. 98 a

Cristen men and women, ȝe schul knowe well þ*at* þis is an heȝe feste in holy chirch of Cristes body, þe which is eche day offred[1] vp *in* holy chirch in þe auter to þe Fader of Heuen in remission of sy*n*ne to[2] al þ*at* lyuen here in p*er*fite charite and *in* gret socoure and reles of her payne þ*at* ben in purgatori. Then schul ȝe know þ*at* þis fest was fondon by a pope[3] þ*at* was called Vrban þe fourth. He had gret deuocion *in* þis sacrame*n*t, consyderyng þe gret grace of God and heȝe help þ*at* God ȝeuet to al his pepul by v*er*tu of þis sacrame*n*t. Wherfor he ordeynet þis fest forto be halouet þis Þursday, next after þe fest of þe Trinite. For ryȝt as eche cristen man and woman þ*at* wol be saued mot nede haue p*er*fite charite in þe Trinite, ryȝt so mot he haue ful fayth and beleue *in* þe sacrame*n*t of Cristis body þ*at* is made in þe auter by v*er*tu of þe holy wordys þ*at* þe prest sayed þer, and by worchyng of þe Holy Gost. Then, for þis holy pope[3] þoȝt forto draw Godis pepul w*yth* þe bett*yr* wyl to þe chirch þ*at* day, he grawnteþ al þo þ*at* ben verely schryuen and contrite for hyr synnes, and ben in þe chirch at boþe euensonges of þis fest, and

[1] offred *d. D.* offerth *G.* [2] to *d. D. om. G.* [3] pope *scratched out in G.*

at masse, and at maytines, for eche of þes a hundret days of pardon, and for eche oþyr owre of þis day fourty days to pardon, and for eche day of þis vtas a hundret days to pardon to dure fore euermore.

Then schul ȝe know well þat oure Lord Ihesu Crist on Chere Þursday at nyȝt, when he had sowput and wyst how þat he schul in þe morow suffre deth and so passe out of þis world vnto his Fader, he ordeynet a perpetual memory of his passion forto abyde wyth his pepul. Thus he toke bred and wyne, and made hit his owne flessch and his blod, and ȝaf hit to his discyples, and bade hem ete hit and drynk hit in mynde of hym. And so ȝaf hit to hem and to al oþyr prestes, ȝee and to al oþyr prestes, power and dignite forto make his body of bred and wyne yn þe auter, so þat eche prest haþ of Cristis ȝeft power forto make þis sacrament, be he bettyr, be he wors. For þat sacrament is so heȝe and holy in hymself, þat þer may no good man amende hit, ne no euel man apayre hit. But þe prest þe which is a good lyuere, and doþ his offyce well and worþely, hym schal be well þat euer he was borne;
98 b for he haþ of || Godis ȝeft here in erth þat he ȝaf neuer to no[1] angele in Heuen: þat is, forto make Godis body. Wherfor he schal haue suche a worsschypp in Heuen amonge angeles and passyng, þat no tonge may telle ne hert þenke. And he þat is an euel lyuer, and wot hymself in dedly synne, and is in no purpos to amende hym, be hym sekyr forto haue a perpetual confusion of fendys in helle, and be vndur hem in euerlastyng payne.

Then schal ȝe knowe well þat Crist laft þus þis sacrament forto be vset algate in holy chirch for foure skylles to al Godis pepul: for manes gret helpyng, for Cristis passione mynnyng, for gret loue schowyng, and for gret mede getyng.

The forme is for manes gret helpyng, boþe in lyf and in deth. First in lyuyng. For, as Saynt Austyn sayed, als ofte as a man or a woman cometh into þe chirch to here masse, God ȝeueth hym seuen ȝeftis; and þo ben þes: That day hym schal wonte no bodely fode; idul speche þat day is forȝeuen hym; his idul lyȝt oþes[2] ben forȝeton; he schal not þat day lese his siȝth; he schal not þat day dey no sodeyne deth; and as longe as þe masse lesteth he schal not wax olde; and his angele telleth eche paas þat he

[1] no *D.* none *d.* *om.* *G.* [2] oþes *C.* oþnes *G.* *om.* *d.* *D.*

goþ to þe chirch *in* gret worschip to hym. Befor God þis help he haþ in lyuyng.

In deyng a cristen man sendyth aftur þe *pre*ste forto come to hym w*yth* Godys body for two causes nedeful at his endyng. On is forto se þe sacrame*n*t of Godys body, and receyue hit knolechyng þ*at* he beleueth stedefastly þ*at* hit is þe same flessch and blod þ*at* Crist toke in mayden Mary, and was borne of hyr verray God and man, and aftur soffreth deth on þe crosse, and was buryed, and ros from deth to lyue, and now settyth on þe Faderis ryght hond in Heuen, and schal come aȝen forto deme þe qweke and þe dede. And so w*yth* his *per*fite beleue he armeth hym, and maketh hy*m* strong and myȝty forto aȝenstond þe fendes þ*at* wol assayle hy*m*, when he passeth oute from þe body, *in* al wyse þ*at* þai con, forto assay, ȝef þei mow bryng hy*m* oute of þe beleue. Then schal þe sacrame*n*t þ*at* he receyuet make hym so myghty, þ*at* he schal ouercome hem and sett noȝt by hem.

That oþ*yr* skyl is forto aske m*er*cy of Crist and remission of his synnes, hauyng ful beleue þ*at* Crist is eu*er* redy to forȝeue al þ*at* asket mercy w*yth* trew hert. This was schowet by ensample, when he honget on þe crosse bytwyx two þeues þ*at* weren men of curseth || lyuyng, and were þ*er*fore dampned to be dede. Then one of hem 99 a asket Crist mercy w*yth* meke hert and repentyng, and at þe forme p*ra*yer anon Crist ȝaf[1] hym mercy, and morew*yth* grawnted hym forto come to paradyce anone þ*at* same day. That oþ*yr* nolde aske no m*er*cy for a prowde hert þ*at* he had; and þ*er*for he was dampned. The*n* as Crist þ*at* day schedde[2] his blod on þe crosse in helpe of al mankynd, so ȝet eche day *in* þe masse he scheddet his blod in heȝe mede to al þ*at* þis beleuet; for w*yth*out þis beleue þ*er* may no man be sauet. Wherfor I telle þis ensample þ*at* y rede in þe lyue of Saynt Ode þ*at* was bischop of Canturbury.

Narracio.

This byschop had w*yth* hym of his clerkys þ*at* beleuet not p*er*fitly in þe sacrament of þe auter, and sayde þ*at* þai myȝt not beleue þ*at* Crist schedd his blod in þe masse. Then was þis bischop sory for her mysbeleue and p*ra*yed to God ȝorne for her amendement. And so, on a day, as he was at his masse, when he

[1] ȝaf *d. D.* ȝyf *G.* [2] schedde *C.* schdde *G.* *not in d. D.*

had made þe fraction as þe maner is, he saȝe þe blod drop doun from þe ost fast into þe chalice. Þen he made syne to hem þat mysbeleuet, to come and se. And when þei saue his fyngurys blody and blod rane of Cristis body into þe chalis, þai weron agryset þat for veray fer þai cryet and sayd: 'Be þow blesset, man, þat has þis grace þus to handul Cristis body! We beleue now fully þat[1] þis is verray Godis body, and his blod þat dropet þer into þe chalis. But now pray to hym þat þou hast þer in þi hondys, þat he sende no vengaunce vpon vs for oure mysbeleue!' and so þe sacrament turnet into his forme of bred as hit was beforn; and þai weren good men and perfyte alway aftyr in þe beleue.

The secund cause þat þe sacrament is vset in þe auter is, forto make man by ofte seynge to haue þe sadur mynde of Cristis passion in his hert, and so to be armet algate aȝen þe fende. For as Saynt Austyn sayde: 'Þe mynde of Cristis passion is þe best defence aȝens temptacions of þe fende.' Herefor ben roodes sett on hey in holy chirch, and so by syȝt þerof haue mynd of Cristis passion. And þerfor roodes and oþyr ymages ben necessary in holy chirch, whateuer þes Lollardes sayn; for yf þay nade ben profitable,
99 b goode holy faders þat haue be tofore vs wold haue || don hem out of holy chirch mony a ȝere gon. But ryȝt as a man doþ worschip to þe kyngis sele, not for loue of þe sele, but for reuerence of þe man þat owet hit; so for þe roode is þe Kyngis sele of Heuen, and oþyr ymages þat ben made of holy sayntes þat ben in Heuen wyth hym: and þerfore men worschipen ymages. For, as Ion Bellet tellet, ymages and payntours ben lewde menys bokys, and I say bo[l]dyly þ þer ben mony þousaund of pepul þat couþ not ymagen in her hert how Crist was don on þe rood, but as þai lerne hit be syȝt of ymages and payntours. Thus forto make ȝow haue þe bettur mynde of Cristis passion, I telle yow þis ensample.

Narracio.

I rede þat þer was a cristen man of Engelond, and ȝede into heþenes forto se wondurs of þe lond, and hyrut a Saresyn forto be his gyde. And so þei come into a fayre wode, but al stylle was, and noþyng steryng of bryddys, ne of oþyr fowles. Þen sayde þe cristen man: 'I meruayle muche þat þer is no noys of briddys in

[1] þat þat *G*.

þis fayre wode.' Then onsueret þe Saresyn and sayde: 'Þis is þe wyke þat 3oure gret profete deyt in. Wherfore on Sonday þat last was, þat 3e calle Palme-Sonday, al þe bryddes of þis wode weren dede for mornyng, and al þis wyke schal be. But on Sonday þat next comet þat 3e called Estyr-day, þai schal qwyken a3en, and þen schal þai al þe 3ere aftur fulle þis wode wyth melody of swete songes. Wherfor lok vp into þe trees and see!' And he saue eche tre full of bryddes lying vpry3t dede, and her wyngys sprade als þai hade ben stark of þe crosse. Then if[1] þese bryddys haue mynde of Cristis passion, muche more schuld a man þat was boght by his passion.

The þryde cause why þe sacrament is vset in þe auter is for loue, þat man schal for sy3t þerof þenk, how þe Fader of Heuen hade but one sonne þat he loued passyng alle þyng. And 3et forto by man out of þe deueles þraldam, he sende hym into þis world, and wyth his owne hert-blod wrot hym a chartur of fredome, and made hym fre for euer, but hit so be þat he forfet his chartur. So whyle þat he loued God, he kepeth his || chartur; for God asket no more of a man but loue. Wherefor he sayde þus to hym: 'Sonne, 3yf me þi hert, and þat is yno3e for me.' 100 a

Narracio.

Then taket þis ensample of syr Auberk þat was erle of Venys, and louet þe sacrament of þe auter, and dyde to hit al þe[2] reuerence þat he coupe. But when he schuld dye, he my3t not receue hit for vpcasting. Then made he to clanse his syde, and hull hit wyth a clene clote of sandelle; and layde þeron Godys body, and sayde þus to hym: 'Lorde, þou knowes well þat y loue þe, and wold fayn receue þe wyth my mouþe, and I durst; but for I may not, I lay þe on þe place þat is next myn hert, and so schow þe my hert and my loue.' And þerwyth, in sy3t of al men, þe syde opened, and þe ost glode into þe body; and þen þe syde closet a3en, hole as hit was befor, and so sone aftir he 3af þe gost vp. Þus loue 3e þe sacrament of Godis body in 3oure lyfe, and he wol socoure 3ow in 3oure deth.

The fourte cause why þis sacrament is vset, is for gret mede getyng to eche man and woman þat perfitly leuet þeron, þo3 hit

[1] if *d. D.* *om. G.* [2] al þe *C.* *om. G.* *not in d. D.*

haue þe lykenes of bred and þe tast. Also he must *per*fitly beleue þat þis is *ver*ray Cristis body þe which he toke in þe virgin Mary, and aftyr deyt on þe crosse, and ros from deth to lyue, and now is *in* Heue*n*, and schal come to deme þe qweke and þe dede. Then he þat receuet hit in þis beleue, he getet hym gret merite; fore he getet hym þe kyngdome of Heuen. And he þat leuet not þus and receuet hit, he taket hit to his dampnac*y*on in þe payne þat eu*er* schal last. Þen forto scharpen 3oure beleue þe better, I telle 3ou þis ensample.

Narracio.

I rede þat in Saynt Gregorys tyme was a woma*n* þat het Lasma and made[1] bred þat þe pope sang w*yth* and howsulde þe pepul. Þen, on a day, when þis pope howsulde þe peple, he come to þis woma*n* Lasma and sayde: 'Take here Godis body.' And þen she smylut. But when þe pope see hir smyle, he w*yth*dro3 his hond, and layd þe ost on þe auter, and turnet to þis woman, and
100 b sayde: 'Lasma, why smyleste þou, || when þou schuldest haue taken Godys body?' Then sayde sche: 'For þou calles þat Godys body þat I made w*yth* myn owne hondys.' Þen was Gregory sory for hyr mysbeleue, and bade[2] þe pepull p*ray* to God forto schow so his myracle, þat þe woma*n* my3t be holpen out of hir mysbeleue. And when þai hade p*ray*et, Gregory 3ode to þe auter, and fonde þe ost turnet into raw flessch bledyng; þe which he toke and schowet þis woma*n*. Then sche cryet and sayed: 'Lorde, now I beleue þat þou art Crist, Godys Sonne of Heuen, *in* forme of bred!' Then bade he þe pepul p*ray* eft sones þat hit muste turne a3en into þe lykenes of bred, and so hit dude. And so w*yth* þe same ost he howsulde þis woman. Now, good men and women, for Godys loue taket hyde what I haue sayde to 3ow, and worschyppeth Godis body w*yth* al 3oure my3t; fore here 3e schal here a fayre ensample.

Narracio.

I Devonschyre bysyde Auxbryge[3] þ*er* dwellet an holy vykere and hade one of his paryche, a woma*n*, þat lay seke at þe poynt of deth half a myle from hy*m* in a towen. Þe which woman at

[1] made *D.* *om. G.* *not in d.* [2] bade *D.* *om. G.* *not in d.*
[3] Auxbryge *G.* Axobrurgge *C.* Axbrugge *H.* Axsebrygge *L.* Axbrige *D.* *not in d.*

mydnyȝt sende aftur hym to do hure hyr ryȝtis. Þen þis man w*yth* al þe haste þ*at* he myȝt, he ros vp, and ȝede to þe chirch, and toke Godis body in a boxe of yuory, and put hit in his spayre; for þ*at* tyme men vsed spayres. And he ȝode towarde þis woma*n*, and went ou*er* a medow, þ*at* was þe next way. Then as he hyet on his way or eu*er* he wyst, þe box schoget out of his bosome, and fel dowen on þe erþe[1]; and in þe fallyng þe box openet, and þe ost trondelut on þe grene. Then, when he hade schryuen þis woma*n*, he asket hyr yf sche wold be howsuld, and sche sayde: 'ȝee.' Þen put he his hond in his bosome, and soȝt þe box. When he fonde hit not, he was hegly aferde, and sayde to þe woma*n*: 'Dame, I schal feche Godis body and hye me aȝen in al þ*at* I may.' And so he come by a wythen-tre[2], and made þ*er*of a goode ȝerde, and dyde hymself nakyd, and bete hymself als fast as he myȝt, þ*at* þe blod ran doune by his sydys, and sayde to hym||self þus: 'Þou **101 a** foule þef þ*at* hast lost þi creature, þ*ou* schalt abye.' And when he hade beten hymself þus, þen kest he on his clothes and ran furth. And þen was he warre of a pyler of fyre þ*at* last from þe erth vp to Heuen. Then was he fyrst agast, but aftyr he blesset hym, and ȝode nere hyt; þen saue he al þe bestes of þe medow about þ*at* pyler in compas. So when he come to þis pyler, hit schon als bryȝt as any sonne. Þen was he warre of Godis body lyyng on þe gras, and þe pyler of fyre from hit vp to Heuen. Þen fel he dou*n*e on knes and asket mercy w*yth* al his hert, wepy*n*g sore for his neclygens. But when he hade made his pr*a*yer, he ros vp, an[d] loket about, and saue al þe bestys knele on bothe her knes and worschyppyd Godis body, saue one blak hors knelet but on his one kne. Þen sayde þis good man to hym þus: 'Yf þ*ou* be any best þ*at* may speke, I bydde þe i*n* þe vertu of þis body þ*at* here lyet, þ*at* þ*ou* speke and telle me, why þ*ou* kneles but on one kne, whyle al þes o þ*yr* bestes knelen on bo þe her knes.' Then ansuered[3] he and sayd: 'I am a fende of helle and wold not knele on no þ*yr* kne my wylles, but I am made to do so aȝen my wylle; for hit is wryten þ*at* eche man of Heuen, and erth, and helle schal bowe to hym.' Then sayde he to hym: 'Why art þ*ou* lyke an

[1] erþe *C. D.* hert *G.* *not in d.*
[2] wythen-tre *D.* wydye-tre *G.* *not in d.*
[3] ansuered *D.* ansuereth *G.* *not in d.*

hors?' þen sayde he: 'I go þis like an hors, forto make men forto stele me. And þus was a man of suche a toun honget for me, and eft anoþyr, and at suche a toun þe pryde.' Then sayde þis vykery: 'I commaunde þe in þe vertu of þis body þat here is þat þou go into wyldernes þer no man comet, and be þer tyl domesday!' And so anone he vanescet away. And wyth al þe reuerens þat he couþe, he toke vp þe ost, and put hit into þe box, and so ȝede aȝen to þe woman, and howsulede hyr þerwyth. And so he ȝede home, þonkyng God wyth al his hert for schewyng of hys myracle.

Now, good men and women, for Godis loue taket hede what I haue sayde yow, and worschyppet Godis body wyth al youre
101 b myȝt, and loue hit wyth[1] || al youre hert, and beleue sadly þerin as I haue sayde ȝow. And þen wol he loue you, and bryng ȝow to þe blysse þer he is in; and so God graunt.

42.

De Sancto Barnabe, Apostolo et Eius Festiuitate

Good men and women, suche day is þe fest of Seynt Barnabe, Cristis holy apostul. But for he was not one of þe nombre of þe twelfe apostulis, þerfore his day is not halouet but in diuerse places; bot in eure iche place[2] his day ys womons holy, and plees for Godis loue men. Thys man was an holy man; for when he herd Crist preche, he dude anone as he concelet hym, he ȝode and sold al his lond and al oþyr thyng þat he hade, and broght þe price to þe apostules, and put hit into her dysposicione. And he hymself sewet Crist, pore boþe in body and in spyrite. For he hade ful beleue in Godis mercy, and þat he preuet. When he hade conuertit Saynt Poule, he come to Ierusalem forto haue ben in company wyth Cristis disciplus; but þai al fled from hym as schep from þe wolfe, and durst not be in his company be no way. Then Barnabe trust in þe mercy of God þat makyth[3] of lyons schepe;

[1] wyth] wyth wyth *G.*

[2] bot in eure iche place *C.* boþe here and ower *G.* *not in d. D.*

[3] þat makyth *C.* and made *G.* *not in d. D.*

þat is, of prowd men and hye he made symple and meke; and prowde he made hem lowe, and symple, and ful of al vertu. Wherfore he ȝode to Poule, and broght hym to þe apostlus, and was *wyth* Poule, and sewet hym in mony myscheues, and dyses, and *per*secucion.

Barnabe was also ful of compassion and ful of *mercy*; and þat was preuet, when Poule forsoke a man þat was callet Ion Marke, þat was a man þat hade sewot Poule and Barnabe in Godis *pre*chyng. But when he schuld haue goon *into* a cyte þer were fers men *þer*in, he durst not; but openly aȝenstode Paule, and sayed he wold not, and *wyth*droȝe hym. But aftyr he com aȝen and repentyt hym; but neu*er*þelese Poule wold not suffre hym lenger in his company, lest by ensample of hym || o*þyr* wold haue ben **102 a** bolde forto haue don amys. Þen hade Barnabe compassyon of þis man; for he was sory for his trespas, and also for he was his bro*þyr* so*nne*. Wherefor he made þis man sewe hym; and so for loue of þis man Barnabe left Poule, and ȝede *into* ano*þyr* co*ntre* forto *pre*che. And so þis Ion was an holy man aftur in so muche þat Crist apperyt to hym, and comfortet hy*m* in his tribulacione.

Barnabe hade also gret desyre forto suffre deth for Cristis loue; Wherefor Crist apperet to hym in a vysion, and bade hym goo into Cypure, and take martirdome *þer* for his loue. Then was Barnabe glad and fayne, and ȝede þyder *wyth* glade chere. And when þay come*n* þydur, þai seen boþe men and women at her temple re*nne* nakyd and makyng playes of mawmetry. Wherefor Barnabe was so wroth, þ*at* he cursed þe temple, and sodenly a parte *þer*of fel dou*n*, and ou*er*fel mony of hem. Þen were þe byschopes of þe temple so wroth, þ*at* þai token Barnabe, and bownden hym *wyth* cordes, and dyde hym gret passion, and aft*yr* þai droȝ hym out of þe cyte, and made[1] a gret fyre, and kest Barnabe þer in, and so brent hym to þe deth. But on þe nyȝt aft*yr* Ion *wyth* his feres token þ*at* was vnbrennet of Barnabe and buryed hit *in* a preuy place. Thus þis man made an[2] ende *wyth* þis world, and is now an holy martyr *wyth* God *in* Heuen. Wherfor ȝe schal knele dou*n* and *pray* þis holy saynt þ*at* he wol so *pray* for ȝow to God þ*at* he ȝeue ȝow grace, forto be pore *in*

[1] made *om. G. not in d. D.* [2] an] and *G. not in d. D.*

hert, and haue ful fayth[1] in Godis mercy, and also to haue compassyon of al þat ben in diseas, and þat ȝe mow dey in ful charite and in wyll forto com to Crist, forto dwelle wyth hym for euer in þe ioye þat euer schal last. To þe whiche ioye God bryng vs. Amen.

43.

De Solempnitate Sancte Weneffrede

Cristen men and women, suche a day schal be Seynt Wynfrydus
102 b day. Þe which day is now ordeynet || to be halowet, an[d] þer ar mony men that han deuocyon to þis holy mayden. Wherfor ȝe þat haue deuocion to þis holy seynt, comet þat day to þe chyrch to worschyp God and þis holy mayden and martyr. Then how sche suffret martyrdome ȝe schal now here. For, þoȝe some knowen hit, þer ar mony þat knowen hyt not; and þoȝe a good tale be twys tolde, hit is þe bettyr to lernen and forto vndurstond.

Ther was in ȝoure tyme a holy heremyt þat was callet Bewnow, þe which com to a good man þe whych was callet Thewythe, þe which was Wynfredes fader, þat was a ryche man of londes and rentys, and prayet þis Thewyt forto ȝeue hym a place of erth on þe which he myȝt bylde a chirche to serue God in, and to preche Godis word to þe pepul. Then was Thewyt glad of þis askyng, and ordeynet hym a place neȝ to his owen house, þat he myȝt wyth oþyr come to seruyce of God. Thus, in þe mene whyle þis chirch was in byldyng, ofte he preched Godys word to þe pepul, and Wynfrede come þydur wyth hyr fader. And when sche herd hym speke of the gret mede þat maydenys schulde haue in Heuen passyng al oþyr orders, þen hade sche so gret deuocion in his sayng, þat anone sche made a vow þat sche wold neuer haue part of manes body, but abyde alwey in hir maydenhode whyl þat sche lyuet.

Then on a Soneday, when þis chirch was made and byld, Thewyt wyth al his meyne ȝede to þe chirch; but Wynfrede bode at home for a sekenes þat greuet hir þen, and myȝt not go to þe chyrch. Þen als sche sat at home hurself, come þer in a kynges sonne þat

[1] fayth *L.* fayet *G.* *not in d. D. C.*

was callet Cradok, forto ly by þis mayden. But when he spak to hyr of doyng of þat synne, sche sayde þat sche wold go into hir chambre, and make hyr more honest þen sche was, and so come to hym anone aȝen. And when sche come into þe chambre, by an vtture dore sche ran towarde þe chirch als fast as sche myȝt, hopyng fore haue socure þer. But when Cradok saue hyr renne toward þe chirch, he ouertoke hir, and sayde || but yf sche 103 a wolde asent to his wyll, he wolde anone smyt of hir hede. Then knelet Wynfrede doun and sayde: 'I haue leuer þou do me to deth þen defowle my body þat I made a vowe forto kepe clene in maydenhode, whyle þat I leue, to my Lord Ihesu Crist.' Then Cradok out wyth his swerde, and at on strok[1] smot of hir hede; and for hit was doun þe hylle to þe chirch, þe hede neuer stynt tombelyng, til hit come þyder in syȝt of al þat weren þer. Wherfor men were sore afryȝt, þat þai made suche a noyse, þat Bewnow hade gret wondyr what hit myȝt be, and come to hem forto wyte what was þe cause of þat noyse. Then, when he saue þe hede, he toke hit vp, and kysset hit ofte-tymes sore wepyng, and bare hit vp to þe body, beholdyng on Cradok, how he wyput his sword on þe gresse þat was al blody of þe strok. Þen sayd Bewnow to hym: 'Þou wykket mon, ask mercy of God for þys horryble dede, and ȝet God wol haue mercy on þe; and ȝyf þou wol not, I pray God sende vengance on þe anon ryȝt in syȝt of al þys pepul.' But for he wol not, but loȝe þerat, anon he felle doun to þe erþe ded; and anon þe erþe oponet, and swolut hym bode and soule into helle.

Þen tok Bewnow þe hed, and set hyt aȝeyn to þe body, and huld hyt wyth hure mantule, and ȝede to hys masse. And when he had songon and prechet þe pepyl meche of þys maydyne, he saydy God wold not þat scho schulde be dede ȝet, for he hade ordeynt meche pepul to be holpyn by hur. Wherefor he bade vche mon and womon to pray to God, to rase hur aȝayn to lyue; and so he dudde. And qwhen sche set vp wyth hyr hondys, sche wyput her face of the dwst þat was þeron, and speke to hom hole and sownde as sche was before.

Then God schewyd þer þre fayr miracles. On was, when þe erþe swolyt hym bodyly þat had slayn hur. Anoþur was for þeras þe

[1] strok] strong *G. not in d. D.*

hed abode, anon sprang a fayr walle, þeras was neuer sayn on
before. The III ys, when sche þat was slayn, ros aȝayn to lyue.
Þen þe furþe was þat euermore aftyr whyl scho leued, þer was
a whyt cercule aboute hyr nekke þeras þe strok was, lyk to a
103 b whyt || þrede; wherfor þeras before scho was calut Brewafour,
þat day forthe men callut hure Wenfrede, þat ys in Englysch, a
whyt þrede. Then seȝe Wenfrede þe gret myracle þat God
schowet for hyr, and [1] tok hyt hele in herte, and ȝaf hur alway
aftyr to hole lyuyng, and was bysy nyȝt and day to serue [2] God, as
Bewnow taȝt hure. Then, when scho was perfete in alle doyng
Bewnow ȝode to anoþer place forto dwelle in; and [3] whan scheo
hadde lyuid þere fele ȝerus [3] scho was warnyd by reuelacyon of
God and [4] ȝede to a place þer wer yn mony uirginis. And when
sche com þyder, sche lyuyd so perfytly in al ways, þat al tokyn
ensample of hyr; and for þat whyt cerkyl was ay euydente and
token of hur marturdom, þerfor alle men and wymen hadyn gret
deuocyon in hur worde and in al hur doyng, so þat mony lafton
þe worldys occupacyon, and weren fayn forto come and dwelle in
hur company. So when scho hade lyued þer fele ȝeres, þe spase
of fyftene wyntyr, þen scho was warnet by God þat hur deþ-day
was neȝe. Wherfor scho made hur rede, and when scho hade þe
sacrament of hole chyrche, in syȝt of all hur sustern [5], scho ȝaf
hure sole to Ihesu Cryst þat scho louet wyth alle hur hert, and
so was buryet in þe chyrche-ȝorde þyr mony oþer saynte weren
buryt in before.

Now how þys holy saynte cam [6] into þe abbay of Schrewsbury,
ȝe schul here. When þe abbe of Schrewsbre was new made,
monkys of þe plase madyn gret mon, for þay hade no seynt wyth
hom forto ben [7] hor patron and berer of hor pra[y]ers to God, as
oþer abbotes of þe cuntre hade. Wherfore þe abbotte [8] of þat
hows, for he hade herde before of Seynt Wenfrede, he made hys
pryour go into Walys, and seche wher þat scho was buryet. So
went þys prior forþ, and, be þe grace of God and reuelacyon of

[1] and *L* (Lansdowne 392). scho *G. C. not in d. D.*
[2] serue] *the* r *is inserted above the line.*
[3] whan . . . ȝerus *C. om. G. not in d. D.* [4] and *C. om. G. not in d. D.*
[5] sustern] *the* r *is inserted above the line.*
[6] cam *C. om. G. not in d. D.* [7] ben *C. om. G. not in d. D.*
[8] abbotte *C. om. G. not in d. D.*

þys mayden, he com to þe place wher scho lay. And so w*yth* strengþ of lordschepe and oþ*er* helpe þ*at* he hade, he bro3t hur bones into Seynt Gylus chyrche at Scherosbre-townes ende; and þ*er* abode a certeyn day in þe whyche scho schuld be t*ran*slate, and w*yth* honor and worschyp || be bro3t[1] i*n*to þe abbay of Schrosbre. **104 a** Then, whe*n* þys day com, gret multitude of pepyl cu*m* þ*er*, in party for a gret miracule þ*at* was don in þ*at* chyrche of a chylde þ*at* was helut of a gret seknes, and forto do worschyp to þys hole maydon. And so w*yth* þe abbot of þe sam place, and þe coue*n*t and mony oþ*er* men of holy chyrche, þay bro3t hur i*n*to þe abby, and letten hur þera[s] cho ys now, wher God yn schort tyme aftyr schewed for hur pryde þrytty gret myrackles þ*at* byn wrytyn w*yth*[2] mony other þ*at* byth wrytyn, boþ of thilke þ*at* scho dyde yn her lyue, and othyr mony þ*at* scho wroght at her walle.

Then, forto ster 3our deuocyon þe mor to þ*ys* saynt, now y telle you a myrackle þ*at* was don to a mon of Erkaleton þ*at* was callyd Adam. Thys man was gretly jpaynyd w*yth* þe fallyng-euyl, and boþe his hondys weren a3eynward, and liyn flat to his armys, soo þ*at* the armys wern stompys and no armys. He had also such grevance yn hys leg, þ*at* he myght not goo but w*yth* moch penance. Soo thys Ad*a*m w*yth* þes thre wondys, w*yth* moche penance, he com to þe chyrch and to þe scryne of Saynt Wenefryd, and was þ*er* yn his prayers al a nyght. But on þe morow, what for wach, what for wery, he fylle on slepe; and when he woke, he felde hymself hole yn al his lymmes, and saw hys hondys streght evvn, and styryd his fyngyrs at his likyng, and asayde whethyr he myght goo, and he 3ede forth w*yth*out greve, and felde wel þ*at* he was hole of þe fallyng-euyl. Wherfor he thonkyd God w*yth* hye voys, and þ*ys* holy maydyn. And he was so fayne of his hele, þ*at* he made a vow þ*at* he wold neu*er* goo from her, but ben[3] a s*er*uant yn þ*at* chirch al his lyfe aftyr; and soo he was.

Thus, good men and woymen, 3e haue ensampyl forto do worschip to þ*ys* holy maydyn and martyr. And þach 3e ben now hole yn body, ful helt mony of you byn seke yn sowle, wher 3e haue mor nede forto seche her forto haue hele yn sowle þen yn body. For

[1] bro3t] *the* r *is inserted above the line.*
[2] w*yth*. w*yth*out *G. not in d. D.*
[3] ben *C. om. G. not in d. D.*

oft-tymys God sendyth sekenes yn body, forto hele þe sole, but sekenes of sole is[1] hor deþ but yf scho be helyd þe sandyr.
104 b Wherfor prayth to her to gete you || helth both *in*[2] body and *in*[2] sowle, þat ȝe may come to hym þ*at* ys hele to al sowlys, Ihesu Cryst, God Sone of Heuyn.

Narracio.

In þe towne of Schorosbury syttyn thre men togedyr. And also þai syttyn talkyng, an adyrcope þat so*m*me men callyn an vryn come of þe woch, and bot hom all þre yn þe necke; and þach hit grevyd hom at þat tyme but lytyl, sone aftyr hyt rankut, and soo swal al hor throtes and stopyd hor brethys, þ*at* too of hom wern ded. Þe thryd was soo nygh ded, þat he made hys testament, and made hym redy yn al wyse, for he hopyd noght ellys but on deþe. Then, as he lay yn hys turnement, he thoght on Saynt Wenefryd and her myracles; and soo, as he myght, bade hys modyr goo offyr a candyl to þe scryne, and bryng hym to þe watyr that hor bonys wer waschyn yn, and soo scho dyd. And when he had þ*ys* watyr[3], he made to wasch his sore þerw*yth*; and when he had done soo, he felde þ*at* he amendyd. Then he made a vow to Saynt Wenefryd þ*at*, yf he myght haue lyfe and hele, he wold make an ymage of syluyr and offyr[4] to her. Thus he amendyd yche day aftyr othyr ynto þe tyme þat he was hole; and þen he dud make an ymage of syluyr as he behette, and went thydyr, and offyrd hit vp to þe scryne, and become her *ser*u*an*t euyr whyl he lyvyd aftyr.

Narrac*io*.

Also þ*at* day of her t*ra*nslac*yon* co*m*me out of Walys knyghtys and mony men w*yth* hom, to se þe solempnite and þe man*er* þ*er*of, and in her company come a grete man þat was dombe and myght nothyng speke, but al by synys. So when thay co*m*me *into*[5] þe chyrch, sodynly þ*ys* dombe man felle downe to þe grownde and lost hys wyt. Then, as he lay, Seynt Wenefryd come to hym, and bade hym drynke of þe watyr þat her bonys wern waschyn yn, and he schuld be hole of his spech and of anoþ*er* euyl þat he had. And þen anon he woke, and bade ȝeue hym holy watyr. Then haddyn

[1] is *C.* *om. G.* *not in d. D.* [2] *in inserted above the line.*
[3] watyr *C.* *om. G.* *not in d. D.* [4] offyr] offren *C.* offyrd *G.* *not in d. D.*
[5] into] *in inserted above the line.*

his felaws gret wondyr þat þay herdyn hym speke, and askyd hym what watyr he wold haue. Þen sayde he of þe watyr þat Saynt Wenefryd bonys wer waschyn yn. And when he had dronken of þe watyr, he was hole as any || fysch, and anon went to þe quere, **105 a** and byfor þe couent he told hom opynly þat he come not thydyr for non odyr thyng, but only forto se þe solempnite. 'But now for loue þat he haþ of hur grete curtesy ȝeuyn me my spech, and heled me yn body also, I wol come and be hur pylgrym whyl þat I lyue;' and soo was.

Now pray we *þys* holy maydyn and martyr þat scho wyl pray for vs to our Lord Ihesu Crist, þat we may lyue so here, þat we may come to þe blysse þat he boght vs to. Amen.

44.

De Festo Sancti Iohannis Baptiste et Eius Solempnitate.

Crystyn men and woymen, such day ȝe schul haue Saynt Ionys day þe Baptist, þat ys callyd so, for he folowet oure Lord Ihesu Crist yn þe watyr of Iordan. Wherfor ȝe schul þat day com to chyrch yn worschyp of God and Saynt Ion, and also ȝe schul fast þe euyn. Þen ȝe schul know how such euons werne furst fownde yn olde tyme. At þe begynnyng of holy chyrch men and woymen comen ouer nyght to þe c[h]yrch wyth candels and oþer lyght, and wakyd in þe chyrch al þe nyht yn hor deuocions; but aftyr by proces of tyme men laftyn such deuocyon, and vsut songys and daunsys, and soo fellyn ynto lechery and gloteny, and þus turnyd þe good holy deuocion ynto syn. Wherfor holy fadyrs ordeynut þe pepull forto leue þat wakyng, and fast þe euyn; and soo turnet þe wakyng ynto fastyng. But ȝet hit haldyth þe name, and ys callyd yn Lateyne vigilia, þat ys wakyng yn Englysch; and yn Englysch ys callyd þe euyn, for at evyn þay werne wont forto come to the chyrch as I haue told you. But ȝet, yn þe worschip of Saynt Ion, men waken at evyn, and maken þre maner of fyrys: on ys clen bonys and no wod, and ys callyd a bonnefyre; anoþer ys of clene wod and no bonys, and ys callyd a wakefyre, for men syttyth and wakyth by hyt; the thryd ys made of bonys and of wode, and ys callyd Saynt Ionys fyre.

The fyrst fyre was made of bonys, as Ion Bellet sayth, for yn þat contray ys gret hete þe whech hete encawsut dragons þat þay gedryn ynfere, and fleyn yn þe ayre, and fallyn downe ynto watyrs þe[1] froþe of hur kynde, and soo venemyth þe watyrs, þat moch pepyll takyn her deth þerby and oþer mony gret sekenes. Then wer þer
105 b mony gret clerkys, and haddyn red of kyng Aliȝandyr || how when he schulde haue a batayle wyth þe kyng of Inde, and þe kyng broght wyth hym mony olyfaundys beryng castellys of tre on hor backys, as þe kynde of hom ys, and knyghtys armyd yn þe castels, arayde al for þe warre. Then knew Alyȝaundyr þe kynde[2] of þe olyfaundys, þat þay dredyn nothyng so moch as[3] rorryng of swyne. Wherfor he let gedyr alle þe swyne þat myght be getyn, and made hom to dryue hom also nygh þe olyfaundys, as þai myghtyn wele here hor roryng. And þen he let make a pig forto crye, and þen anon alle infere made soch a rorryng, þat all þe olyfaundys floen, and castyn downe hor castels, and sloyn þe knyghtys þat werne yn ham; and soo Alesaundyr had þe victori. Thes wyse clerkys kneuyn wele þat dragons hatyth nothyng so meche as brent bonys. Wherfor þay tacht þe pepyll forto gedyr al þe bonys þat þay myght fynde, and sett hom on fyre; and soo wyth þe stench of hom þay dryven away the dragon, and soo werne holpyn of hor deses.

The secunde fyre was made of wod forto bren and forto lyght; for Saynt Ion was a lavntyrne brennyng and lytyng. And also þay madyn blasys of fyre forto be seyn on ferre; for hyt ys þe kynd of þe fyre to be seyn ferre on nyȝt. And soo was Saynt Ion; for Ieremy þe profyt, mony ȝer or Ion was borne, prophesyet of hym and spake þus wyth Godys mowth and sayde: 'Befor þat I fowrmyd þe yn þi modyr wombe, y knew þe; and byfor þat þou ȝedes out of hor body, I halowed þe and ȝaf þe a profytte to þe pepull.' Then, for Saynt Ion schuld be holy or þen he wer borne, God send his angyll Gabryel to ȝakary, Saynt Ionys fadyr[4], as he dyde þe sacrifice ynstyd of Abia, þe byschop, yn þe tempyl, and prayd to God bysyly to haue a chylde; for boþe he and Eliȝabeth, hys wyfe, werne barayne and old. Þen sayde þys angyll to hym þus: 'ȝakary, God hath herde þi prayer, and grawntyth þe a chylde þat þou schalt cal Ion; and he schall be fulfyllyd of þe

[1] þe *d. D.* *om. G.*
[2] kynde *d. D.* kyng *G.*
[3] as *d. D.* a *G.*
[4] fadyr *d. D.* fadyr modyr *G.*

Holy Gost yn his modyr wombe, and mony schuld be glad yn þe day of his byrth.' Then, for Sakary was old, he prayde þe angyl forto haue a tokyn of his behest. Þen || sayde þe angyl þat he **106 a** schuld be dombe tyl þe chylde wer borne, and soo he was. Þen conceyvyd Elyȝabeth; and when scho was qwyke w*yth* chylde, oure lady, also w*yth* chylde, come forto speke w*yth* Eliȝabeth. And anon as scho gret Eliȝabeth, Saynt Ion playde yn his modyr wombe for joy of Crystys p*re*sence þat he seȝe yn our lady. Wherfor oure lady was w*yth* Eliȝabeth tyl Ion was borne, and was mydwyf, and tok hym from þe erth. And when þe neghtburs herdyn þat Eliȝabeth hade a sonne, þay werne glad, and come as þe maner was þat tyme, forto ȝeve þe chylde his name, and callyd hym ȝakary aftyr hys fadyr, and Eliȝabeth bad cal hym Ion. But for þ*er* was non of her kynne þat het soo, þai askyd ȝakary by synys what þe chylde schold hette. Þen he wrot to hom and bade ham calle hym Ion. And þ*er*w*yth* anon God lowset ȝakaryys tong, and speke redely, and blessyd God heȝly for al hys sondes[1]. Thus was Ion holy or he was borne; wherfor he wold ȝeue yche man lyȝt of goode ensampull.

Also sone as he was of couenable age, he ȝede into desert and was þ*er* p*re*chyng and folewyng þe pepull tyl C*r*ist com forto be folowde of hym. Then was Ion cloþed yn herus of camels, and gurd above w*yth* a gyrdyll of a roch skyn, and ete a man*er* of wormys þ*at* byn noriched yn þat desert among erbys, and byn alsoo gret as a manys fyngyr, but somdele schorture, and sowkyth hony of flowrys, and beþ calyd honysoculs þe whech pore men gedyrth and fryeth yn oyle to hor fode. Also Saynt Ion ete leues, brod and rownd and whyt, þ*at* growth on tren also yn þat desert[2]; and when þay byn frotude bytwyx menys hondys, thay byn swete as hony and good forto ete, and byn callyd wod-hony. Also he drangke watyr of a well þat ys þer. Þus ys Ionys lyfe yn desert tyl þat oure Lord Ih*es*u C*r*ist was thrytty ȝer old. And þen he and Ion metyn at þe watyr of flem Iordan; and þer Ion tolde þe pepull of Crist, and wyth hys fyngyr schewyd hym, and sayde þus: 'Se, þ*ys* ys Godys lombe, þis ys he þat I haue tolde you of. I haue folowet you yn þe watyr, but this schall folow || yn þe Holy **106 b**

[1] sondes *d. D. H.* sondus *L.* sowndes *G.* *om. C.*

[2] desert] de *inserted above the line.*

Gost.' Then went Ion and Crist ynto þe watyr, and þer Ion folowed Crist. And when he was folowed, þer com such a lyght from Heuyn, þat Ion was abaschet. Then[1] herd he þe Fadyr yn Hevyn. Here Ion lernyd furst to know þe þre persons of þe Trinite. Al þys ys token of þe secunde fyre.

The thryd fyre of bonys and of wode bytokenyth Ionys martyrdome, for his bonys weren brent; but how ȝe schul here. We redyn þat Herod, þe kyng, had a broþer þat het Phelip; and for þys Felip hade a fayr wyfe þat Herod lykyd, he toke her, and made her hys wyfe. Wherfor Saynt Ion repreuyd hym oft-tyme, and sayde hyt was not lawfulle to hym to haue hys broþer wyfe. Wherfor Herod made Ion don to prison, and schapute bytwyx hym and hys wyfe, how Ion myght be don to deth wythout sturbans of þe pepyll; for þe pepyll louyth Ion. Then schapud Herod to make a gret fest of all men of þe contrey, forto holde wyth hym, yf þe pepull hadde rysyn. And soo, when þe day of þe fest come and all men wer[2] rychely serued, þe wyfe, as cownant was, sende her doghtyr ynto þe halle, forto dawnse and forto tomble befor þe gestys, and soo she[3] plesyd Herod, þat he bad hur aske of hym what scho wold, and scho schuld haue hyt; and þerto swer a gret othe. Then þys damysel, also scho was taght, askyd Ionys hede þe Baptyst. Þen Herod faynet hym, as he had byn wroth; but he was fayne þerof. But for he had made such an othe before so mony worthy men, he wold not be fals, but send anon, and made to smyte of Ionys hed yn prison wythout any oþer dome, [4]and was broght to þe damysel. And so hyr modur lette bery þe hede in a[4] pryue place, [5]þeras scheo ordeyned, fer[5] from þe body. Soo, þe nyght aftyr, Ionys dyscypyls stelyn þe body, and buryeth hit, and was þer tyl Iulianus Apostata, þe Emperour of Rome, com þylke way. Then made he to take vp þe bonys of Ionys body, and bren hom, and aftyr wynou ham yn þe wynde, hopyng þat aftyr þat he schuld neuer ryse aȝeayne to lyue.

Thus, good men, ȝe may vndyrstond how holy þys man was, þat an angyl com from Heuyn forto telle of his conceyuyng, and
107 a brocht his name from Hevyn, and yn his burthe || oure lady toke

[1] Then *d. D.* The *G.* [2] wer *d. D.* *om. G.* [3] she *d. D.* *om. G.*
[4] and . . . a *C. d. D.* *om. G.* [5] þeras . . . fer *C.* *om. G. d. D.*

hym from þe erth, and was halowyd yn hys modyr wombe, and aftyr folowde oure Lorde Ihesu Crist. ȝe schuld know alsoo þat Saynt Ion þe Euangelyst deyde þys same daye; but holy chyrche makyth no mencyon þerof, for hys day ys halowd yn Crystynmasse. Then, for þese too Ionys byn holdyn þe gretyst sayntys yn Heven[1], hyt fel þat too maystyrs of deuenyte, on louyd þat on, and þat oþer þe toþer Ion. And soo ayþer of hom was besy forto preven[2] hys Ion mor worthy þen þat oþers, and hereopyn on ordeynet a day forto dyspyte of þe mater. But yn þe nyght befor þe day of dysputacyon eyþyr Ion apperet to hys louere, and bade ham leve of hor dysputacyon, for þay werne well acordyd yn Hevyn. And soo, on þe morow, eyþyr[3] told hys vysyon to þe pepull þat com forto haue herde hor dysputacyon, and soo al þe pepull blessyd Gode and both Ionys.

Narracio.

Alsoo too mesyls louedon[4] wele þe too sayntys, soo þat on mesyl louyd wele Saynt Ion þe Babtyst, and þat oþer Saynt Ion þe Euangelyst. And soo as þay felle yn talkyng of hom, þat on sayde þat his Ion was þe grattyr, and þys oþer sayde nay; and þus by stryvyng þai begonyn and wold haue fochtyn. Þen come þer a voyce from Heuen and sayde to hom: 'Let be your feghtyng yn erthe, for we byn yn hye pees yn Hevyn.' And anon wyth þat worde boþe werne heelyd of þat mesylry, soo þat þay wer as clene as a chylde yn yche place of hor bodiys. Then kussyd þay, and werne fryndys, and þankyd God and þos holy sayntys, as þay hadyn gret enchosen.

Pray we now þes holy sayntys to ber our ernde to our Lorde Ihesu Crist þat we may soo do here, þat we may haue þys blys þat he boght vs to. Amen.

45.

De Festo Apostolorum Petri et Pauli et Eorum Solempnitate.

Goode men [and] woymen, such a day ȝe schal haue an hie fest yn holi chirch of Seynt Petyr and Saynt Pole, Godys chefe apostols.

[1] yn heven *C.* ys hefnys *G.* *not in d. D.* [2] preven *C.* pray *G.* *not in d. D.*
[3] eyþyr *C.* eyþis *G.* *not in d. D.* [4] louedon *C.* lyfdyn *G.* *not in d. D.*

Wherfor ȝe schul fast þe evyn, and on þe morow come to þe chirche and worschip God and his holy apostols. Then schul ȝe take hede
107 b how þat Crist wher || þat he syttyþe, he hath Petyr on þat on syde and Powle on þat oþer syde, and he hath hys wondys opyn and bledyng, schewing[1] to ych man and woymon þat he suffyrd þylke wondys þat byn fyve wellys of mercy yn v partys of hys body for soch men and woymen as Petyr and Poule werne. Wherfor ye schul know well þat þes II apostyls werne grete synners pasyng mony oþer. But for þay laftyn hor synne, and werne sory þerof, and ȝeuon ham aftyr to[2] good lyuyng, God toke hom to hym yn ensampull to al oþer, and made hom as a schoer to al oþer synfull, schowyng wele þat, as he tok þos too men to hym aftyr hor repentans and set hom next to hym, soo wyll he take al oþer þat wyll leue her evyl levyng and take to amendment. And as glad as þe Fadyr ys forto see þe childe ryse from deþe to lyfe, soo glad ys Crist, and moch mor, forto se a mon to ryse out of dedly syn, and nevyr aftyr do hit mor. Wherfor Powle hath a sworde, and Peter hath þe keys of Heuyn, schowyng þat al þat wyll by ensampull of Powle kut away wyth þe sworde of confessyon the cheynes of dedly synne, and neuer aftyr do hyt whiche byndyth a manys sowle to þe fende. Petyr ys redy to opyn þe ȝeate of Hevyn, and bryng hom into þe blys þat euer schal last. Þen schul ȝe know þat Powle was fyrst so heȝe and fers aȝeynys holy chirch and all þat seruyd Crist, þat non durst dele wyth hym. But aftyr he laft þat malice, and þeras he was befor fers and cruele, aftyr he was gracyous and mercyable; and þeras he was befor high and prowde of hert, aftyr he was lowe[3] and vndyrlyng[4] to al Godys seruantys.

Petyr hulde[5] hymselfe most perfet and stydfast of al Cristys discipuls; wherfor he made bost by a vayne glory þat he was redy forto goo wyth Crist ynto þe deth and prison. And when Criste sayd þat al his decypyls schuld forsake hym, Petyr for hygh bost in heryng of[6] al his brethyrne sayde, þach all forsoke hym,
108 a he || wold neuer forsake hym. And ȝeet mor, when Crist was taken,

[1] schewing *C.* schyuyng *G.*
[2] to *C.* *om. G.*
[3] lowe *C. H.* legh *G.*
[4] vndyrlyng *C. H.* hyndyrlyng *G.*
[5] hulde *C.* held *H.* hadde *G.*
[6] in heryng of *L.* heryng *C.* hauyng *G.*

Petyr dro hys sworde, and smot of Malkys ere; but sone aftyr, when he dyd se þat Crist schold be dede, þen he[1] swor and stant[2] þat he neuer knewe Crist, and forsoke hym at alle. But when þat he herd þe coke crow, þen he bethoght hym how þat he schulde forsake hym þryes or þe coke cru. Þen anon Petyr ȝede out, and wepyd byttyrly, and went and hyd hym yn a caue, and durst not for schame com among his brethyrne, tyl þat Criste sende to hym be name. Then was he aschamyd so sor þeraftyr and sory for his trespas, þat þeras he was before a boster and vnstabyll of hys worde, aftyr he was trewe and soo growndyd yn perfyt lyuyng and studfastnes, þat Crist callyd hym Petyr, þat ys yn Englysch, a ston; for þeras þou lays a ston, þer þou schalt fynde hit. So was Petyr aftyr so stydfast, þat for weyle ny wo he neure[3] floterut; but stod euer stydfast yn Cristys loue, and hadde[4] algatys hys syn yn mynd. And forto amende þat he dyd mys, he was of such abstynens, þat he ete neuer aftyr but bred wyth oyle oþer seldyn flesch wyth wortes, and weryd but on sengyl curtyll wyth a mantel. And euermore when he herde any man myng Ihesu, anon he wolde wepe. And ych nyȝt when he herd þe cok crow, anon he wold aryse, and geo to his prayers; and þen wepe soo bytyrly, þat þe terys of hys een brennyn his face soo, þat he had a cloth algatys yn his bosom, forto wepen[5] away þe terys. Þen wa she so holy, þat wher þat euer he ȝeode, and his schadow glod on a seke body, he was hole anon.

On a tyme he send too of hys dyscypuls ynto a fere[6] contrey forto prech. But when þay werne passyd xx^{ti} dayes jowrnay, on of hom dyed. Þen turnyd þat oþer aȝeyn to Petyr and tolde hym. Þen Petyr betoke hym his staf, and bade him goo aȝeyn, and lay hit on hym þat was dede, and he schuld aryse aȝeyn to lyfe. And soo he þat was forty dayes ded ros aȝen to lyfe, and ȝede forþe ynto fer contrey, || and prechet Godys word. 108 b

Then euyl men wern so wroth wyth Petyr, þat he turnyd so

[1] he *C.* *om. G.*
[2] stant] stared *C.* *om. H. L.*
[3] neure *C.* ne *G.*
[4] hadde *C.* *om. G.*
[5] wepen] we *G.* wypon *C.*
[6] a fere *C.* for *G.*

As most of the following sermons are wanting in *d. D.*, I only shall quote these MSS. if the passage in question is contained in either or both of them. On the other hand it will be necessary sometimes to give the readings of *H.* (Harl. 2403) or *L.* (Lansdowne 392).

moch pepyl to Cristys fayth, þat þay toke hym, and put hym ynto prison, and didyn so gret dystres, þat he was nygh dede, and sendyn mony knyghtys forto wake hym, lest he had byn stolne out of prison. Wherfor, yn mynde þerof, yn mony contrey knyghtes waken yn worschip of Saynt Petyr as þys nyght; and soo þe comynty takyn ensampull of hom, and so þay makyn a fyre ȝet, and wakyn yn þe worschip of[1] Saynt Petyr. But for Petyr was[2] þus dystressyd yn prison, Cryst come to hym, and confortyd hym, and bade a[3] angyl to lade hym out ynto þe large; and so he dyd.

Then went Petyr to Rome, and was þer v and xx^ti ȝere pope, and turnyd moch pepyll to Cristys fayth. But þen come þer a fendys lym þat was callyd Symon Magus, þat was soo perfyt yn þe deuylys craft, þat he made men summe blynde, and summe defe, and dombe, croket, and halt, and seke. So what for fer, what for wondyr, þe pepul leued moche yn hym. Þen come Petyr aftyr, and helyd al þat Symon hurt, and bade hom schuld not leue yn hym, for he was fals, and wroght by þe fyndeys craft al þat he dyd. Þen was Symon so wroth with Petyr, for he myght not haue his wyll forþ for hym; and namely he myght not rayse a man from deþ to lyfe þat Petyr raised aftyr. He turnyd a fende yn lykenes of a dogge þeras Petyr schuld come, forto haue woryet hym. But when Petyr blessyd hym, and lete þys dogge los, þe dogge anon lept to Symon, and pullet hym down vndyr his fete, and wold haue woryet hym. Þen Petyr sayde nay, he schuld do no harme vnto hys body; but he rent so his clothes, þat Symon ȝede nakyd away, and schapyd all [4]þat he myȝt wyth wyles[4] forto haue had Petyr dede.

Then come Crist to Petyr yn a nyght yn vysyon, and sayde to hym: 'Petyr, be stydfast, for Symon and Nero, þe Emperour, han shapyd thi deth; but I woll send to þe to-morow Poule, my seruant, yn confort and solas. And soo schul ȝe suffyr martyrdom for me, and come, and be wyth me yn euyrlastyng joy.' Then Petyr
109 a þonkyd Cryst || wyth all his hert, and at nyght he told hys broþer hys vysion. Yn syȝt of all hom he toke Clement by þe hond, and hym set yn hys chayre, and made hym pope and successor aftyr

[1] of *C.* *om. G.* [2] was *C.* *om. G.* [3] a *C.* *om. G.*
[4] þat . . . wyles *H.* þe wchiles þat he cowth *G.* þe wyse þat he cowth *C.*

hym. Then on þe morow come Pole, and þen wern þay al glad. And anon Petyr and he ȝedyn forth, and prechet þe pepull. So, þis men whyl, Symon hade soo enscharmyd þe Emperour, and he leued on hym, so þat he went þat he had byn God sonne of Heuyn. Then sayde Symon to the Emperour: 'Þer byn yn þys cyte too men of Galyle, on heȝt Petyr, and anoþer heȝt Powle, whych don so doses to me, þat I may no lengyr lyfe here yn erth. Wherfor[1] commaunde al men þat þay be redy such a day at Capitolion, and þer yn syght of al hom, I wyll fle ynto Heuyn.' So when þe pepul was gedyrt, Symon went vp ynto þe toure of Capitolion. And when he was ther, þer comme too fendes lyke too angyls, and set on hys hed a crowne of lorel, and sone aftyr þay beryn hym vp ynto þe ayre lyke as he had flowen. Then spake Petyr to Pole: 'Broþer, loke vp and se.' Þen sayde Pole: 'Hit lyth to þe forto commaunde and me forto pray.' Then sayde Petyr: 'I commaunde you fendys þat beryth þat mon þer þat ȝe lowse your hondys from hym!' And þen anon Symon fel downe and al tobarst to pecis. Then þe[2] Emperour was soo wroth, þat he made lede hom forth, and do Petyr to deth on a cros for a pore mon, and Poule he made to smyte of hys hede for gret worschip þat he was a gret gentylman. Then sygh þe pepull angyls stondyng bysyde þe crose by Petyr wyth crownys of rosys and lylyus, so swete and so fayre þay segh neuer befor. And when Poleys hed was smyte of, fyrst come gret plent[e] of mylke and aftyr blode. Þen, on a nyȝt after, crysten men tokyn her bodyes, and laydyn hom yn a graue fer; and soo wern, tyll þat crystyn fayth was open yn Rome. Þen þe Emperoures[3] maden to eyþur hom a gret chyrch yn Rome, and wold haue borne eyþur bones to hys chirch; but þay couþe not know þat on by þat oþer. Then come ther a voyce from Heuyn and sayde þe mor bones ben of þe prechurs, and þe lasse of þe fyschers.

Þen, aftyr when cristendome com ynto þys lond, kyng Ethelbert || made a gret chirch yn London yn þe worschip of Saynt Pole, and 109 b anoþer, yn þe west, of Saynt Petyr, and ordeynt what day þes chyrches schuld be halowde of Saynt Petyr. Then on þe nyȝt

[1] wherfor] wherefore *C.* wherto *G.* [2] þe *C.* *om.* *G.*
[3] Emperoures *C.* Emperour *G.*

before þat day was þer a mon fyschyng yn Temmys vndyr West-
mynstyr. Þen, a lytyl befor mydny3t, come Saynt Petyr to hym
lyke a pylgrym, and prayde þys fyscher to lede hym ouer to
Westmynstyr, and so he dyd. When he was gon ouer, he 3ede to
þe chyrch. And þen anon þys fyscher saw gret ly3t yn þe chyrch,
as hyt had byn al on fyre; and þerwyth he felde þe swetyst
smell þat euer he saverde, and herd so mery song, þat he was
nygh of mynde for joy and for wondyr. But when he had herd
an seyn þys long, þen come Petyr a3eyn, and fonde hym as þach
he had byn yn travnsyn, and sayde to hym: 'Hast þou o3t takyn
þis ny3t?' Þen he onsweret and sayde nay, he was so astoned[1] of
thys ly3t, and of þys swete smel, and of þe swete melody of song
þat he herde, þat he my3t nothyng done. Then Petyr bad hym cast
hys net ynto þe watyr, and he wolde helpe hym; and he did so, and
he toke a grete quantite of fysch. Then Petyr chos þe gretyst fysch
and sayde to þe fyscher: 'I am Saynt Petyr þat haue halowd
your chirch to-ny3t. Wherfor take þys fysch, and to-moro erly
ber hit to þe byschop on my nome, and byd hym on þe tokyn þat
he do no mor to þe haloyng of þe chirch, but only syng þe masse
and make a sermon to þe pepull. And forto know þat hit ys soth
þat þou sayst, byd hym[2] goo ynto þe chirch, and se how al þe
pament 3et ys wete of þe holy watyr, and 3et the endys of þe
condyls stekon on þe wallys.' Thus þis fischer dyd his message.
And þen 3ode þe byschop to þe chirch, and fond all þyng soth and
veray, as þe fyscher sayde. And þen þe byschoppe[3] wyth all þe
pepull knelyng, þay songyn 'Te Deum laudamus,' þonkyng God
and Seynt Petyr and Poule, þat thay wold pray for vs to our
Lorde Ihesu Crist, þat we may come to þe blysse þe whech God
bryng vs to. Amen.

46.

110 a

Denarracio de Morte Neronis Sermo[4].

3et, for mony haue lyst to here honest talkyng and namely yn
hyr holydays forto be ocupyed yn gode, þerfor 3e schul here how
þys Emperour Nero turnyd hys wyt al ynto foly, and whech an
ende he had at þe last. Hyt ys profytabyl and nedfull to þe

[1] astoned *C.* staynd *G.* [2] hym *C. om. G.* [3] byschoppe *C.* bysch *G.*
[4] *The heading is taken from C. om. G.*

soule and to þe lyf alsco forto speke alway þat ys good, and take þat ys honest, and namely to a pryst; for hys mouthe ys halowde to spek Godys wordys, and schal nothyng speke, but þat ys *pro*fytabull to þe lyf and to þe sowle. For rybawdy and vice ys poyson to a prystys mowth and atture, for hit poysynnyth his one sowle, and envenomyth oþir þat heryn hym. For þes leude pepull wenyth hit be laufull to hom boþe to speke and to do boþe þat þay seyn a pryst speke, and say: 'Thus I se a pryst do, and *þys* he sayde; wherfor I may do ryght soo: he ys letturt, and seth yn his boke what hym faylyth and owyth to do.' Thus a pryst hath gret nede to depe hym, boþe yn worde and yn dede, so þat non o*þer* be corrupt by ensampull of hym. For Sayn[t] Austyn saythe: 'Whyl an euyll ensampul raynyth, he þat ȝaf þat euyl ensampull, schall neu*er* come to *per*fyte joy.' Þen, forto be war of spekyng rybawdy I tell you *þys* ensampul.

I rede þat þer was a *prest* yn Yerlond þat was lusty to speke of rybawdy and iapys þat turnyd men to lechery. Þe whech, yn a nyȝt, w*yth* fendys was fachyd out of his bed, and soo was out thre days and þre nyȝtys. But yn þe thryd nyȝt he was broght agayne to hys bed all forbetyn and brent, and al his body ful of choyn*us* as a erthyn woch aȝeynys þe sonne. Þe whech choynus stonk as a pulled honde eu*er*mor aftyr whil he lyfuyd, and myght neu*er* aftyr be hole, by no craft. And þen he told how þat fendys brendon hym and beton hym so, for he was lusty forto defowle his mowth w*yth* fylþ of ribawdy. And al his lyf aftyr, when he herd any mon speke of rybaudy, he wold say a 'Syr, be war be me.' But ȝet ben þer som þat byn soo rotyd yn lust of vanyte, þat þay wenyn || þat Godys[1] worde be but vanyte; wherfor þay lesyth hor *grace*, and haue no sauer yn Godys worde. 110 b

Thus was *þys* Emp*er*our Nero *pre*chyt and taght by Petyr and Powle. But for he sett noght by hor lore, God suffyrd Symon Magus to betraylon and encharme hy*m*[2], þat he lost hys kynd wytte þat God ȝaf hym, and ȝaf hym all to foly aftyr, and laft hit neu*er* til he wer vndon. *Þer*for and[3] how ȝe schul here. We

[1] Godys] ys *is inserted above the line.*
[2] traylon and encharme *C.* charmed *G.*
[3] þerfor and *C.* and þerfor *G.*

redyn of[1] þys Nero þe Emperour þat, when Seneca his maystyr taght hym yn his ȝouth, com to hym and askyd his waryson as þe maner was, Nero wyth al his myȝt smot hym on þe hed wyth a bradlyng sworde; and for Seneca blente[2] at þe stroke[3] he askyd hym why he was ferde. Then sayde Seneca: 'For I am a man, and a man of kynd dredyth deþe.' Then sayde Nero: 'For þou dredyst deth, I ȝeue þe leue forto ches a bogh of a tre þat þou wolt forto hong on; for þou schalt be ded algatys. For I am ȝet also oft as I se þe also sore aferd of þe as I was yn my ȝouth, and myȝt not haue my full lykyng for þe.' Then sayde Seneca: 'Yf hit may no bettyr be, yf me leue to ches myn oune deth,' and he grauntyd. Then he ordeynyt a bath of warme watyr, and ȝede ynto hit, and made let hym blode on both his armys, and so bled to deth yn þe baþe. Wherfor he was callyd Seneca, quasi se necans; for he yn þat maner sloch hymself.

Anoþer tyme, when he herd of þe[4] brennyng of Troye, he caght a lyst yn his hert forto se townys brent, and made forto sett Rome on fyre, and soo brent VII days and VII nyghtys. And he þys while sete yn a hych towre, and beheld, and loch, and made gret joye þerat, whil mony anoþer wrong his hondys and weput fvll sory.

Anoþer tyme, as he walkyd yn þe strete, he herd a womon cry trauelyng on chyld. Wherfor he made to sle his oune modyr, and vndo hur, to se wher he was norychyd yn hor wombe. Þen sayde þys fesycyon how he dyd aȝeyne all maner kynde and lawe, for þe sone schuld by no maner of way sle hys modyr þat sufferd
111 a soo || moch peyne[5] yn bryngyng forth of hym. Then commawndyd he þose fesiscyons to make hym wyth chyld anon, to preue whethyr þei[6] sayde soþ or noo. Þan sayde þay þat myȝt not be, by no way of reson, for hyt was agaynys kynd of mon forto be wyth chyld. Then sayde he treuly þay schuld al be ded, but þay make hym wyth schylde. Then, by cownsell of hom al, þay madyn hym drynke of a lytyll frogge; and soo þay deddyn hym wyth such mete and drynke þat made þys frogge swell yn hys wombe, þat he[7] was abreþut yn schort tyme. Then, when he feld his breþ

[1] of *C.* þat *G.* [2] blente *C.* bleytow *G.*
[3] stroke *C.* stoke *G.* [4] þe *C.* *om. G.*
[5] peyne *C.* pyne *G.* [6] þei *C.* *om. G.* [7] he *C.* *om. G.*

fayle hym, þen he cald hys fesyscyons, and bad hom hye yn all þat þay myȝt, þat he wer delyu*er*d of hys schyll[d], for ellys he schuld be ded anon for defawt of breth. Then sayde þay yf he wer delyu*er*d or þe tyme of kynde, hys schyld wolde be bodely þat he schuld not loke apon hym for abominacion. Þen sayde he þat he myȝt abyde no lengyr, but he schuld dye; and leuyr hym were lese his schylde þen hymselfe. Then þes fesyscyons madyn hym a drynke, and so cast vp *þys* frogge lappyd yn glette[1] and fulthe, and abominabull forto loke on. And when he se3 þat[2], he sayde: 'For soth, here ys a foule chyld; but ȝet for hyt ys my chylde, I charch you þat hit be kepyd yn þe best wyse þat hyt may.' Then þay made forto close hyt[3] yn a wall þer was aftyr made a chyrch yn þe worschyp of Saynt Ion þe Ew*a*ngelyst, and ys callyd Latrens; þat ys yn Lateyne, Latens, and yn Englysch, a daring[4] frogge.

Then þe Romayns seen how *þys* man was all yn a fransy, and huntet hym out of þe cyte, and woldyn hauen slayne hym. And he þen fond a staf, and wyth hys teþe he gnow[5] hit scharpe, and soo rowude hym þ*e*ron; and ȝet er þen he wer all dede, wolfes come and al totoryn hym. And þ*us* had he a fowle ende, and an ende as he was well worthi.

Thus algatys a curset lyfuyng schewythe a fowle ende. Thus deut Herod þat slogh þe Innoc*e*ntes; || he w*yth* a knyf, as he **111 b**
paryd an appul, smot hymselfe to þe hert. Thus dyde Pylat þ*a*t dyd C*r*ist to deþe; he w*yth* a payre of scherys þat he borowde forto kytte hys naylys w*yth*, smote hymselfe to þe hert. And þus þose[6] þat sloch þes holy apostols þus fowle, þay maydyn hor ende of homselfe. Thus whoso lyuyth cursydly, he may be sykur forto ende dolfully[7]. Þ*u*s Symon Magvs, for he t*r*ifuld þe pepull to holde hym an holy man and forto beleue yn hym, for þe hych pryde þat he was yn, he fel[8] downe, not only to þe erth, but depe ynto hell. So al þay þat schoth hom holy to man syght, forto be praysyd of hom, he may dye fayre to þe worldys ee, but to Godys ee he goþ to[9] his dampnac*y*on. Wherfor I tell þis ensampull þ*a*t I fynd wryttyn yn a boke þat ys callyd 'Vitas Patr*u*m.'

[1] glette *C.* glute *G.* [2] þat *C.* *om. G.* [3] hyt *inserted on the margin.* [4] daring *C.* drawyng *G.* darynge *H.* [5] gnow *C.* knose *G.* [6] þose *C.* he *G.* [7] dolfully *C.* devylfull *G.* [8] fel *C.* fyll *G.* [9] to *C.* to to *G.*

Narracio.

Ther I fynde an holy ermyd þat dowellyd yn desert, and prayde God besely þat he most se þe sowle of an holy man, when hyt departyth from þe body. Then *þer* come an angyl to hym, and sayde such a man schuld dye þat day: 'Goo þedyr and se!' Þen was *þys* mon Enklus, and was holdyn an holy man passyng mony o*þer*. Wherfor *þys* ermet was wondyr glad, and ȝode þedyr wyth glad chere, hopyng forto se su*mm*e spyritual visyon wherby þat he myȝt haue ben confortyd yn sowle. Sco when he come thedyr, he sawe moch pepull hyyng to *þys* mo*n*ys endyng. But when he come, he saw too horrybyll fendys syttyng at his hed, wyth too brennyng evyllys thrast ynto his throt, rakyng aft*yr* þe sowle; and he made an hoge crie þe whech crye no man seȝ ne herd, but only *þys* ermyd. And when þay hadyn rakyd out þe sowle, þay tokyn hit, and beryn hit forth wyth hom to his payne. Þen was þis ermyt nych fallyn yn dispayre for drede. But þen spɛke
112 a þe angyll to hym, and sayde: 'Syre, be þou || not yn dyspayre, for *þys* man dyd nothyng for Godys loue, but forto ples þe pepull, and forto be holdyn holy of hom; wherfor he hath as he deser*u*yd. But yf þou wolt see a holy man dye, goo downe ynto þe strete, and se *þer* a pylgrym lyyng yn þe chanell and no lyfe wyth hym.' But when he come þydyr, he saw angyls come from Heuyn, and saydyn *þys* to his sowle: 'Com out, Godys derlyng, com out, and goo wyth vs ynto þe blysse þat eu*er* schal last.' Then þe sowle put out þe hed at þe mowth, and wold haue gon; þen spake *þer* a voyce aboue and sayde: 'Abyde a chyle, whyl I send Dauid w*yth* hys harpe; for he þat hath moch woo for me yn hys lyfuyng, he schall haue gret joy of me yn hys deyng.' And *þerwyth* come Dauid wyth his harpe, and mony o*þer* angels wyth hyir mynstrelcy, and soo w*yth* gret melody beren *þys* soule vp ynto þe blysse. Then sayde *þys* angyl to þe ermyt: 'For *þys* man was a good man, and had no lykyng ne lust of *þys* world, but only forto ples God, and was desolate of helpe at his ende, *þer*for God halpe hym, and send hys angels forto kepe hym, and bryng hym to þe blysse þat eu*er* schal last.' Then ȝede *þys* ermyd hom to hys ermytage, þonkyng God w*yth* all his myght.

This ys here wryttyn, to ȝeve prestys ensampul, how þay schall

occupy holy festys of þe ȝere; for al þat ys occupiet of such festys yn vanyte, he hath a gret onswar befor God. For þe hyure þat þe fest ys, þe holyure most a prist be; þat ys, mor bysely serue his God, not only owtewyþ w*yth* sayng, but also ynwyth wyth holy thynkyng. 'Quia[1] si vox vitam non remordet, dulcis est symphonia, *etc.*'

47.

De Tr*a*nslaci*o*ne S*a*ncti Thome Sermo Breuis.

Crystyn men and woymen, suche a day ȝe schull have Seynt Thom*a*s day of Cawntyrbury. Whech day ȝe schul come to God and holy chyrche || yn worschip of God and Saynt Thom*a*s. For as **112 b** þat day he was tr*a*nslate, þat ys, he was takyn vp of hys gr*a*ue, and his bonys layde yn a schryne; and how, now I schall tell you.

This man was ordeynt of God yn his youthe to be aftyr an holy man and an hygh saynt yn Heuyn; for þat was furst schowed to his modyr, while þ*a*t he lay yn his kradyll yn forþir age, and now ys knowyn þroch al cristyndom. Furst h*y*t was knowyn to his modyr; for on a ny3t, as scho lay yn hur bed slepyng, scho hade a dreme, and þa3[t] þat Thom*a*s lay yn his cradyll and wepte. And when scho herd þe chylde grete, scho callyd to þe norse, and bad her loke what hym aylyd. Then scho þoght how þe norse arose, and come to Thom*a*s cradyl, and his cloþes were lompurt, and scho wold haue amende hom, but scho myght not, for þay wern so wyde. Then callyd þe norys to þe modyr, and bade hur ryse, and helpe hur forto folde þe chyldys cloþis; for scho was to woke, and myght not welde hom. Then þoght þe modyr how þ*a*t scho roos, and come to þe noris, and toke þe ton ȝende of þe couerlyt, and þe norys þat o*þer*. But þen was hyt so moch, þat þay myght not aweylde hit yn þat schambyr, and ȝede w*yth* hit ynto þe halle. And ȝet þ*er* hyt was soo moch, þat þay myght not ou*er*welde hit, but ȝedyn out into þe Scheppe, þat ys þe chef strete yn London; for þer Thomas was borne. And þen hur þoght þat þe cloþe sprad ou*er* al London. Then, on þe morow, his modyr ȝede to hure schryft-fadyr, and tolde hym her dreme. Þen sayde he to hur: 'Þou art moch holdyn forto

[1] quia *C.* qui *G.* *om.* *H.*

thonke thy God; for þys chyld þat ys now yn cradyll, schal be soo gret of myȝt and of power, þat al London schall be at his gouernance.'

Thys, aftyr, when Thomas was of age, hys fadyr send hym to þe abbey of Merton, a howse of schanons, forto lerne and forto be norychyd. Then aftyr, on a day, Thomas fadyr come thedyr, forto
113 a loke how he ferd. And when Thomas || was broȝt byfor his fadyr, anon, yn syght of alle men, hys fadyr fel doun on hys kneys byfor Thomas, and dydde hym reuerens. Then þe priour of þat doyng rebuked hym and sayde: 'Olde fole, þys reuerens þi sonne schuld do to þe, and not þou to hym.' Þen þe fadyr toke þe prior and sayd to hym: 'Syr, I wot full well what I haue don, for þys chyld schal be a gret man befor God.' Then Thomas waxet soo wyse and actife yn al wysdom and honeste, þat þys archbyschop sende aftyr hym, and made hym to dowel wyth hym of meyne. And for he fownde hym redy and wyse yn al thyng, he spake soo to þe kyng, þat þe kyng made Thomas chawnseler of Englond; and for he gouernyd þat offyce wysly yn yche syde, when þe archebyschop dyet, hē made hym archebyschop[1] aftyr.

Thus, when he was made archebyschop, anon he turnyd al ynto holynes of fastyng, and of prayng, and large almys-ȝevyng, and werd þe her next to hys flesch, and breches of þe same syde to þe hommes þe whych norychyd soo moche vermyn on hym, þat hit was an horryble syght for to se hit. But þagh hit wer neuer soo orrybly þyng forto sen hyt, he chanchyd hit neuer, but ons yn forty days. Thus, when Thomas feld þat he had caȝt such a loue yn God, þat he dred not for his sake, þen he began and repreuyd þe kyng of his mys þat he dydde aȝeyne holy chyrch and of ap-pressyon of þe reme. Soo when þe kyng herd þis, he toke such yndygnacyon aȝeyne Thomas, and made exile hym of þe reme. And sone after, to don Thomas al þe nye and þe gref þat he cowth, he made to exile al þe men and woymen, boþe olde and ȝeong, and chyldyr and wymen þat leon on chyld-bed, soo þat he sparyd non þat was kyn to Thomas, but all he mad ham swer on a boke þat þay schuld neuer abyde yn a place, tyll þay come byfor Saynt Thomas, soo forto encres his penance. Then was hit an orryble
113 b syȝt forto se || ȝeong and old, som lenyng on krucches for elde,

[1] *MS.* archebyschohp.

som halt and lame lenyng on stauys, wymen w*yth* chyldyrn sowkyng on hor brestys, and o*per* childyrn sewyng, criyng and wepyng for woo, and for defavt of helpe and of lyuyng. Then was Thom*as* so sory of *þys* syght, þat he wepyd for compassion þat he had of hom, and pryuely prayde to God for helpe and succor to hom. Then herd þe kyng of Fraunce of þis, and sende aftyr þes pepull. And for com*passion* þ*at* he had of hom, he ordeynt so for hom all, þat yn a lytyll while aftyr þay werne bettyr at ees yn Fraunce þen þay wer yn Englond.

Then when, aftyr þat God wold þat Thom*as* schuld passe out of *þys* world, by byddyng of þe pope, he come hom to Cauntyrbury to his owne chirch, and when þe kyngys knyghtys herdyn þ*er*of, foure of hom þat wern cursyt lyuers ȝedyn aftyr hym. And so yn þe v. day of Crystynmas þay sloen Thom*as* yn his chirch befor an auter of Saynt Benet, and laftyn hym þ*er* ded, and soo ȝedyn hor way. Then þe monkes of þe plase, wepyng and gret sorow makyng, buryet hym yn a new tombe þat was made þer redy.

But for God schewyd so gret miracles and so fele by hym, þat þe pope Alexandyr sende letters ynto Englond to þe archebyschop Steuon and to o*þer* bischoppys and grete abbotes, com*m*aundyng to take vp Thomas bonys, and do hom yn a schryne, and sette hit þeras hit myȝht be worschepyd of al þe pepull, as he was well worthy. Then ordeynt þes abbotes and archebyschoppys a day when *þys* tr*an*slac*yon* schuld be done. And ouyr nyȝt, while þay myȝt haue rowme, he toke w*yth* hym þe byschop of Salysbury and o*þer* monkys and clerkys fele, and ȝede to þe plase þeras Thomas had layne fyfty ȝere aftyr his passyon. And when þay come þydyr, þei[1] fel downe to þe erþ, prayng Thomas devowtly of his helpe. And when þay hadyn long jprayde, fowre ‖ of hem reves[t]yd[2] vnduden **114 a** þe tombe w*yth* gret drede and quakyng for fere. And þay fondyn a tytyl wrytton þ*us*: 'Here restyth Thomas, archebischop of Caun-tyrbury, prymet of Englond, and þe popeys legat, þat for ryȝt of holy chirch was slayne þe v. day of Cristynmas.' Then, for gret deuocyon þat þay hadyn at syȝt, al w*yth* on voyce cryet: 'Saynt Thomas, Saynt Thom*as*.' And when *þys* crye was sesyd, þay tokyn vp þe hed, and rechyt hit to þe archebyschop forto kysse

[1] þei *C.* *om.* *G.*

[2] of hem reves[t]yd *C.* rauechst *G.* of hem arayed in vestementys *H.*

hit. And when þay all had kyssyd hit, þe archebyschop[1] lokyd bysily on his wondys, and sayde þys to hom: 'Thay loued þe ful lowsly þat wondyt þe þus wekedly.' And soo layde þe hedde ynto þe schrine, and al þe bonys aftyr, and beryn þe scryne[2] ynto a[3] certeyne place, and helde þe scryne w*yth* cloþes of gold, and settyn torches brennyng about tyl on þe morow, and lafte men þ*er*w*yth* to wake. Then, on þe morow, com þidyr the kyng and al þe gret of þe reme, and beryn þe schryne to þe plas þer hit ys now, wyth al þe worschip and reuerens þat þay cowth and myghtyn, yn worschip of God, and honor of [þat] holy ma[r]tyr, and gret forthering of al þis reme.

Wherfor ȝe schul al knell adowne, and p*ray* Saynt Thomas of his helpe, so þat God kepe you boþe yn body and yn sowle, and bryng you to þe blysse þat eu*er* schall last. Am*en*.

48.

De Solempnitate *Sancte* Margarete *Virginis*.

God men and wꝺoymen, such a day ȝe schul haue Seynt Margretys day. And þagh hit be a[3] lyȝt holyday, saue þ*er*as a chirch ys deynt yn hor name, ȝet I warne you, for as I suppos þ*er* byn some of you þat hauen such a loue to hure, þat ȝe wol fast hor evyn. But þen ȝe þ*at* fastyn hur evyn, ȝe qwyt you not to her as ȝe schuld do, but yf ȝe come to chyrch on þe morow to here a masse of her; for scho wyll con you more þonk forto make a masse sayd yn þe worschip of her þen forto fast mony evenes[4] bred and watyr wythout masse. For þe masse makyth ioyfull all þe angels of Heuen, hit fedyth and co*n*fortyþ þe sowlys yn purgatory,
114 b and sokeryth all þat lyuy*t* || yn erþ and charite. And he þat fastyth þe euyn, he helpyth hymselfe, and no fyrþir. Then forto sture your deuocyon þe more to þ*ys* holy maydyn, I wyll schow yn p*ar*te of his lyfe, and what scho suffyrde for Godys loue.

Narrac*io*.

I red yn her lyfe þat scho had a gret man to her fad*yr*, and was

[1] *MS.* archebysch.
[2] þe scryne *C.* *om. G.*
[3] a *C.* *om. G.*
[4] evenes *C.* *om. G.*

paynen, and leued on false goddys and mawmetry. But when[1] Margret was borne, þe fadyr sende hor ynto þe contrey to a nors. Soo whyl þat scho was long þer among oþer maydyns, scho herde speke of God and of oure Lorde Ihesu Crist, how he boȝt mankynd wyth his deth out of thraldom of þe fende, and how he louyd specialy all þat woldon leven in[2] chastite, and seruyn hym yn sympulnes and yn poverte. Then, when Margret herde of þys, scho toke such a loue to Ihesu Cryst, þat scho mad a vow yn her hert, þat scho wold neuer haue part of a manys body, but lyf yn her maydynhed al her lyfe-dayes aftyr. But when hur fadyr herde how Margret, hys doȝtyr, was levyng on Crist, he forsoke hur for his doghtyr, and dispisyd hur to þe outmast. Then dowellyd scho wyth her nors tyl þat scho was fyftene ȝer olde, and scho made hur forto kepe her schepe wyth othir maydyns of hur age.

Then as scho sat by þe way com þe justyce of þe contre rydyng þat way þat was callyd Olybryus, and saw Margret þat scho was fayr passyng all oþir, anon he caȝte such a loue to her for hyre beute, þat he bade his mon bryng hur to hym, and yf scho wer gentyll of kynd, he wolde wed her, and yf scho wer þrale, he wold haue her to leman. But when scho was broȝt before hym, and wyst þat scho was of crystyn fayth, þen was he nygh wod for wroth. And for scho wold not asent to hym, he made forto honge her vp by þe here, and soo bet her wyth scowrgis, and forto rase hur fayre body wyth evylys, þat hit was wondyr forto see þe grette plent[e] of blod þat come out of her body, and aftyr made cast || her ynto prison tyl on þe morow, þat he myȝt beþenke hym what **115 a** wer best forto do wyt her.

Then prayde Margret to God þat scho most se þe fende wyth bodly syght þat so raysyd soo strong enmys aȝeynys hur. Then anon come þer out of a hyrne of þe prison a gret horryble dragon and ȝeonet on her, so þat his mowthe was on her hed, and his tong last downe to her hele, and he wold haue swolyt her. And when he had her al yn hys mowth, Margret anon made þe sygne of þe cros, and anon þe dragon barst on-sondyr. Þen Margret lokyd abowte hur, and segh þe fende stondyng yn a hurne, al maset, wyth hys hondys bowndyn byhynd hym; and scho start to hym,

[1] when] *after* when *stands* that *inserted above the line.*

[2] woldon leven in *C.* lyfuyn *G.*

and pullyd hym downe vndyr her fete, and sette her fote yn his necke, and þroste *h*ym downe to þe erþe wyth al her myȝht. Then cryed þe fende and sayde: 'Alas, I am vndon for eu*er*, and al my[1] myȝt ys lorne, now such a ȝeong wench hath ou*er*comen me; for mony a byge and a strong I haue ou*er*com, and now suche a noȝtyng haþe getyn þe maystry, and putte me vndyr her fote.' Herfor Margret ys payntyd oþur coru*en* wher scho ys w*yth* a dragon vndyr her fete and a cros yn her hond, schowyng how by u*er*tu of þe cros scho gate þe victory of þe fynde. Then sayde Margret: 'Hold thy jangelyng, þou fynde, and tel me anon what ys þi lynage, and what byn þi werkys?' Þen vnswerd he and sayde: 'My fadyr ys Lucifer, and was fyrst þe fayryst angyll yn Heuyn, and now ys þe fowlyst fende yn hell. And of my werkes I telle þe þat by my techyng þe Iuys sloen Cryst on þe crosse and his apostols aftyr, and mony oþ*er* martyre I haue made forto do to deth. I haue mad*e* mony on to sle men, and forto syn yn lechery and yn vowtry, and soo to lese hor sowlys; and most leuest me ys forto make a crystyn man, forto breke þat vow þat he made at þe font when he takyth hys c*r*istyndome.' And ȝeet he sayd more
115 b þat he was on of þe fendys þat Salamon || closyt yn a vessell and hulde yn þe erth. 'But aftyr Salamons[2] deth, for men seon smok com out of þe erþe þer we wern, þay wende to haue fund gret plente of tresure, and dyggut to oure[3] vessel þ*er* we were in w*yth*-out nowmbur, and soo breken þe vessel, and leton vs out. And soo we fullyþ þe erth, and don cristyn men þe grefe and þe nye þat we kan and moue.'

Then, when Margret herd þys, scho prayde to God þat euyry fynde most synke ynto helle, and neu*er* greve mor c*r*istyn men. Then anon þe erth opynde, and swolut hym ynto hell. Then, on þe morow, Olibry*us* send aftyr Margret; but for he myȝt by no way ou*er*come her, he made forto full a gret fet full of watyr, and bynd her hondys and fete, and cast her þ*er*yn, forto haue drownd her þere. Then scho besoght God how þat fet most be her fonte, and þe watyr þe lauere and waschyng of her synnys, and soo be folowde yn þe nowmbyr of cristyn pepull. And when scho was yn þe watyr and prayd þus, anon þe bondys breken, and scho come

[1] my *C.* *om. G.* [2] *MS.* Samamons. [3] oure *C.* on þ*er* *G.*

out sownde and safe. And þen þe erþ qwakyt so grysly, þat al þe pepull was gretly aferde. And þerwyth þer come a mylke-whyte colu*er* from Heuyn, beryng a crowne of bry3t gold yn her byll, and lyȝt on Saynt Margretys hede. And þ*erwyth* a voyce come from Heuen and sayde: 'Margret, myn one derlyng, be stydfast yn þi turnement, for al þe co*m*pany of Heuyn abydyth þi comyng.'

Then, when þe pepul sygh and herde þis, anon þay cryde and sayde: 'Þer ys no God, but he þ*at* Margret beleuyth on.' And soo v þowsant of þe pepull w*yth*out woymen and chyldyrne turnyd to crystyn faythe. Þe wheche Olibryus made anon forto hede, and werne soo fowlut yn hor owne blod, and soo ȝeden to Hevyn holy martyrs. Then Olibryus co*m*mawndyd forto led Margret to a[1] certeyne plase, and þer to smyt of her hed. But when scho come to þe place, scho knelyd downe, and prayde to God þat ych man þat made a || chirch yn hur name oþ*er* fownde any lyȝt þ*er* yn þe **116 a** worschyp of her, and all þat wryttyn her passyon oþir redyth hit or callyth to hyr yn gret dystres, þat God schuld do hom succoure radly, and graunt hom þe joye þat euyr schall last, and yche womon þat callyth to her yn tyme of tr*a*uelyng of chyld, þ*at* scho most be sownde delyuerd, and þe chyld come to crystyndome. Then come þ*er* a voyce from Hevyn and sayde: 'Margret, þi bone ys grawntyd, and schall last for euermore.' Þen scho put furth her necke, and þe turmentoure smot her hed of at on stroke. Soo þay þat stodyn by, saw her sowle come out of her body as a mylke-whyte coluer; and angelys token hit, and beren hit ynto Heuyn. Þen, yn þe nyȝt aftyr, a cristyn mon stele þe body and buryet hit.

Now schal ȝe knele adowne and pray Saynt[2] Margret to kepe you from al myschevys and from þe fyndys comburm*e*nt so þat ȝe may lyue and ende þat ȝe may haue þe blysse þat Ihesu boȝt you to. Amen.

[1] a *d. D.* *om. G.* [2] saynt *d. D.* saynt y *G.*

49.

De Sancta Maria Magdalena et Eius Festiuitate Sermo Breuis.

Crystyn men and woymen, suche a day ȝe schal haue þe fest of Saynt Mary Mawdelen þat was soo holy a womon, þat our Lorde Ihesu Crist aftyr his modyr louyd her most of all woymen. Wherfore ȝe chull come þat day to holy chyrch, forto worschip God and þis holy woman, for scho was þe forme yn tyme of grace þat dyde penawnce for her syynnes, and soo recouered aȝayn þe[1] grace by doyng of penaunce, and repentyng þat scho had lost by lust of flesch and sore synnyng. Þe whech ys made a spectakyll to a synfull to schow to all þat wyll leue hor synne, and do penawnce for her trespas, þay schuld rekeuyr aȝeyne þe grace þat þay haue[2] lost, and oft moch more. And soo dyde þis womon, and how ȝe schul here.

Thys woman Mary Madelen had a fadyr þat was a gret lord and comen of kynges blode, and had a gret lordschip yn Ierusalem
116 b þe whech he ȝaf Laȝarus at || his deyng. And þe lordschip þat he had yn Betanye, he ȝaf Martha, hys doȝtyr; and Mawdelen-castell wyth all þe lordschip he af Mary Mawdelen, his oþer dochtyr. Of þe wheche castell scho was callyd Mary Mawdelen, for scho was lady þerof. Then, as mony bokys tellyth[3], when Ion þe Ewangelyst schuld haue weddyd her, Cryst bade Ion sewe hym, and lyf yn maydynhode; and soo he dyd. Herfore Mary was wrath, and ȝaf her al to synne and namely to lechery, yn so moch þat scho lost þe name of Mawdelen, and was callyd þe synfull woman. Then, for hyt was oft seen þat Cryst of þe gretyst synners makyth þe most holy aftyr, wherfor when he seȝ hys tyme, he gaf þis woman grace forto know herselfe and to haue[4] repentaunce of hur mysdedys.

Wherfor, when scho herde when Cryst was at his mete yn a manys howse þat was callyd Symon þe Faryse, scho toke a buysty wyth vnement, such as men vsyn yn þat contre for hete of þe sonne, and ȝede þyder. But for[5] scho durst not for schame goo

[1] recouered aȝayn þe *H.* recoured ageyne *C.* reswordyd agayne to *G.* resorte again to *d. D.* [2] haue *d. D.* hue *G.* [3] tellyth] tellen *d. D.* tellyth þat *G.* [4] to haue *d. D. om. G.* [5] for *d. D. om. G.*

byfor Cryst, scho ȝede byhynd hym, and toke hys fete yn her hondys; and for sorow þat scho had yn her hert, scho wepte so tendyrly, þat wyt þe terys of her een scho waschyd Crystys fete; and þen w*yth* her fayre fax scho wepyd hom aftyr; and þen wyth all þe loue þat was yn her hert, scho kyssyd his fete and soo w*yth* her box anoyntyd hym. But no word spak scho þ*at* mon myȝt[1] here, saue in hert scho cryde hely to Cryst for m*er*cy, and made a vowe to hym þat scho wold neu*er* trespas no mor. Þen had Crist compassyon of hurre, and clansyd her of VII fendes þe whech scho had wythyn her, and forȝaf her al hur gyltes of synne yn heryng of all þe pepyll þat werne þer.

Then for þ*at* joye þat scho was þus delyu*er*de of þe deuelys bondes, scho toke suche a tendyr loue to Cryst, þat euer aftyr scho || was glad **117 a** and fayne to leve all her leudeschip, and sew hym forthe ay wyth soo feruent loue, þat yn hys passyo*n* þ*er*as hys dyscypuls floen away from hym for drede of deth, scho laft hym neu*er* tyl scho w*yth* o þ*er* had layde hym yn hys tombe. And when no man dyrst goo þidyr for drede of þe armyd knyghtys þat kepte þe tombe, scho sparyd for no drede of lyue, ne deth; but yn derke dawnyng toke w*yth* her swete bawmes, and ȝede þedyr forto haue enbawmet[2] Cristys body. Þus scho louyd Cryst, boþe qwyke and dede.

Wherfor he[3], yn hys lyue, for loue of her, helyd[4] Martha, her sustyr, of þe red flyx þat paynyd her VII ȝere, and also raysyd her bro þ*er* Laȝarus from deþe to lyue, aftyr he had layne foure days stynkyng yn his graue. And when he ros from deþ to lyue, he apperude bodely to her fyrst of all oþir, and suffyrd her to towch hym and kys hys fete.

Then, for hit was knowyn to þe Iewys þat Crist schowed her soo mony syngnys of loue befor mony oþyr, aftyr þat Cryst was styed ynto Heuen, the Iewes token Mary Mawdelen and Martha, her sustyr, and Laȝarus, her bro þ*er*, and Saynt Maximinus, a byschop, and mony o þ*er*, and dyddyn hom al *in*to an old schip, and put hom ynto þe see, hopyng soo forto haue drownyd hom al. But God þat ordeynt for all aftyr his lyst, he broȝt hom al hole and sownde ynto þe londe of Marcyle; and þ*er*, vndyr a bonke

[1] myȝt *the* y *is inserted above the line.* [2] *MS.* enbawment.
[3] he *d. D.* he ȝede *G.* [4] helyd] heled *d. D.* he helyd *G.*

þat was ny3 a tempyll, þai tokyn hor rest. Then sawe Maudelen mony pepyll comyng towart þe tempyll and þe lorde of þat contre, forto haue don ofryng and sacrefise to hor mawmetys. But Mawdelen was so ful of grace of þe Holy Gost, þat scho þur3 her gracyous wordys turnyd hom al a3eyne home. And for þis lord se3 her ful of al swetenes and gentre, he had gret lyst forto here ||
117 b her speke, and sayde þus to her: 'Yf þi God þou preches, ys soo full of my3t as þou sayst, pray to hym þat I most haue a chyld by my wyfe þat ys barayne, and I wyll leue on hym.' Then grawntyd Maudelen; and so w*yth*yn a schort whyle þe lady conceyvyd, and was w*yth* chyld.

Then schapyt þe lorde forto goo to Icrusalem, to speke wyt Saynt Petyr, and wytte whe*þyr* hit wer soth þat Mawdelen prechet o*þyr* noo. And when he had vyteld his schippis, and made hym redy, þen come þe lady, his wyfe, prayng hym wepyng þat scho most goo w*yth* hym. And soo w*yth* gret stren3þ[1] of p*ra*yer, scho gate leue, þa3 scho was gret wyth schyld. Then, wyth bo*þe* her asent, þay token al hor good to Maudelen forto kepe; and scho set on ay*þ*ir of hor schuldyr a crosse, and bade hom goo forth yn þe name of God. But when þai hade rowde a day and a ny3t yn þe see, þen began hit forto swelle, and þe wynde stormely forto blow, and such tempest forto ryse, þat þai went al to ben spyllyd. Wherfor þ*ys* lady was soo afry3t, þat scho began to trauell of chyld, and soo was delyu*er*de of a knaue-chyld. And scho yn the byrth fel downe and diet. Then, when the fadyr saw hys wyfe ded, and þe child borne and graspyng toward þe modyr pappys, he began to wepe, and wrong his hondys, and was soo woo on ych a syde, þ*at* he wyst not what he my3t do. For wondyr sory he was for his wyfys deth, and nedys he most se his schild dye; for þ*er* was no womans succurre forto helpe her. And þen cryed he to Mary Maudelen and sayde: 'Alas, Mary Mawdelen, whi dos þou so hard by me? Þou behetyst me a chyld, but now his modyr ys ded, and hit most nede dye þat hath no helpe, and I myselfe redy forto be drownd. Helpe me, lady, and haue compassion of me, and namely of þe chyld þat ys borne!' Then toke þe schipmen þe ded body, and

[1] stren3þ] stre3þ *G.* strench *C.*

wold haue cast hit to þe see, and sayde þay schuld haue no rest, whyll þe cors were yn þe schip. Then sayde he ful helt: 'Scho nys not dede, but swownyd[1] for drede. Wherfore, for of myne cost[2], bryngyth þe schip to ȝondyr skeire fast by, þat I may rayþer graue her þer þen cast her yn þe see, forto be devowryd of cursid bestys.' || Then toke he vp þis cors, and bare hit vp. **118 a** And for *þer* was non erþe to make a graue, he layde hit vndyr a hongyng skyrre, and the chy[l]d *wyth*, and hult hom *wyth* a mantell, and betoke hom Maudelen forto kepe, and ȝode aȝeyne to þe schip *wyth* wryngyng his hondys and wondyr sore hert.

Then, when he come to Ierusalem, Sayn*t* Petyr was redy, and welcomed hym, and bade þat he schuld not be heuy ne dyscomfort, þaȝ his wyfe was dede; for God was of myȝt forto make hym anoþ*er* tyme as glad as he was þen sory. And so lad hym forth, and schowyd hym al þe placys of Cristys doyng yn erþe, of his natiuyte, of hys passyon, and his sepulture, and of his ascencion; and soo enfowrmyd hym full yn þe fayth. And when he had byn *þer* too ȝeer, Saynt Petyr send hym hom aȝeyne, and bade hym be yn full beleve yn Crist, and gaf hym his blessyng, and bade hym grete well Mary Mawdelen and al hur felas.

Then, when þ*ys* lord come rowvyng yn þe see, he saw he skyrre *þer* he laft hys wyf and hys chylde. Þen felle *þer* such a longyn*g* yn his hert forto goo þydyr, þat hym þoght þat he schulde dye, but ȝif he went þidyr. Then made he þe schipmen sette þe schype þedyr; and when he come þedyr vpon þe skyrre, þen saw he a chylde syttyng on þe see-sownde, playng wyth smal stonys as chyldyrne wold. But when þe chyld saw hym, he ran forth to þe skerre. Þen sewyd þe fadyr aftyr, and come *þer* he laft his wyfe dede, and lyft vp þe mantel, and fonde þe chylde sowkyng hor pappys. Then thonkyd he Mary Maudelen *wyth* al his myȝt and sayde: 'O þou Mare Mawdelen, þou art of gret myght wyth God þat þus hath kepte and fedde þ*ys* chyld of þis ded body now too ȝeer yn gret comfort and joy to me! Woldyst þou now of þi godnes ryse my wyfe to lyfe, þen wold I be bowndyn euer to be thi seruan*t*, and wyll wyth a good wille[3]!' Þen, *wyth* þat worde, þe body sate vp and sayde: 'Mare Mawdelen, blessyd most

[1] swownyd] swowned *C.* sownyd *G.* [2] cost *H.* *om. C. G.*
[3] wille *C. D.* woll *d.* *om. G.*

þou be þat was[1] mydwyf to me yn my burth-tyme, and sythyn hast noryschut my schild hol and sonde, whil I haue byn yn my
118 b pylgrymage!' Then sayde he: || 'My wyfe, lyvys þou?' And scho onswerd and sayde: 'ȝee, syr, I lyue, and come out of my pyl- 4
grymage, as ȝe dyddyn. For as Saynt Petyr hath lad þe abowte, so hath Mare Mawdelen lad me þe same way; and tolde hym all þyng, and varyet yn no poynt.' Then hevyn þay vp hor hondys to God, and thonkyd hym and Mary Maudelen of þat gret myracull 8 þat þai schowdon yn hom. And when þay comyn hom, þay fowndyn Mawdelen *pre*chyng þe pepull. And þen anon þay felle downe to þe erth on kneys, and þonkyd hor *wyth* all[2] hor myȝt, and bade hir telle hom what þay schuld do, and þay wold wyth glad 12 hert. Then Mawdelen bade hom destri the templus of hor lond, and make *þer* holy chirche, and rere fontes þat þe pepul myȝt be cristonet. And soo, yn schort tyme, al þe land was turnyd to cristyn fayþe.. 16

Then, for Mawdelen wolde ȝyue her al to conte*m*pplacion, scho ȝode pryuely ferre ynto a wyldyrnes, and was *þer* þrytte ȝere vnknowon of all men w*yth*out mete oþir drynke. Then, vche day seuen syþes, angels beron her vp ynto þe eyre, and *þer* scho 20 was fulfuld w*yth* melody of angels, þat scho nedude non o*þer* bodyly fode. But when God wold þat scho schuld passe out of þ*ys* world, he made a holy prest to se how angels beren hor vp and downe. And he, forto wytte þe soth how hit was, he ȝede to 24 þe place and halowst yf þer wer any cristyn creature þat he schuld speke, and tell hym what he wer. Then onswarde Mawdelen, and sayde þ*at* scho was þe synfull woman þat þe gospel spake of, þat waschut Crystys fete, and bade hym goo to Maxini*us*, þe bischop, 28 byddyng hym com on aftyr morow to þe chirch; 'for þer I wyll mete hym.' Thus when þ*ys* pryst herd of þis, he was wondyr glad; and when he come to þe chirche, þen saw he Mawdelen borne vp w*yth* angels too cubytys from þe erþe, and þen was he agast. 32 Then Mary Mawdelen called to[3] hym, and bade hym come ner, and goo syng a masse, þat scho myȝt be howsyld. Soo, yn syȝt of all
119 a þe pepull, when þe masse was don, scho w*yth* hye deuo||cyon receuyth Godys body; and anon *þerwyth* scho ȝaf vp þe gost. 36

[1] was *d. D. om. G.* [2] all *d. D. om. G.*
[3] called to *d. D. om. G.*

Then toke þe byschop her body, and layd hit yn a towmbe of ston, and made forto graue alle abowte þe lyf of hur, yn worschip of God, þat dyd soo godely by hur, and yn honowre of her, and also yn hyȝ comfort to al synfull.

Wherfor ȝe schul now knele downe and pray to God as he forȝaf Mary Maudelen her synnys, soo he forgeue you your synnys, and grawnt you þe blys þat he boȝt you to. Amen.

50.

De Festiuitate Sancti Iacobi Apostoli Sermo Breuis.

Good men and woymen, such a day ȝe schul haue Saynt Iamys day, Godys holy apostol. Wherfor ȝe schul fast his euen, and on þe morow come to þe chyrch, and worschip God and hys holy apostoll. Thys Iames apostoll was a ful holy saynt, for he come of full holy kynde: he was our lady sustyr sonne and Crystys awnte, and Seynt Ion þe Euangelyst broþer, and was send by ordenaunce of al þe apostols ynto Spayne, forto prech Godys worde, and forto turne þe pepull þat wer out of þe beleue ynto Cristys fayth. But, for þe pepull was so fers and so comburet wyth deseyt of mawmetry, he myȝt turne no mo but nene[1] men. Of þe whech he lafte too þer forto preche, and vij toke wyth hym, and ȝede aȝegne ynto þe Iury, for he herd þat þer was a man þat was full of deuelys craft, þat was callyd Ermegines, and his dyscyple þat was callet Filet.

Thes too hadyn soo by hur[2] craft betroylet and peruertyd þe pepyll þe whech Seynt Iames hade turnyd befor to þe cristyn fayth, þat þay lafton þe crystyn fayth, and sewedon þe techyng of cursyt men. But when Iamys come aȝeyne to hom, he blamyd[3] þe pepull þat þay wer soo sone yturnyd from þe fayth þat schuld saue hor sowles, and take aȝeyne þat fals beleue þat was dampnacyon to hom, and leuedon on hom þat wroȝton al by deueles craft and his love, and betryfuldyn þe pepull wyth wychcraft. || Then herde 119 b

[1] nene *C.* x *G.* [2] hur *C.* for *G.* [3] blamyd *C.* bemyd *G.*

Ermogines of þys, and send aftyr Iames Filet[1], his discipull, forto dyspute w*yth* hym of þe fayth, hopyng þat wyth þe helpe of þe deuyll he schuld haue ouyrcome hym. But when Iame was comyn, yn heryng of al þe pepull he had ou*er*come hym, and dyd so gret myrakyll yn his syȝt, þat Fylete forsoke his maystyr and al þe deuelys craft, and become Iames dyscipull. Then herd Ermogines hereof, and[2] he was neȝ wod for wroþ, and callyd to hym a company of fendys, and bade hom goo and bynde Iames and Fylet, his discipull, and so bryng hom to hym. But when þes fendes come towarde Iames, Godys angelys werne redy, and bonden þes fendys so sor w*yth* brennyng cheynys, þat þay cryden to Iames for wo and saydyn: 'Iames, Godys apostoll, haue mercy on vs; for angels han bonden vs soo w*yth* chaynes bre*nn*yng, þat wo ys vs on ych syde!' Then sayde Iames: 'Wharto byn ȝe[3] comyn hedyr?' Þen sayde þay: 'Ermogines for gret wroþ send vs hedyr, forto bryng þe and Fylet ybondyn to hym; and now Godys angels han bonden vs þat we may no*þer* styre hond[4] ne fote, and woo ys vs forto suffyr þis payne.' Then sayde Iames: 'God lose[5] you soo þat ȝe goo to Ermogines, and bryngyth hym bondon hydyr to me, so þat ȝe do hym no skath.' Then comyn þes fyndys to Ermogines and saydyn to hym: 'Þow sendyst vs þedyr as we wern bonden wyth brennyng cheynys, but now schul we bynd þe, and bry*n*g þe byfor Iames. Bote wo ys vs þat we may not, for Iames forbede þat we mow do þe no scaþe;' and so broghtyn hym bondyn befor Iames, and saydyn thus: 'This man hath don vs moch p*er*secucion and moch penance; wherfor ȝeue vs power, and we schall venge þe and vs anon.' Then sayde Iamys: 'My maystyr Ihesu Crist bade me and al oþir do good aȝeynys euyl.' And þen he
120 a bad Fylet goo and vnbynd Ermogines; and so || lete hym go lose whedyr þat he[6] wold. Then was Ermogines so confusyd, þat he sayde: 'I know þe male[s] of fyndes; wherfor I pray þe, ȝeue me somwhat of þyn wyth me, o*þer* ellys þay wyll sle me.' Then Iamys betoke hym his owne staf; and when he had hit, he went bo[l]dely forth to his howse, and toke his bokis, and bar hom alle to þe see, and drownot hom þ*er*, lest þat þe sauer of hom, yf þay

[1] Filet *C.* and Filet *G.*
[2] and *C.* *om. G.*
[3] ȝe *inserted above the line.*
[4] hond *C.* hon *G.*
[5] lose *C.* he lose *G.*
[6] he *inserted above the line.*

had byn brant, wold haue enfecte mony on. And when he had soo done, he come to Iamys, and fel downe to his fete, and cryde hym mercy, and prayde hym mekly þat he wold crystyn hym. Then was Iamys fayne, and folowde hym, and made hym stydfast yn þe byleue of Ihesu Cryst, so þat he was aftyr a holy man, and of such perfeccion, þat God wroȝt mony myracles for hym.

Then herde þe Iewys herof and anon token Iames and bowndyn a rope abowte his neke, and luggut hym to Herod, prayng hym of leue to do hym to deth, oþir ellys he wold turne al hor nacion to crystyn fayth, and soo destrie here[1] lawe. Then Herod commawndyd to smyte of his hed. And soo, when he was beheded, Ermogines, and Fylet, and oþir mo of his dyscyples tokyn Iamys body; and for þay durst not for drede of þe Iewys bury hym þer, þay tokyn hym wyth hom ynto a schype, and rowuyn ynto þe see, prayng God to lede hom þedyr as he wold þe cors wer buryde.

Then God gouernet þe schippe soo, þat hit londyd[2] yn Spayne þeras was a qwene þat was callytte Lupa, þat ys yn Englysch, an hoo-wolfe, þat for her wykyd lyuyng was callet so. Then token þay þys cors, and laydyn hit on a gret stone; þe w[e]che waxyt so soft vndyr þe cors, þat þe cors syngkyt downe ynto þe stone, and lay yn þe stone, as hyt hade byn a tombe makyd þerfore. And when þay haddyn soo don, some of hom kepte þe cors, and summe ȝeden to þe whene Lupa, and saydyn her þat, for enchesen þat ||
scho wold not receyue Iames, Godys apostoll, while he was on lyue, **120 b**
God had[3] send his body þidyr wythout any gouernance of chypmen, forto be buriet þer. Wherfor þay prayde her of an abule place, forto bury hym to his worschip, as felle for such an holy saynt. Then þys whene dyde hyr wolfys kynde, and for scho wyst þat þe kyng of Spayne was a wyckyd man of maners and wold wekedly do by hom, þerfor scho send hom[4] to þys kyng prayng hym to ordeyne such a place, as wer abull to hure cors.

Then, when þay comyn to þe kyng and dyde hure message, þen he made anon to cast hom to prison and bynde hom fast wyth yerns. Butte when he sate at his mete, an angyl come from Heuen, and opynd þe prison, and bade ham gone hor waye; and soo þay dyd. But when þe kyng herd þat þay were[5] goon, he sende aftyr hom

[1] here *C.* how *G.* [2] londyd *C.* londydte *G.* [3] had *C.* hath *G.*
[4] hom *C.* *om.* *G.* [5] were *C.* we *G.*

yn gret wroþ mony knyȝtys, to fache hom aȝeyne. But when þes kn[y]ȝttys comyn to þe brygge þer þay wer gon ouer, and þay sewdyn fersly aftyr, anon þe brygge brake vndyr hom, and þay fellen ynto þe watyr, and wer drownt euerych on. Then was þe kyng aferd of þat vengaunce, and sende aftyr hom oþir men, prayng hom plesantly forto come aȝeyne to hym, and þay schuld haue al hor wyll. Soo þay turnyd agayne to þe kyng, and conuertyd al þe pepull of þe cyte to crystyn beleue.

But when þis come to þe qwhene, sco went nyȝ wode wroþ, and þoȝt forto don hom boþe harme and despyte, and send aftyr hom prayng fayr þat þay wold come to her, and scho wolde ordeyne wel for hom. Soo, when þay comyn to hur, scho sayde to hom: 'Gothe to such a hyll, and take þre bulles and ȝokyn ham yn a wayne, and lay þe cors yn þe wayne, and let þe bullus chose hor way, and whydyr þat þay ledyn þe wayne, I graunte you þe place
121 a forto bury þe cors yn.' Thus scho sayde || for gret males, hopyng þat þe wyld bulles wold aslayne hom oþir al todraw hom to þe wayne, and soo pece-malle al toteren Iames body. But when þos men comyn to þe hyll, and seen þes bulles, þay madyn a cros aȝeynys; and so þe bulles mekely stodyn styll, tyll þay had ȝeokyn ham yn þe wayne. And þen letyn hom goo, and soo, yn syȝt of all men, wythout any tokyn, þay lad the wayne wyth þe cors streght ynto þe whenys p[a]lace. And when þe whene see þys, þen scho repentyd her, and askyte mercy of Saynt Iamys, [1] and was made cristen, and with gode wylle ȝaf þat palys to Seynt Iamys [1] wyth al þe lordschip þat lay þerto, and byldytte þer a newe chyrch, and soo buryet Saynt Iame wyth al þe worschip þat scho cowþe; wher God vnto þys day worscheþ mony gret myrakyll of þe which þys ys on.

Narracio.

A man þat was cald Berna[r]d was takyn wyt enmyes [2], and don to þe grovnde of an hiȝ towre yn a dep dongen, and was semot wyth yerns also mony as he myȝt bere. And when he was yn þat woo, he cryde hertely to Saynt Iames for help. Then Saynt Iames come to hym, and bede hym be of good confort, and breke þe yerns þat he was bonden wyth, and hongyd hom abowte hys neke, and bade hym sewe hym vp to þe top of þe

[1] and . . . Iamys *C.* *om. G.* [2] enmyes *C.* emyes *G.*

towre, and bade hym lepe downe, and bere his cheynys to his body in Spayne and soo lept doun to þe erþ w*yth*out harme, and ȝode to Seynt Iames, and offird þer his bondys, as Saynt[1] Iame bade hym.

Narracio.

Thre knytus[2] ȝodyn to Saynt Iames yn company. Of þe whech on by prayere of a por woman toke hyr skryp, and bere hyt; for scho was wery. And sone aftyr he fonde a seke man yn þe way toward Seynt Iames; and, for he myȝt not goo, he sette hym on his hors to ryde, and he hymselfe ȝede on his fete, beryng þe pore woman skryppe and þe seke man staf. But, what for hete of þe sonne, || what for trauel, when he come to Saynt Iames, he fell **121 b** seke, and lay þer þre dayes specheles. So þe III day he ȝaf a gret syke, and spake, and sayde: 'I thonke God and Saynt Iames, for by hys prayers I am delyuerd of a gret multitude of fendes. For now come Saynt Iames hedyr yn w*yth* þe pore woman scrype[3] þat I bar abowte my necke, and w*yth* þe seke manys staf þat I lad on my hors he has dryvyn þe fendes hennys. But now getyth me a pryst, for I schal lyf but a chyle.' And þen he turnyd to on of hys felaws and sayde: 'Frend, leue þi lord þat þou seruyst; for he ys sothely dampnyd, and schall on a schort tyme dye on a wykyd deth.' So, when he had buryet þis knyȝt, he ȝode home, and tolde his lorde how þe ded knyȝt sayde. But he sette þat at noȝt; and soo w*yth*yn a schort tyme, he deyd as þe knyȝt told, and was dampnyd.

Narracio.

And oþer thrytty men plyȝten troþis forto goo to Saynt Iamys and to abyde togedyr yn helth and yn sekenes[4], save on of þe men vold not plyȝt his troþe, but ȝode forth w*yth* hom yn company. Then hit hapynd so þat on of ham felle seke and lay xv dayes; and for he lay soo long and he semyd þat he schuld be dede and not scape, al hys felaws ȝodyn forþe hor way, and laft non w*yth* hym of alle[5] þat had plyȝt trowþe. Then þys man þat wold plyȝt no troth, he abode w*yth* hym and, as he myȝt, caried hym

[1] Saynt *the* y *is inserted above the line.* [2] knytus *C.* kyngys *G.*
[3] *MS.* scyrpe. [4] sekenes *the first syllable* se *is inserted above the line.*
[5] of alle *C.* *om. G.*

forth w*yth* hym. But for he my3t not trauell but softly, he was
bny3tet vndyr an hyll; and so wer þay aferde boþe for drede of
wyld bestys and cursyd men of þe contre. But þen, abowte myd-
ny3t, come Seynt Iamys rydyng, and confortyd hom, and sayde: 4
'Schow me thi felaw, for he ys now ded, and lay hym befor me,
and lepe þou vp byhynd me.' And soo, by þat þe sonne ros, þay
hadyn gon fyftyne day-journes, and come to þe mou*n*t Ioy, halfe
122a a myle from Saynt Iames. Þ*er* Saynt || Iame leyd boþe downe, 8
and bade þe man fach þe chanons of Saynt Iames forto bury his
felaw, and bade hym say to his felaws how Seynt Iame send hom
worde þat pylgrymage stode hom yn no p*ro*fytte, for þay hild not
þe troth þat þay had made. 12

Now 3e schul knele adowne, and pray to God and to Seynt
Iames þat he wyl helpe you at your nede to þe saluac*y*on of your
sowles. Amen.

51.

De Solempnitate S*ancte* Anne, Matris Marie, 16 Breuis Sermo.

Good men and woymen, suche a day 3e schul haue Seynt
Anneys day, on þe morow aftyr Seynt Iameys day, þ*at* was
modyr to our lady. Wherfor, yn worschip of þat gentyll lady, 20
3e schul come þat day to þe chyrch, and worschip her modyr,
Seynt Anne. Then schul 3e know þat we redyn of v holy
woymen þat werne cald Anne, and lest any vnconyng man take
on for anoþir, I will tell you þes woymen, forto know on by 24
anoþir.

The fyrst Anne was modyr to Samuel, Godys holy p*ro*fytte,
þ*at* was byschop aftyr Hely, and gou*er*nyd þe pepull of Israell
mony 3eres. Þis Anne had an husband and was cald Elcana, 28
and he myght haue no childyrne by þ*ys* Anne, for scho was
barayne. But, at þe last, by geuyng of gret almys-dede and
prayers to God, God grawntyd þ*ys* Anne a sonne þat was cald
Samuel, as I sayde befor. 32

Anoþ*er* Anne was wyfe to a mon þat was cald Raguel; and þay had a dochtyr and þat was[1] cald Sare. Þe whech Sare had VII husbondys; and eu*er* þe fyrst ny3t þe fende strangylt hom, for þay wold haue cowpult w*yth* þ*ys* woman Sare for gret lust of flesch, and not yn þe reu*er*ens of God, ne yn purpos forto gett chyldyrn to Godys s*er*uyce. Wherfor God 3af þe fende power to sle hom, er þat þay had defowlyd þ*ys* woman. But aftyr come Toby, þe 3onge, þe whech an angyl bro3t to þ*ys* Raguell hows. And soo, by techyng of this angyl, þis Toby weddyt þ*ys* Sare, and thre dayes and thre || ny3tys forbare hys wyf, and werne yn **122 b** hor pr*a*yers, and soo þe forþe ny3t 3ode to hor bed and hade childyrne.

The thryd Anne was Tobyys wyfe, þe aldyr, þe whech was fadyr and scho modir to Toby þat I haue spokyn of befor. Þe whech þe ald*yr* was an holy man, and bysely did[2] þe werkys[3] of mercy and of charyte. And 3et God, forto pr*e*ue hym and his meke suffrance, made hym blynd. Þ*us*, on a day, when he had buryet soo mony dede bodyes þat werne slayne, he was soo wery of travayle, þat he layde hym downe yn his hows by þe woch, forto rest hym; and soo, as he lokyd vp, þe fewte of swalows felle on his een, and soo he was blynd. But for he toke þ*ys* deses paciently, and eu*er* thonkyd God of his vysitac*yon*, God send hym his sy3t a3eyne.

The fowrte Anne was yn þe tempull of Ierusalem whan[4] Ioseph and our lady bro3t Crist ynto þe temple on Condylmas-day. And þen come þ*ys* Anne, and pr*o*fyseyt of Cryst how hit fell of hym aftyrward. This Anne was soo holy, þat when scho had byn weddyt seuen 3ere, and her husbond deyd, scho 3od ynto þe tempul of Ierusalem, and was þ*er* s*er*uyng day and ny3t, tyl þat she[5] was foure score 3ere old. And þen scho hade such grace, þ*at* scho sa3e, or scho deyt, Crist wyth her een, and scho hondylt hym w*yth* her hondys.

The v Anne ys scho þat bare oure lady of hir body, and fostrut[6] her w*yth* her brestes. And when scho was of age, scho bro3t her ynto þe tempull of Ierusalem, and laft hyr þ*er* among oþ*er* virgyns

[1] was *C.* *om. G.*
[2] did *d.* *om. G.* *not in D.*
[3] werkys *the* r *is written above the line.*
[4] whan *d.* whom þat *G.* *not in D.*
[5] she *d.* *om. G.* *not in D.*
[6] *MS.* forstrut.

of her age, forto lerne Moyses lawe, and forto serue God boþe day and nyȝt; and soo scho dyde. This Anne hade a husbond þat was Ioachym þat come of lyne of þe kynde of Dauid þe kyng. But for encheson þat *profetys* toldyn long byfor how þe kyngdom of Dauid schuld descende to Cryst, and soo dyddyn wryte yn bokes; þe whech bokes wer kepte yn tresowr yn þe tempull yn
123 a mynde of *þys* þyng, for Herode, kyng of || Ierusalem, þocht forto turne *þys* lynage ynto hym and ynto his eyres aftyr hym, wherfor he toke þes bok*ys* out of þe tresery, and made forto bren hom, soo þat, whe*n* þay wern don away, þe mynde of Crist schuld haue be[1] forȝeton, and he myȝt soo conceyue by sleghtes þe lynage of kyng Dauid don ynto hym and ynto his. Wherfor *þer* byn but few bokes þat tellyn opynly how þat Ioachym com by descent from Dauid. Neue*r*þeles when Herod had don *þys* fowle dede, ȝet wer *þer* good men and wyse þat had copies of þes bokes w*yth* hom at hoome, þe whech tellyth how þat Ioachym come of þe kynde of Dauit.

For Dauid had mony chyldyrn, among þe whech he had on son þat was cald Nathan of þe whech come Leuy, and of Leuy Panther, and of Panther Barpanther. Þe whech Barpanther was Ioachymys fadyr, and he was fadyr to Mary, Cristys modyr, þe whech he had by Anne, hys wyfe, and aftyr ȝaf her to[2] maryge to Ioseph. And þen deyt aftyr Ioachym, and toke Anne anoþ*er* husbond þat was calyd Cleophace, and had by hym anoþ*er* doȝtyr called[3] Mary Cleophe, and þen he deet. And þen scho had þe III. husband *þat* was cald Salome, and by hym scho had þe III. doghtyr, and scho was cald Mary Salome. And soo, when scho had getyn her III chyldyrne yn þe worschip of þe Trinite, scho wold haue no mor. But aftyr all her lyue scho ȝaf her to chastyte and to holynes; and so of þes þre doȝters *þer* come on holy lynage. For þe forme doȝtyr[4] Mary, scho bar our Lorde Ih*es*u Cr*ist*. The II. Mary Cleophe was weddyt to a man *þat* was cald Alpheus, and by hym scho had fowre sonnes: Iames þe lasse, and Ioseph þat was callyd Barsabas, Symon, and Iude. The III. Mary was weddyt to a man þat was callyd ȝebede, and by hym scho had

[1] haue be *H.* abyn *G.* aben *C.*
[2] to *d.* a *G.* *not in D.*
[3] called *d.* þat *G.* *not in D.*
[4] forme doȝtyr *C.* III doȝtyrs *G.*

too sonnes, Iamys þe mor and Saynt Ion þe Euan*g*elyst. || Thus 123 b
God sayth hymself: 'Of a good tre comyþe good frute;' soo of
þ*ys*[1] holy woman, Saynt Anne, com an holy ospryng.
Wherfor ȝe schul now knele adowne, and pray Saynt Anne to
pray to her holy doghtyr, oure lady, þat scho pray to her sonne
þ*a*t he ȝeue you hele yn body and yn sowle, and grace to kepe
your ordyr of wedlok, and gete such chyldyrn þat byn plesant and
trew s*er*uandys to God, and soo com to þe blys þat Saynt Anne ys
yn. Amen.

52.

De Solempnitate *Sancti* Laurencii *Martyris* Sermo Breuis.

God men and woymen, such a day ȝe schull haue Seynt
Laurenceys day, þat ys Godys holy martyr. Þe wheche martyr-
dome, as Mann*us* seyth, schynyth to al holy chirch, and lyghtyþ
al þe worlde. Wherfor ȝe schull fast his euyn and com on þe
morow to þe chirch yn þe worschip of God and his holy martyr;
for he was holy yn lyuyng, he was meke[2] yn passion suffryng, and
p*er*fet yn ensampull ȝeuyng. Þen saythe Seynt Austeyn þat an
ensampull yn doyng ys mor co*m*mendabull þen ys techyng oþ*er*
p*re*chyng. Therfo*r* Seynt Laurance ȝaf all c*r*isten men ensampull
yn doyng techyng ych man forto schewe aȝeaynys malyce mekenes,
aȝeynys couetyes largenes, aȝeynys p*er*secucyon louyng swetnes.

This holy martyr schewyth aȝeynys malyce mekenes; for when
Sent Syxti þe pope had byn yn Spayne, and broȝt Laurence wyt
hym from þens to Rome, he ordeynt hym his archedecon forto
s*er*ue holy chyrche and to s*er*ue hom þat werne pore. Herefor þe
Emp*er*our hade envy to hom, and schaput forto do hom to deth.
Þen þocht Laurence to schow mekenes aȝeynys malyce, and herkut
þer aft*er* por men and woymen, and ȝode to hom, and ȝaf hom þat
hom nedut, mete, and drynke, and klothys. And soo he com to ||
a wedoys howse þat had mony pore men hud w*yth* hyre. Þe 124 a
whech wedow had byn long seke of þe hedake, but Saynt Laurence
had co*m*pacyon of her, and helet her of her sekenes, and toke all

[1] þys *H.* þeis *C.* *om. G.* [2] meke *H.* *om. G. C.*

þe pore men þat werne yn her hous, and mekely knelyd downe on his kneys, and waschid hor fete, and *ser*uyd hom of mete[1] and drynke. And for he herde þat *þer* was a pore blynd mon yn a howse bysyde, he 3ode þedyr anon and helut hym. Thus þe more þat he herd of þe Emp*er*ourys malys a3eynys hym, þe more he 3af hym to mekenes and to holy deuocyon.

He schewyd a3eynys couitys largenes[2]; for when þe pope Sixt*us* had betakyn[3] hym þe tresour of þe chyrch, forto dele to[4] hom *þat* werne pore, and seke, and blynd, and o*þer* þat hadyn nede, þen was þe pope Sixtus takyn, and lad furth forto be hedyt by byddyng of þe Emp*er*our. Then sewyd Laurence his maystyr remy*ng* and sayde to hym on hy3 þat all my3tyn here: 'Holy fadyr, forsake me not, for I haue al þe tresowre *þat* 3e betoke me. Wherfor, fadyr, goo þou not to þi passion thyn one selfe, let me goo wyth þe; and as we han *ser*uyd God togedyr, let vs suffur deth togedyr.' Then sayde þe pope: 'I wil goo byfor, and þou schalt come aftyr and suffyr mor payne þen I; for I am old and may not dure and þou art 3ong and may suffyr. Wherfor make þe redy, for þe ys moch turnement towart.' Then wer þer su*m*me, for þai herden Laure*n*ce speke of tresoure, þay[5] went to þe Emp*er*our anon, and tolde hym how Laurence had tresoure hyddyn yn his warde. Then sende þe Emp*er*our aftyr Laurence, and bade hym delyu*er* þe tresoure þat he had hyddyn wyth hym; and yf he wold not delyu*er* hit, he wold put hym ynto suche a turment and passion, þat he schold be fayne forto delyu*er* hit. Then was
124 b Laurence || styll, and 3af hym non vnswar; wherfor þe Emp*er*our co*m*mawndyd anon forto cast hym ynto þe p*re*son, and do hym all þe payne þat þay my3tyn, tyl þat he wold fayne 3eue vp the tresowre. But how *þys* pop Sixtus and Laurence com to *þys* tresowre, now hit ys forto telle.

We redyn how *þer* was an[6] holy man Orygines þat co*n*uer*t*yd Philip þe Emp*er*our to cristyn fayth and alsoo Philip, þe Emp*er*our son. And þen, for þe reme of Frawnce was rebell a3eynys þe Emp*er*our of Rome, *þys* Emp*er*our Philyp send a kny3t of his to F*r*ance w*yth* a gret ost. Þe whech kny3t was callyd Decius, and

[1] mete *C.* me *G.*
[2] *MS.* largenenes.
[3] betakyn *C.* ben takyn *G.*
[4] to *C.* *om.* *G.*
[5] þay *H.* and *G. C.*
[6] an *C.* *om.* *G.*

he was a worthy kny3t and a evourus yn batayle; wherfor he ouercome þe reme of Fraunce yn schort tyme, and mad hom buxum to þe Emperour as þay wer befor. Then when þe Emperour Philip herd how he had don to hym, and yn gret worschip of þys Decius and forto thonke hym, he toke to hym a smal mayne, and 3ode fer out of Rome a3eynys hym. Then, for þys Decius sy3 hym do hym soo gret worschip, he[1] þo3t yn his hert þat he was aferde of hym, and þen þo3t þat he wold be Emperour hymself, þenkyng[2] þat he was moch more worthe þen he. Wherfor, yn þe ny3t aftyr, as þe Emperour lay yn his bed slepyng, þys kny3t Decius 3ode to hym, and sloch hym, and toke hys ost wyth hym to Rome. And when þe Romanes and þe senatowrs herdyn herof, what for monhode of hym, þer þay crownet hym Emperour.

Then herd Philyp, þe Emperourys sonne, how Decius had slayne his fadyr and was Emperour, he dred lest he wold haue slayne hym, and toke al his fadyrys tresowre, and bro3t hit to þe pope Syxty and Seynt Laurens, prayng hom, 3yf soo befelle þat Decius sloch hym, þat þay schuld dele þat tresowre, summ to holy chyrches worschyp, and þe remenant 3ef to pore men þat had nede þerto. Then sone aftyr þys Decius made to take þys Philip and sle hym. And when he herd þat Laurens had þys tresoure, ‖ he made to pyt **125 a** hym ynto prison, and constraynet hym wyth grete penaunce forto bryng forth þys tresowre. Then was þer yn þat prison a mon þat het Lucilles, þat by gret wepyng had lost his sy3t. Þe whech Seynt Larence folewet, and made hym forto se anone a3eyne; wherfor mony a blynd þat[3] herd þerof, comyn to Laurence, and he heled hom by uertu of God. Then, sone aftyr, þe Emperour send to Laurence, to loke yf he wold schow þe tresowre. Þen Laurens prayde of þre days fyrst, and sayde þen he wold schew þe tresoure. Soo þes þre dayes he 3ede lawse, and gedyrt togedyr al þe pore, and halt, and crowket, and blynd þat he my3t fynde, and bro3t hom þe þryde day befor þe Emperour yn his palice, and sayde: 'Loo, her ys þe tresowr þat I behe3t forto schow þe. Þys tresowr wol abyde and neuer be lorne, þys schall neuer fayle, but euer schall last befor God yn Heuen. By þes I haue send þe tresowre befor þat þou askys, ynto Heuen.' This Saynt Laurence schowet

[1] he *H.* and *G. C.* [2] þenkyng *C. H.* þo3t *G.*
[3] þat *C.* *om. G.*

aȝeyne couytyce largynes; for he largely dalt abowte for Godys sake þat þay wolden haue spend yn vanyte and lust of synne.

He schewet alsoo aȝeynys *tur*ment louyng swetnes; for when þe Emp*er*our herd þ*ys*, he co*m*mawndyt forto bryng byfore Laurence al man*er* of turment: gynnys, ȝerdus, skorgis, staues, evillys, howk*ys*, pannys w*yth* brennyng colys, fures-brondys, brennyng schaft*ys* of eyron, salt, pych, code, brynston, myltyn led, fure, forkys, barres of a gret grydyr, and co*m*mawndyd þat al schuld be spend on hym, but yf he wold schewe þe chyrch-tresowre, and forsake his God, and offyr to mawmetys. Then sayde Laurens: 'Vnblessyd, þes torment*ys* I haue ȝore desyred[1], for ryȝt as swete metes plesyn þi body, ryȝt soo þes turmentys plesyn my sowle, and makyth hym strong forto suffyr passyon for my Lorde sake.' Then
125 b was þ*ys* Emp*er*our || nyȝ wode for wroth, and co*m*maundyt forto bete hym wyt scorgis, and knottys[2] w*yth* lede, þat þe blod ran downe on yche syde, and aftyr laydyn ȝeardys of jron brennyng to his sydys þat brent þe flesch to þe bar bones. But Laurens eu*er* thonkyd God w*yth* glad chere þ*at* made Deci*us* wondur[3] sore tenet and sayde to hym: 'Thogh[4] þou w*yth* þi wychecraft scorne þ*ys* turment, þou schalt not[5] scorne me.' Wherfor he co*m*maun*d*ytt eftesony*s* to bete hym wyth whippys, knottyt w*yth* lede, þat his bonys weren bare al abowte, and þe flesch w*yth* þe blod droppyd downe on ysche syde. Then Laurence hevyd vp his hondys, and p*ra*yde to God forto take his sowle. Þen a voyce from Heuyn vnsward and sayde þat Decius herd: 'ȝet þou most abyde more torment and passion for my loue, and þen þou schalt co*m*me to me wyth grete worschip and ioye.' Then sayde Deci*us*: 'Heryn ȝe al how fendys confortyþ þ*ys* prowde rebelle wreche!' and bade eftsone bete hy*m* w*yth* scowrgis.

Then was þ*er* a knyȝt þat hette Roman*us*, þat syȝ an[6] angyl w*yth* a whyt schete of selke wepe þe sydys of Saynt Laurens; wherfor he halsut Laurence þ*at* he schuld not forsake hy*m*, but hye þat he wer folowed. So, when Laurence had crystonet hym, ano*n* be co*m*maun*d*ement of Deci*us* he was hedet. Then bade Deci*us* make a gret hote fure of brenny*n*g colys, and sett þ*er*on

[1] ȝore desyred *C.* your desyre *G.*
[2] knottys *C.* knottyd *G.*
[3] wondur *C.* vndyr *G.*
[4] thogh *C.* thonke *G.*
[5] not *C.* *om.* *G.*
[6] an *C.* *om.* *G.*

a grydull, and lay Laurence þeron, and soo rost hym to dethe. So, when he was layde þeron, and þrust downe wyth fyre-forkes, Laurence lokyd on the Emperowre and sayd to hym: 'Wreche, þis syde ys ynoch; turne and etyth, whyle þat othir rostyth!' And then Laurence turnyd vp his eȝen to God, thonkyng hym of al hys sondes; and soo he ȝeaf vp his spyryt ynto Goddys || hondys. **126 a** Then ȝeden þe tormentowrys hor way, and laftyn þe body lying on þe gredyr. And þer come cristyn men by nyght, and tokyn þe body, and buryet hit wyth gret lamentacyon and wepyng, boþe wyth ee and hert.

Thus Seynt Laurence schewyd aȝeaynys males mekenes; for þe mor þat he was þrat, þe mor meke he was. And aȝeynys couetyse he schewyd largines; for þe mor þat þay couetyd þe chirches tresowre, þe mor largyr he dalt hyt to hom þat hadyn nede to hyt. And aȝeynes passyon he schowyd louyng swetenes; for the swetnes þat he had of þe louyng of God yn his hert wythyn-forþe made hym to sette noght by þe passyon, nor þe torment þat he suffyrde wythout-forth.

Narracio.

Seynt Gregory tellyth þat a pryst was callyd Scatulus, was aboute to amend a chyrch of Seynt Laurence þat was destryed wyth Lumbardys. But when he wanted[1] mete to hys werkemen, he was sory, and prayde to Seynt Laurence for helpe; and soo he lokyd ynto his ovyn, and fonde hit full of new bred and whyte. But when he for-lytyll wende hyt wold haue seruyd but to on mele, hyt suffycyt to all ynoch for x dayes.

Narracio.

I fynde þat þer was an[2] Emperour of euyll lyfyng. And when he was ded, a legyon of fendys come rennyng nygh a celle of a holy ermyd; and he, for wondyr of þe noyce, opynd a wyndow, and callyd to hym þat was[3] the hyndmast of hom, and askyd what þay weryne. Then sayde he þat þay weryn fendys, send to þe Emperours deth, forto loke yf þay myght oght gete of hym. Then commawndyt þys ermyd þat he schuld come agayne

[1] wanted *C.* went wyth *G.* [2] I fynde þat þer was an *C.* and *G.* [3] þat was *C.* *om. G.*

by hym, and tell hym of hor spede. Soo, when he come aȝeyne, ||
126 b he told, when alle his synnys wern layde on þe balans and was nygh ou*er*comyn, then come[1] thylke bre*n*net dekon, and layde a grete pote on þe wey þe whech anon weyit vp al togedyr. 'Then was I wroth þerw*yth*, and pullyd of þat on ere of þe pote.' This pote he called a gret chalice þat þ*y*s Emp*er*our let make in þe worschyp of Seynt Laurence; and for hit was soo moch, þe fynd callyd hit a potte. And þ*us* was þ*y*s Emp*er*our saued þrogh the helpe of Seynt Laurence; and soo pray we to God þat we may be.

53.

De Assumpc*i*one Beate Marie Uirginis Matr*is* Dom*ini* Nostri Ihesu *Cristi*.

Goode men and woymen, such a day N. ȝe schull haue an hygh fest yn holy chyrch þ*at* ys callyd þe Assumpc*y*on of our lady, þ*at* ys yn Englysch, þe takyng vp of our lady. For þat day scho was takyn vp into Hevyn, and now ys helpe and socoure to all þ*at* callen to her wyth full hert. Wherfor ȝe schull fast þe euyn, ych man and woman þat is xii ȝere old, ych mon as his deuocyon techith hym, and aftyr he ys bedyn do by his scheryft-fadyr. And on þe morow ȝe schull come to þe chirch, and worschip oure holy lady w*yth* all your myght and conyng. Then schull ȝe know well þat þ*y*s assumpc*y*on was don worschipfull, and joyfull, and also holy, þat ys, boþe yn body and yn sowle *in*fere.

Hit was don worscypfully; for God taght hymself yn þe x co*m*mawndmentys þ*at* ych chyld schuld worschip h*y*s fadyr and his modyr. Wherfor Cryst schowyd and dyd þ*at* he taght byfor, yn gret worschyp to hys modyr, when he wold take hur out of þis world ynto þe blysse þat he ys yn. He send an angyll on message to hur wyth gret lyght, beryng to hur a branche of palme of paradyse of þe wheche þe ȝearde was grene as gresse, and þe leues dytdyn schyne as þe day-ster, and bare datus swettyr þen any wordely spyces. And when he come to her, he knelyd downe,
127 a and || worschepyd hur as hym oght forto do to hys Lordys modyr, and sayde mekely to hir: 'Hayle Mary, my Lordys dere modyr,

[1] come *C*. come he *G*.

take hys blessyng þat was borne of þe; he sendyth þe worde þat the thryd day hethens he wyll come and fach þe to hym, forto dwell wyth hym in[1] ioy and blysse w*yth*out end. Wherfor yn tokyn þerof he sendyth to þe a branch of a palme þat was yn paradyse; þe whech schall be borne byfore þy bere to þi towmbe, and be not adrede, but be glad and blythe, for yn tyme of þi deyng all wekyd spyrytys schall for ferd fle away from þe. For þen wyll my Lord, þi sonne, come to þe, and fache þi soule w*yth* multitude of angelys, and bere hit vp ynto Heuyn w*yth* gret joy and blysse.' Then oure lady knelyd downe, and held vp her hondys and her hert yfere, and thonkyd her sonne of h*ys* swete sonde, and toke þ*ys* palme yn her honde w*yth* gret reu*e*rence and sayde: 'I wold, yf h*yt* be my sonneys will, þat my brethyrne, þe apostols, myght byn here at my dyryge, þ*at* I myght ons haue seyne hom, er þ*at* I had passyd out of þis world.' 'Th*us*, my lady,' sayde þe angyll, 'þ*ys* day all schall come to þe forto do þe s*er*uyce, and bryng þe to þi tombe, and soo bury þe.'

Then flogh þe angyll aȝeyne, and anon a lyȝth clowde lyght apon Seynt Ion þe Euangelyst þeras he p*re*chyd yn þe syte of Ephesym, and sette hym byfor our lady chambyr-dyre. Þen Ion knokyd on þe dyr, and come yn, and knelyd adowne, and gret our lady. Then, when scho sygh Ion, scho myȝt no lengyr forbere, but anon wepyd for joy and sayde: 'Welcom, my swete son and cosyn,' and told Ion of þe message þ*at* þe angyll broght to hur from her so*n*ne, and how scho schuld dye þe þrid day aftyr, and schowed hym þe palme. And þen anon all þe apostols wern broght w*yth* clowdes, and || set byfor our lady dyr; and when **127 b** jche sygh othyr, þay merueyld gretly wherto þay wern soo sodenly brocht þedyr. Then herde Ion hom speke, and come out to hom, and welcomyd hom, and told hom what message our Lorde send to his modyr, and how at her prayer þ*ay* wern fachet þidyr, to be at her endyng. Þen Ion broght hom before oure lady, and þay al mekely fel downe on her kneys, and gret hur. Þen scho ful mekely welcomyd hom all by and by, and by name welcomyd Poule. Then sayde he aȝeyne: 'Þagh I haue not seen my Lord bodely here on erthe, now I se you, I am gretly confortyd as þagh I se hym p*re*sent now here w*yth* myn een.' Then com ther alsoo to

[1] in *C.* and *G.*

oure lady sex score of woymen þat were clene maydyns, forto don hur seruyce. Wherfor anon þay madyn her bed, and dydyn hur þeryn, and sette tapurs[1] about al nyght brennyng, and waken tyll hyt was mydnyght; then all fellyn on slepe saue þe apostols.

And þen come our Lord Ihesu Cryst[2] downe from Heuen wyth a gret lyȝt and a gret multitude of angels, and gret hys[3] modyr, and sayde: [4]'Wel be þe, blessyd modur!' And so turnyd to þe apostelus and sayde to ham[4]: 'Pes be to you all, breþir all!' And þen sayde he to his modyr: 'Comme now, modyr, wyth me ynto þe blysse þat neuer shall haue ende.' Then scho held up her hondys and sayde: 'My dere sonne, I ȝef vp my sowle ynto þi hondes.' And soo Cryst toke her sowle yn his armys, and bade þe apostols bere her body ynto a place þat was cald Gethsemany, and bury hur þer yn a tombe þat þay schuld fynd þer, and abyde þer tyll þe þryd day þat he come agayne to hom. And soo wyth his modyr soule klippyng yn his armes in[5] syght of all þe apostols he bare hit ynto Heuen.

128 a Then toke þes maydyns || and waschid her body as þe maner ys of þat contray, þat þen cho chane as þe sonne, and sauyrd swettyr þen any spices, and layde hit on a bere. Then toke Ion þe palme, and ȝede before, and Petyr and Poule broghten þe bere aftyr, and þe toþer apostols comen syngyng wyth angels, soo þat þe song of hom was herd ynto þe cyte. And when þay of þe cyte herd hom make such melody, þay ren toward hom wyth bottys, and staues, and oþer wepon, yn ful purpos forto haue drawyn downe þe bere, and cast þe body yn þe fenne. But he þat layde fyrst hond on þe bere, anon boþe hys[6] hondys wern puld of by þe elboues, and hongyt soo styll on þe bere; and he wyth hys stompes stode soo, cryng and ȝellyng for ake and sorow þat he suffyrd. Then sayde Petyr: 'Kys þe body of oure lady, and knowlech welle wyth trew hert þat Crist, veray God and man, was borne of þat same lady, and þou schalt be hole.' þen dyd he soo, and he was hole anon as he was byforne. Then toke Petyr a date of þe palme, and betoke hyt hym, and bede hym goo ynto þe syte, and lay hit on all þat werne seke; and þay wold

[1] *MS.* taburs. taperres *C.* tapres *H.*
[2] Cryst *C.* Cryst come *G.*
[3] hys *C.* *om. G.*
[4] well . . . ham *C. H.* *om. G.*
[5] in *C.* and *G.*
[6] hys *C.* is *G.*

leue as he dyd, þay schuld be hole of what man*er* sekenes þat þay had. And soo he heelyd gret nowmbyr of hom. Thus when þ*a*y come to Gethsemany, þay dytdyn þ*y*s body i*n* a towmbe þ*a*t thay fowndyn þ*er*, wyth all þe reuerens þ*a*t þay cowþe, and set hom down by hyt, as Cryst bade hom abyde tyll þe þryt day. Þus was þe Assu*m*pc*y*on don worschypfully.

Hit was also ioyfull; for þe þryd day, as Cryst sayde, he come downe out of Heuyn w*yth* gret multitude of angyls, of pr*o*phetes, of patriarchus, and of othyr holy seyntys w*yth*out nowmb*yr* || and **128 b** Seynt Myghel beryng our lady sowle yn h*y*s armes, bryghtyr þen þe sonne. Then sayde Crist to hym: 'Myghell, do my modyr soule a3eyne!' And when he had don soo, Crist sayde to hur: 'Com, my swete, com my flour, com my culu*er*, myn owne boure, com my modyr, now w*yth* me; for Heuyn qwene I make þe!' Then þe body sat up, and lowted to Crist, and sayde: 'My swete sonne, wyth al my loue I com w*yth* þe to þyn aboue; wher þ*o*u art now, let me be, for al my loue ys layde on þe.' Then al þe angels token up a song of swete melody and heuynly mynstrelcy, þ*a*t all þe tongys yn erþe cowþe not tell on poynt þ*er*of, so swete hyt was and so mery to here. And so wyth al þ*y*s myrthe and melody þay beryn our lady ynto Heuyn, boþe body and soule, and soo Crist set hur þer by hym yn his trone, and crowned hur qwene of Heuen, and emp*er*ice of hell, and lady of al þe worlde, and hath[1] a hygh ioy passyng all þe sayntys. And as þe sonne leghtenyth al þe day, ryght soo scho lyghtenyth al þe cowrt of Heuen. And al þat byn yn Heuyn byn buxom to hur and redy at hur *com*maundement, and don hur worschyp i*n* honowre, as þay owyn forto do to hor Lordis modyr and hor qwene; and ys þer of on wyll and one loue w*yth* þe holy Trinyte þat grauntyth hur what þ*a*t eu*er* scho askyth, and at hur pr*a*yer rewardyth all hur s*er*uantes. And þ*u*s scho sittyþe yn Heuen next to þe Trinite, w*yth* body gloryfyet, and[2] ys yn full certeyne þat þes ioyes schuld dure for eu*er*mor. Þ*u*s was þis assu*m*pc*y*on don ioyfully.

Hit was don alsoo holy, þat is, yn body and yn soule, puttyng away the comyn condicion[3] of monkynd, þat ys, forto dey; and so þe body turnyd ynto corupc*y*on and stynkyng careyne. But for encheson þat Crist toke flesch and blode of oure ladyys body, and

[1] hath *C.* *om.* *G.* [2] and *C.* *in* *G.* [3] condicion *C.* conducyon *G.*

so were on flesch and on body, þerfor scho was outtakyn of þat condicion[1], and was fat ynto Heuen yn body and yn soule. But for summe wern yn doute þerof, hit myȝt be by Godys ordenaunce þat Thomas of Inde was not þer, when þe Assumpcyon was don, but come aftyr, and sayde he myght not leue þat yn body and yn
129 a soule. Wherfor ryght as he spake þat word, || oure lady lat her gurdyll fall downe from Heuen ynto Thomas hondys, as þogh scho had sayde to hym þus: 'Ryght as þou woldyst not leue þat my son was resyn from deth to lyue yn veray body, tyll þat þou pyttyst þi hondys ynto his syde and preuyd þe soth, soo, by þat sonde of my gurdyll þat I send þe, leue well þat I am yn Heuen wyth my sonne, in body and in soule, as he ys.'

Othir probacyons byn mony of þe wheche Seynt Barnard says þus: 'Yf hit wer soo þat our ladyys body wer yn erthe, al men wold seche[2] hit, as men doþe Petyr, and Poule, and oþer mony seyntys. But for scho ys bodely yn Heuen, men sechyn not hur by walkyng on erþe, but by deuocyon yn Heuen.' Saynt Austeyn sayþe so þat corupcyon of synne makyth mankynd to turne into corupcyon of caren, but God forbede þat þe body of Godys modyr schuld turne into corupcyon and styngkyng careyn, þat was halowd yn hur modyr wombe, and alway aftyr kepyd wyth þe Holy Gost from al maner corrupcyon, and anoyntyd wyth þe creem of al maner holynes and clannes of lyuyng.

Then wythdraweþe he moch of þe sonnys worschip þat any fulþe þenkuþ be hys modyr; for he þat is hur sonne and walle of loue, loþe he had byn forto haue sene þilke pappis sowken and gnawyn wyth stynkyng wormys þat he befor dyd sowke, and had his fode ful swete. Loth had hym ben to see þos swete lyppys haue byn turned to styngkyng careyne þat he ful swetly had kyssyd befor. Loþ had he ben forto haue seen þat fayr face of hys modyr to rotte oþer to stynke þat made hym to lagh, when he lokyd þeron. Loþ had he ben forto haue seen þos swete and qwyte hondys haue ben turnyd ynto fulthe and corrupcyon þat so ofte worschipet hym, and waschet hym, and mad hym clene of corupcyon. Loþ had he byn forto haue seyn þos armys rotte away by þe ioyntys þat soo oft clyppyd hym for gret loue, and beryn hym aboute to comfort hym, when he wepyd. Loþe had he byn

[1] condicion *C.* conducyon *G.* [2] seche *C.* suche *G.*

forto haue seen wormes and grubbes walewe || yn þat blessyd full 129 b
wombe yn þe whech he lay and turnyd hym IX monyths. Thus
for he bade þe chyld worschip þe modyr, he toke his modyr from
all þis fulþe, and broght hur þed*yr* as scho schal be *in*[1] eue*r*lastyng
clennes and p*er*petuall worschip.

Say*n*t Eli3abeth of Spayne yn hur reuelac*y*on tellyþ how scho
saw a towmbe and a gret ly3t about hit, and as hit wer a fayre
woman yn þe towmbe, and angels sto*n*dyng al aboute, and sone
aftyr scho was takyn up w*yth* angels of þe tombe. And þ*er* come
þed*yr* from Heuen a glori*us* man beryng yn his hond a syngne of
þe crosse, and gret multitude of angels, and o þ*er* sayntys w*yth*
hym, and soo token þ*ys* woman ynto Heuen. Then Eli3abet
askyd an angyll þ*at* scho spake w*yth*, what þ*ys* myght be. Þen
sayde þe angyll: 'God haþe schowet þe how our lady was taken
ynto Heuen, yn body and *in* soule.' Þ*us* clerkys p*re*ven how our
lady was assu*m*pted bodely ynto Heuen.

Wherfor I red of a clerke þ*at* louyd oure lady and wold yche
day grete hur w*yth* þe v ioyes þ*at* scho had of hur sonne yn erþe.
But when he schuld dye, he was adred of Godys dome, and qwakyt
for fere. Þen come oure lady to hym, and co*m*fortet hym, and
sayde þus: 'My dere s*er*uand, be not aferd; but for þ*ou* hast
gladyd me ofte rehersyng to me þe ioyes þ*at* I had of my son yn
erþe, wherfor þou schalt goo wyth me ynto þe ioy þ*at* eu*er* schal
laste.'

Narracio.

I rede of a woman þ*at* greuysly was te*m*ptyd w*yth* þe fende, so
þ*at* ofte-tyme he com to hur yn lyknes of a man and spake to hur.
Then scho soght al þe remedy þ*at* any man couþe teche hir, forto
dryue hym away w*yth* holy watyr and o þ*er* holy wordys, but al
gaynet not. Þen 3ede scho to an holy ermet forto haue cownsell;
þen taght he hur to say þus: 'Saynt Mary, helpe me!' So,
when þe fende come agayne to hur, scho huld vp hur hondys and
sayde: 'Saynt Mary, helpe me!' and anon þe fend was aferd, and
starte on bakke, and sayde: 'An euol || deuyl goo ynto his mowth 130 a
þ*at* þe þ*at* taght.' And so scho was deliuerd of þe fend for
eue*r*mor.

[1] *in inserted above the line.*

Narracio.

A Ive set his son to a scole among oþ*er* cristyn chyld*yr*. And soo, on Estyr-day, when oþ*er* chyldyr went to be howsyld, he for felyschip went w*yth* hom thidyr. And when þe masse was done, and þes pepull schuld be howsyld, þ*ys* child sagh a fayre lady stond at þe auter and reched yche man hys howsyl. Then he among oth*er* childyr toke howsyle at þ*ys* lady hond, and soo ȝode home. But for he had ben long out, his fadyr askyd hym wher he had byn. Þen was he adred, and durst not say but soth, and told all how he had ben at þe chirch, and was howsyld w*yth* oþ*er*. Then was h*ys* fadyr so wod wroþe, þat he cast þ*ys* child yn a brennyng hote oue þat was bysyde, and soo stoppyd hym þ*er*in yn hope to haue brent hym to colus. Then was þe modyr soo sory for hure schylde and rerut suche a cry, þ*at* mony cristyn men comyn yn to wytte what hur was. Þen sayde scho how hur husbond had brent her chyld yn þe hote oue. Then þay vndedyn þe oue-mowþe, and segh þe chyld syttyng all hole playyng w*yth* þe leem of þe fyre. And when he was takyn out, thay askyd how he was sauet yn þe oue. And he sayde how þat fayre lady þ*at* stode on þe hye aut*er* and ȝaf hym hys howsyll, scho com to hym yn þe oue, and saued hym from þe fyre w*yth* her mantell-lappe about hym.

Now knele we all adowne, and pray we to our lady þat scho wyll helpe vs yn oure nede, þat we may haue þe blysse þat hur son boght vs to. Amen.

54.

In Die Assumpc*i*onis Beate Marie Se*r*mo Breuis.

Good men and woymen, þ*ys* day ys an hygh day and an hygh fest yn all holy chyrch, þe heghest þ*at* ys of our lady. For þ*ys* day, as holy chyrch makyth m*ency*on, Crist, Godd*ys* Sonne of Heuen, and our one lady d*er*e sonne, þat was borne of hur blessyd
130 b body and fosterd wyth hur brestys, þ*ys* day haþe || taken vp our lady yn body and in sowle ynto Heuen, and set hur by hym yn hys trone, and crowned hur qwene of Heuen, and emp*er*ice of helle,

and lady of al þe world. Wherfor *þys* day al þe angels comyn byfor hur, doyng to hur al þe reu*e*rens and se*r*uyce þat þay cowþe, as þay owdyn to do to hor qwene and hor Lord*ys* mod*yr*. This dey also þe seyntys þat wern yn Heuen comyn w*yth* pr*o*cessyon aȝeynes hur, beryng rosys and lylius of paradise yn tokenyng þat scho ys flowre of woymen and lylly of virgyns, and so dyddyn vmage to hure. Thus al þe angels and þe seyntys yn Heuen wern so gretly ioyet of hur come, þat þay madyn all þe myrthe and melody þat þay cowþe, al yn honowur and worschyp of hur.

Then, for holy chyrch makyþe melody *þys* day of *þys* holy lady[1], and redyþ and syngyth bysyly of hur worschip, mony han m*e*ruayl qwhy þe gospell of *þys* day makyth no menc*y*on of hur, but only of too sustyrs, Martha and Mari, hur sustyr, and sayth þus: 'Ih*esus* entret ynto a castell, and a woman þat was cald Martha þat toke hym ynto hur hows. Þe wheche had a sustyr þat was cald Maria þ*at* sate at Cristys fote, and herd þe wordys þ*at* come out of h*ys* moþe. Then, for Martha was besy forto s*e*rue Crist and þos þat come w*yth* hym, scho stode and sayde to Crist: "Syr, say to my sustyr þ*at* sco ryse and helpe me." Then Cryst vnsward and sayd: "Martha, Martha, þ*o*u art besy and art trowbult about mony thyngus[2], whyll þat on ys necessary: Mary hath chosyn þe best part þ*at* schall not be takyn from hur."' Thes byn þe wordes of þe gospell of *þys* day, and here ys no m*e*ncyon of our lady bysemyng to mony mennys vndyrstondyng.

But þay þat wyll rede þat Seynt Ancelme sayþe þ*e*rof, þay schull se well þat *þys* gospell p*ar*taynyth all to our lady and to þe lyfyng of hur. Scho was þe castell þ*at* Ihesu entred into; for ryght as a castell hath dyu*e*rse pr*o*pyrtyes þ*at* longyth to a castell þat schall be byge and strong, ryght so had our lady[3] dyu*e*rse uertues þat made hur abolle befor all woymen forto receyue Cryst. For þeras woymen byn frele and febull, || and eth to be ou*e*rcomyn, our 131 a lady was strong as a castell, and aȝeynestode þe saute of þe fyndes engynes; and put hym of at al. For ryght as a castell hath a depe dych yn strengyth of hyt, soo hath our lady a dyche of mekenes so depe downe ynto þe erþe of hur hert, þat þ*e*r myght neu*e*r no mon go ou*e*r hit. Scho passyd all yn u*e*rtu of mekenes, wherfor God

[1] *MS.* lay. [2] thyngus *C. om. G.* [3] *MS.* ladyes.

chose hur to be modyr to his sonne befor all oþ*er* woymen. Herto scho hurselfe beryþ wytnes and sayth: 'Quia respexit, &c. For God byhelde þe mekenes of his owne maydyn, þ*er*for all gen*er*ac*y*on schall blesse me.' Thys dych also, yf hyt be full of watyr, h*y*t ys þe mor str*e*ngyr to þe castell; þ*y*s watyr ys compassyon þat a man haþe for his owne gylt oþ*er* for any oþ*er* monnys deses. This watyr had oure lady, when scho wepte for hur sonnys passyon and for his deth so moch, þ*a*t when scho hade wepte all þe watyr þat was yn hur een, scho wepte blode ou*er* this dyche, lyke a drawbryge þat schall be drawen vp aȝeynys enmys, and lete downe þe frendys þ*a*t wyl kepe þ*y*s castell. By þ*y*s bryge ȝe schull vndyrstond discret[1] obedyens. For ryght as a man schall not lette downe the bryge to his enmy, þagh he be bedyn, ryght so a man schall not do nothyng for no byddyng þat wyll lette yn þe fende to his soule. But when he ys bedyn do þat ys spedeful to his sowle, þen schall he lette downe þe bryge[2] of obediens, and þen þe sandyr, þe bettyr and þe buxom to hym.

Thus dyd oure lady; when Gabryell þe angyll come to hur, and spake to hur of þe concepc*y*on of hur sonne, scho lette not downe þe bryge anon, tyll scho knew well þ*a*t he was frend and non enmy, and how scho schuld conceyue and be maydyn, and so kepte þe vow of chastyte þat scho had made befor. So, when scho herd þ*y*s, anon scho lette downe þe brige of obediens and sayde þus: 'Ecce ancilla D*omi*ni. Lo, here Goddys owne maydyn; be hit don to
131 b me aftyr þi worde.' Thys || castell ys dowbull-wald: a forþ*er* þat ys lowyr, and a hynd*yr* þ*a*t ys heghyr. Þe forthyr bytokenyth wedloke; for scho was a wyfe to Ioseph, ellis þe Iewys woldyn haue stenet hur as a lechoure, yf ho had conceyuyd out of wedloke. Alsoo þe forþ*er* wall bytokenyth pacience, þe hynd*yr* bytokenyth v*i*rginite, þ*a*t ys, maydenhode; for maydenhode ys lytyll helpe w*yth*, but yf hyt be strongyt w*yth* pacience. For a mayden ys lytyll worþe þ*a*t con nothyng suffyre of p*er*secucyon ne of deses, but scho playne; and ys a claterer, a ianguler, a flyter, a curser, a swerer, and a skold of hur mowþe. This defendyth not maydenhode, but[3] rayþ*er* castyth hit downe. Wherfor a mayden most be of lytyll wordys, and loke þat scho speke by honeste and worschyp

[1] discret *C.* disgret *G.* [2] *MS.* byge. [3] but *H.* bot *C.* hut *G.*

to hur p*er*son; for hyt ys an old Englysch sawe[1]: 'A mayde schuld be seen, but not herd.' This u*er*tu had our lady; for Seynt Barnard seyþe: rede al þe gospels ou*er*, and þou scha[l]t not fynd þat our lady in alle hyr lyfe spak[2] non oftyr but foure syþes, ons to Gabryell, the secunde to Elyȝabeth, þe þryd to her sonne yn þe tempyll, þe fourþe at þe weddyng yn the Cane of Galyle. Þus most þe wall of pacience defende þe wall of maydenhode.

This wall, þat ys þe ordyr of maydenhod, ys passyng hegh; for þ*er*as hit ys well kepte, hit ys herre þen wedloke, hit ys her þen wedowhod, and hath worschip yn Heuen passyng all oþ*er*. This wall kepyth our lady; for scho was clene maydyn, boþe by fre wyll and by a vow. And ȝet scho had a degre passyng al maydens þat eu*er* werne oþ*er* eu*er* schall be, for scho was maydyn and modyr. Yn þ*ys* wall ys a ȝate þat bytokenyþe fayþe; for ryȝt as hyt ys ynpossybull for a man to goo ynto a castell þrogh þe hoole wall, ryght soo hit ys ynpossybull for any mon forto ples God w*yth*out faythe. This fayth hade our lady passy*ng* all oþ*er*; for þeras hit was semyng forto be ynpossybull þat scho schuld conceyue w*yth*out || cowpule of man—for hit was neu*er* befor seen— **132 a** scho by techy*ng* and ynformac*yon* of þe angyll, scho beleuyd, and soo com Cryst, and entyrd by þ*ys* ȝate of byleue ynto þ*ys* castell, þat ys, ynto þe body of our lady. This ȝeate had a toure aboven þat bytokenyth charyte, hit ys aboue al u*er*tues. Þ*ys* uertu had our lady and ȝet hath; for ryȝt as men and woymen and childyrn fleyn ynto a castell for drede of enmys, to haue socoure, so all men and woymen fleon to oure lady for socoure i*n* all hor deses, yn so moch þat þe lest chyld þat con speke, anon as he ys aferd, he cryþe: 'Lady, lady!' Þus ys scho socour to all, boþe old and ȝeong, rych and pore, seke and hole. The capten of þis castell ys þe Holy Gost, and the sowdyours holy angels þat walkyth w*yth* hur day and nyght, forto kepe hur safe yn yche way. In þys castell byn too susturs, Martha and Maria; but Martha, scho receyued Crist ynto hur howse, and was besy forto s*er*ue hym and þos þat come w*yth* hym, Mary sat at Crist*es* fete, and hade gret lust to here þe wordys of hys mowþe.

By þes too sustyrs holy chyrch vndyrstondyth too man*er* of lyuyng of man, þat on ys actyf, þat oþ*er* ys contemplatyf. Actyf

[1] sawe *H.* seyde *C.* *om. G.* [2] in alle hyr lyfe spak *C.* *om. G.*

yn besynes of þe world þe whech may not be wythout trowbull and gret bysynes. But hit schall be done only for God sake, and forto haue wherwyth a mon may receyue pore, and ȝeue þat hom nedyth mete and dryng, and cloþyng, and herbar[1], and helpe þe seke, and vysed hom þat be in[2] prison, and bury þe dede. Þys ys vndyrstond by Martha. By Mary ȝe schull vndyrstond þe contemplatyf þat lyþe to men of holy chirch þat schuld voyde from hom, yn all þat þay mowe, al maner wor[l]dely bysynes, and ȝyue hom all to spirituall occupacyon; þat ys, to redyng and to prayyng, to wrytyng and to contemplacyon. And ȝet þagh þay lyue þus perfytly, ȝet ben þer couetowse men þat sayn þat hit ys lost all þat men of holy chyrch hauen; for hit ys semyng to hom þat þay do no good, but playen hom. And þogh men of þe world playne þus,
132 b hit ys no wondyr[3]; for Saynt || Austyn sayþe þat all þe world ys holy chyrch. And ȝet þe world, þat is wordely men, hatyþ holy chyrch; but euer Cryst vnsweryth for hom, and ys hor avoket, and wol all þe tyme þat þay lyuen yn pees and rest wyth homself. But now se we how our lady fulfyllyth boþe þes lyues.

Scho was furst Martha; for þeras Martha was bysy forto receyue Crist ynto hur houce[4], was Mary receyuyng hym ynto hur owne body and þeryn was ix moneþs; and þeras scho fedde pore wyth mete and dryng, scho fedde Crist hurselfe wyth hur hondys, and af hym dryng wyth hur owne brestys. And when he was nakyd, scho kloþyd hym, as norses don. And when he was seke for by kynd of youþe, scho com to hym, and v[y]sytut hym, and wossche[5] hym and his kloþis, and beddut hys bed, and lay hym þeryn. And when he was bowndyn hondys and fote wyth his sweþeles, and was as a presynner, scho come to hym, and toke hym vp, and vnbond hym, and so losed hym of his bondes, and helet hys sores wyth mylke of hur pappys. And when he was dede, scho helpe forto bury hym and to lay hym yn hys towmbe; and þus scho fulfylled þe offyce of Martha, performyng þe seuen werkys of mercy. And ȝet scho was oft ytrowbuld hard[6] þerwyth, for hyt was gret trowbelyng to hur hert, when scho was so porsuet, þat scho most nedely take hur ȝong sonne, and bere hym out of hur

[1] herbar *C.* herbe *G.*
[2] be in *C.* byn *G.*
[3] wondyr] wodyr *G.* wondur *C.*
[4] houce *C.* ho *G.*
[5] wossche *C.* worschyp *G.*
[6] hard] *the* r *is inserted above the line.*

owne hows and herber, and goo fer out of contre ynto anoþer lond þat was full of mawmetes, and þeras scho knew no mon. Scho was also gretly trowbuld, when scho saw hur sonne taken, and beten, and bofetut, and doon nakyd, and soo betyn w*yth* scowrg*es*, þ*at* his body þ*at* was white as any mylke, aftyr hyt was all red blode, and aftyr was nayled to þe crosse hond and fote, and soo idon to deth befor hur owne blessyd een. Þ*ys* was to hur a gret trowbull; þus was scho actyf.

Sho was also contemplatyf; for as þe gospell tellyth þ*at* scho ȝaf so gret diligens to hur sonneys worde, and forto here hys pr*e*chyng, þat scho bare yn hur hert al hur lyfe-tyme aft*yr*, and þe techyng[1] of Cryst from þe tyme þ*at* he[2] was borne yn||to þe tyme 133 a þ*at* he steut ynto Heuen, in so moch þat scho taght þe eu*a*ngelystys much þat þay wrytton, and namely Seynt Luke; for all þat he wrot negh-hond he lurnyd at hure. Þus scheo[3] fullut þe lyfe of Mary; and for hit was þe bettyr, aftyr þat hur sonne was steuet ynto Heuen, scho laft all hur bysynes, and ȝaf hurre all to contemplacyon vnto þe tyme þat hur so*n*ne fatte hur out[4] of þis world. This, good men and woymen, ȝe þat con vndyrstond, ȝe may se þ*at* þ*ys* gospell of þ*ys* day ys couenably red yn holy chyrch.

Then schull ȝe know þat scho had v specyall ioys of hur sonne here yn erþe, þe whech gladyth hur moch, when þay byn rehersyd to hur. But nowe scho hath vij speciall yn Heuen þe wheche scho schowet to Seynt Thomas of Caunturbury, and bade hym gret hur wyth hom on þ*ys* wyse, behetyng hym for certeyne þ*at* all þo þ*at*[5] deuowtly yche day gret hur w*yth* þes seuen ioyes, he schall see hur here yn hys body, er þat he dey; and scho wyll bryng his soule þidyr, as hit schall come to þe ioy for euer.

Þen schull ȝ*e* say wyth mynd and deuoc*y*on:

Be glad and blyþe, qwene of blys,
For þi ioy passyng is } In Heuen court and halle.

In þ*at* court ȝe haue no pere
Of ioye and blysse and gentyll chere } Saue þe Lorde of alle.

[1] techyng *C.* tochyng *G.* [2] he *C.* scho *G.*
[3] scheo *C.* *om. G.* [4] out *inserted above the line.*
[5] þ*at* *C.* *om. G.*

Be glad and blyþ, swete as creme
Bryght*yr* þen þe sonne beme } When scho ys most schene.

The chere of you ys so bry3t
That all Heuen hit makyþe lyght } And sayntys all bedene.

Be glad, my lady, and so 3e mow
Forto seen all bow } To you þ*at* byn yn blysse.

All you louton and don honowr,
Thus yn Heuen 3e haue þe flo*ur* } Next to God iwysse.

Be glad and blyþe, swete þyng,
Þer 3e byn qwene, [3]our so*n*ne is[1] kyng || } Syttyng yn hys trone.

133 b Whateu*er* hit be, 3e pr*a*yen for*re*
'Modyr,' he sayþe, 'and qwene Icor*re*, } I graunt wol your bone.'

Be glad and blyþ, lady fre,
Sittyng by þe Trinite } In blod and flesche yfere.

Full of ioy and full of *gr*ace,
God haþe made þ*er* þi place, } As to hys modyr dere.

Be glad and blyþe yn al wyse,
For all þ*at* done you s*er*uyse } Full wele ys qwyt hor mede.

Thi sonne ys gent, and doþe hym gre,
And byddyþe hom all loue þe } And he will be at hor nede.

Be glad and blyþe, qwene of Heuen,
For þes ioys all seuen } Neu*er* schul 3e misse.

Well ys you þ*at* 3e wer bore,
Thus to ioye for eu*er*more } W*yth* þe he3e kyng of blysse.

Now, swete lady, I you pr*a*y
Helpe vs at oure endyng-day } And scheld us from þe fende.

And gr*a*unt vs alle suche myght
Of you forto haue a syght, } Or þ*at* we heþen wende.

[1] is *inserted above the line.*

Narracio.

I rede of a clerke þat louyd our lady moch; and for he redde of her bewte, he had a gret lust forto se hur. Then *pra*yde he blyþe þat he most se hur ones, or he dyet. Þen, at þe last, come an angyll to hym and sayde: 'Syr, for þou *ser*uyst our lady welle to pay, scho wyll þat þou haue þi *pra*yer. But yf þow see hur yn þys world, þou most lese þyn een-syght; for þe lyȝt and þe clerte of hur ys soo bryght, þ*at* þyn een mow not ber þe syght þ*er*of.' Then sayde he: 'Syr, I vouchesaf wele, so þat I may se hur.' Þen sayde þe angyll: 'Come suche a day to þat plas, and þer þou schalt se hur.' Then was he wondyr fayne and glad of þ*at* ioyfull sight; but þen he beþoght hym, how he schuld do when he wer blynd. Þen sayde he to hymselfe: 'I wyll hyde þe toon ee, and loke w*yth* myne || oþir ee, so þat þogh þat on ee be blynd, I schall **134 a** se w*yth* þat oþ*er*.' Thus, when he come to þe place, he layde þe toon hond on þe toon ee, and lokyd forth w*yth* þat oþ*er*. So come our lady, and schowet hur to hym; and when scho had soo don, scho went hur way. And when scho was passyd, he toke away his hond from his ee, and þen was he blynd on þat on ee, and myȝt loke wele w*yth* þe toþ*er*. Then was he so ioyfull of þ*at* syght, þat no man myȝt telle þe ioy þat he hadde yn his hert þerof. Þus, for he was soo ioyet of þat on syght, hym þoght þat he schuld deye, but yf he had anoþ*er* syght of hur. Then prayde he bysyly day and nyght þat he most se hur eftsones. Þen come þe angyll aȝeyne, and sayde: 'Þou art blynd on þat on ee, and yf þou se hur eftesone, þen most þou be blynd on þat oþ*er*.' Then sayde he: 'Syr, I vouchsaf so þ*at* I may se hur.' Þen sayde þe angyll: 'Come aȝeyne such a day to þe same styd, and þ*er* þou schalt se hur.' So, when he was comyn, our lady ap*er*ut to hym; and when he had lokyd on hur a while, þen scho spake to hym and sayde: 'My dere *ser*uant, when þou dyddyst se me last, þow loste þe toon ee; how wylt þou do now, and þou lese þyn oþ*er* ee?' Then sayde he: 'My dere lady, þagh I had a thowsand een, I vouchsaf forto lese hom forto haue þat ioyfull syght þat I haue of you.' Then sayde oure lady: 'For þou hast so gret lykyng yn þe syght of me, I woll not bereve þe of þi syght, but se now wyth boþe þyn een, as þou dyddyst byfor;' and soo went hur way. Then þis clerke anon sygh w*yth* boþe his een bettyr þen eu*er* he dyd before.

Now knele ȝe adowne, and pr*ay* ȝe to þ*ys* blessyd qwene of Heuen þ*at* scho will so pr*ay* for you to hur blessyd sonne, þ*at* ȝe may worschip hur so yn erþe, þat ȝe may haue þe kyndom þ*at* scho ys yn. Amen.

55.

134 b

De Festo *Sancti* Bartholomei[1] et Ei*us* Festiuitate.

Goode men and woymen, suche a day ȝe schull haue Seynt Bartholomews day þ*at* ys Godys holy apostoll. Wherfor ȝe schull fast his euen, and com on þe morow to þe chirch, and worschip God and his holy apostull. Þen schull ȝe know þat Bartholomew ys yn Lateyne 'Bartholomeus; et interpretatur: filius suspendentis aquas, siue filius suspendentis me.' This Bartholomew ys vndyrstond yn Englysche: þe sone of hongyng vp watyrs o*per* hongyng vp me.

Then, as ȝe knowe*þ*e wel, God ys he þat hongyth vp watyrs too ways. On ys, when he holdyth vp clowdys yn þe fyrmament, tyll he se tyme forto lette hom falle, and reynyþe wher hym lust. Ano*per* way he hongyþe vp wat*yr*, when a man o*per* woman ys sory o*per* contryte for hys synne, þat he wepyþe for hys gylt byttyrly. Then God takyth þes teres, and hongyþe hom yn þe halle of Heuen, þ*at* all þe seyntys mow haue syght of hom yn gret ioye to all þe angels þ*at* þ*er* byn. For hit ys gret ioye to all þat byn yn Heuen, when þay seen man or woman þat myssedoþe, turne and leue hor synne, wepyng for co*n*tryc*y*on. Wherfor on teer of a man o*per* woman þat wepyth yn þ*ys* man*er*, hit qwenchyþe þe brennyng fyre of hell þat was ordeynt to hym. Of þ*ys* teer þus sayþe Ion Grisostome: 'O þ*ou* teer, þat art mekely lette yn oryson, þy myght ys soo gret, þat þ*ou* gos ynto Heuen vp to Goddys trone w*yth*out any warnyng, and takes þe worde of þe iuges mowth, makyng hym forto turne his dome ynto saluac*y*on, þ*er*as he most befor haue spoken hit ynto dampnac*y*on, and þ*er* þ*ou* makyst þyn accusers, þe fendes, dombe, so þat þay haue noþyng to lay aȝeynys þe. And also þ*er* þ*ou* qwenchyst þe fyre of hell þat þe fendys haden redy bed aȝeyns þy co*m*myng, and þ*us* þow

[1] *MS.* Bratholomei.

paynyst þe deuyll wors þen he myght han[1] paynyd þe.' Thus God hongyth vp watyr. Þen, for Bertholomew was Godd*ys* sonne, as all byn þat se*r*uyn hym devowtly, he was hongyt || vp yn þre **135 a**
wysys: yn deuot oreson, yn faythfull monycion, and suffryng of gret passyon.

He was hongyt vp yn deuout oryson; for al þat he sayde w*yth* his mowþe, he spake w*yth* hys hert, so þat yn all hys orysons his hert was hongyd vp to God, as þe prist byddyth þe pepull yn his masse, when he sayth: 'Sursum corda,' that ys: 'Haue vp your hertys to Godd,' and þay vnsward a3eyne: 'Habemus ad Dom*in*um,' 'we haue to God.' Thus hadde þ*ys* holy seynt his hert hongyd vp to God. Soo for þat gret deuoc*yon* þat he had yn hys orysons, ych day he knelud an hundyrd syþis to God, and an hundyrd sythes yn þe nyght. But for he schuld not be wery of hys gret t*ra*uayle, God made angels to sewen hym, forto kepe hym and to comfort hym, þat he schuld not be wery. Þ*us* was he hongyd vp by holy orysons.

He was also hongyt vp by fayþefull monyc*yon*; for he 3af hym so gret power ou*er* fendes, þat he by his monyc*yon*, þat ys, by his com*m*awndement, he suspendyt hom of hor pouer þat þay haddyn yn C*r*istys creatures, boþe man and woman, and oþ*er* mawmetes. Of þ*ys* we redyn how þat Bartholomew com ynto þe lond of Inde, and 3ede ynto a tempill þer was yn a mawmet þ*at* was cald Astaroth, þat ys, an ymage made of golde, or of syluyr, or ston, or of tre by monn*ys* hond*ys*, and sette vp yn þe temple. Then a fende went ynto þ*ys* ymage, and oft wold speke to hom þat dyddyn hyt worschip, so þat by such betroylyng of fals wordys he made þe pepull to beleue þat he was hor God, and non oþ*er*. And 3et, forto make hom to haue þe more beleue yn hym, he made mony croke, seke, halt, and blynd, defe, and dombe, and mony oþ*er* wayes seke. And he wold bydde bry*ng* hom to hym; and when þay weron broght to hym, he lowset hom of hor sekenes þat he layde on hom, and so semyng to hom þ*at* þay were helyt by hym. But by þe sekenes þat God send on any mon, þat he myght not hele, by no craft þ*at* he cowþe do. Þen was þis tempull full of seke pepull[2], broght forto haue byn heelyd of hor God. But

[1] han *C.* *om.* *G.* [2] pepull] pull *G.* peple *H.* folke *C.*

from þe tyme þat Bartholomew com ynto þe tempull, he suspendyt
135 b vp so his power, þat he myȝt || not hele no mon of hom.

Wherfor þay ȝeodyn to anoþer tempull þeras anoþer mawmet was, and askyt hym why þat hor God ȝaf hom non vnswar, ne helut non of hor seke men. Þen vnsward he and sayde, for Godys holy apostull Bartholomew[1] was comyn ynto hor tempull, and had bondon hor God so sore w*yth* brennyng chaynys, þat he myght not, ne dyrst, speke no worde, and told hom þe feture of Saynt Bartholomew, and sayde for soþe þat Bartholomew knew and herd yche word þat he spake to hom, by reuelac*yon* of an angyll, þat told hym, and sayde: 'Yf ȝe seche hym, and he wyll, he may schow hy*m* to you; and yf he wyll not, ȝe schull not fynd hym tyll hys owne lykyng.' Þen ȝeodyn þay aȝeyne home, and soghtyn hym, and myght not fynde hym, by no waye. Then, as Bartholomew walkyd amonge þe folke, a wodde man þat had a fend w*yth*yn hym cryet to Bartholomew and sayde: 'Bartholomew, Goddys apostull, thy holy pr*a*yer brennyth me sore.' Then vnsward he and sayde: 'Holde þi pes; but þou fende goo out of þat man!' And anon þe fende w*yth* þat worde lafte hym, and he was hoole anon.

Then hadde þe kyng of þe cyte a doght*yr* þat was wode and bowndyn w*yth* chaynes, for harme þat scho wold do to hom þ*at* scho myght eu*er* rechyn. And when þe kyng herd of þ*ys* wode man, how he was helut, anon he sende to Bartholomew, pr*a*yng hym to come to hele hys doghtyr; and so he dyd. And when he hadde don soo, he pr*e*chet so þe kyng þat he[2] turned to þe fayþe, so þat he co*m*mawndyt to drawe downe þe mawmetes þat wern yn þe tempull. Þen went men, and kyst ropys abowt þe nekkes of hore godd*ys*, and woldyn haue drawen hem downe, but þay myȝt not sturre hom for þe fynd þ*at* was yn hom. Then co*m*mawndyt Bartholomew þe fend forto goo out of þe ymages, and all topu*n*ne hom to poudyr. Þen, for þe tempull was full of seke pepull, he pr*a*yde to God þ*at* þay most haue hele; and anon þay wern all hoole. Soo þerw*yth* come þ*er* an angyll of Heuen yn syght of hom all, so bryȝt þat all þe pepull schone of hym, and flogh about
136 a þe tempull, || and yn foure partys made a sygne of þe crosse w*yth*

[1] Bartholomew] lo *is inserted above the line.*

[2] þat he *C. om. G.*

hys fyngyr yn þe walle, and sayde þus to þe tempull: 'Ryght as all you ben helet of your sekenes, ryght so schull *þys* tempull be clansyd of all fyllþe of mawmetry and of þe fendeys craft and power. But furst I wyll schow you þe same fende *þat* ȝe haue worschepyt and holdyn as for your God.'

Then þe fende aperyd yn syght of all þe pepull lyke a man of Inde, blak altogedyr as pich, w*yth* a scharpe nase and a lodely face, w*yth* a berde downe to his fete, blake as soote, w*yth* een brennyng as doþe yern yn þe fyre sparklyng on yche syde, and blowyng out of hys mowth flam*ys* of brenny*ng* fure, w*yth* hys hondys bownden byhynde hym w*yth* chaynys brenny*ng*. Then sayde þe angyll: 'Lo, *þys* ys he þat ȝe haue called your god!' But for þe pepull was afrayde of hym, he bade hom make[1] a sygne of þe crosse yn hor forhede and haue no drede. Then, yn syght of hom alle, þe angyll vnbonde *þys* fynde, and bade hym goo *þer*as was non accesse of man ne best, and be *þer* tyll þe day of dome. Þen[2] went he forth wyth gret waylyng, and þe angyll flogh vp ynto Heuen yn syght of all þe pepull. Then was þe kyng and his wyfe w*yth* all þe pepull turnyd to þe fayth and folowet of Saynt Bartholomew. *Þus* was Bartholomew hongyt vp by fayþfull monyc*yon*; for he so suspendyt þe fendys power, þat he no*þer* myght ne dirst do nothyng but at hys suffryng and byddyng.

He was also hongyt vp by suffryng of gret passion. For when þe byschoppys of þe tempull seen all þe pepull go to Cris*tes* fayth and leue þe fendys mawmetry, þen ȝeode þay to a[3] cyte bysydys *þer*as was a kyng þat hette Astragesse, and was bro*þer* to þe kyng Pollymyvs, and playnet to hym, wepyng sore and sayde þat þer was a man comon to hom þat was callyd Bartholomew, þe whech had so turnyd hys bro*þer* || and all þe pepull to criston fayth, þat þay **136 b** settyn noght by hor goddys, but hadon drawen hom downe, and brusset hom ynto powdyr, and soo was hor tempull to Crist yhalowet þat was don on þe crosse; and so pr*ayde* hym for helpe and socour. Then *þys* kyng anon send a þowsand armet men aftyr Bertholomew; and when he com befor hym, he askyt hym why he had turnet his bro*þer* from þe fayth, and made hym to beleue on a ded man *þat* was hongyt and slayne on þe crosse.

[1] make *C.* made *G.* [2] þen *inserted above the line.*
[3] a *C.* *om. G.*

Then sayde Bartholomew: 'I haue bondyn þe fynde þat þi broþer huld for his god, and schowyt hym to hym; and yf þou wolt do soo w*yth* my God, I will beleue as þou dos, and ellys not.' Then co*m*mawndyt þ*ys* kyng forto hong þ*ys* Bartholomew on þe crosse and turment hym þer long. And when he was turmentyd on þe crosse, he made to take hym downe and sle hym alltogedyr. And when he was all sleyn, þen he made forto smyte of his hedde; and when he was dede, crysten men comyn and buryet hym wyth þe reue*r*ence þ*at* þay cowþe. Thus was Bartholomew hongyt vp yn gret passyon suffryng.

We redyn yn 'Gestus of Romauns' þ*at* when þe Emp*er*our Fredwyk had destryet a gret cyte þ*er* was yn a chefe chyrch of Saynt Bartholomew and o þ*er* moo of holy sayntys, a good holy man com by þat cyte and sygh a gret company of men stondyng, al clade[1] w*yth* white, and cownselyng togedyr. And for þ*ys* mon had gret wondyr of hom, he askyt on of hom what men þay wern, and what was hor cownsell. Then sayde he, how he was Seynt Bartholomew and o þ*er* seyntys þat hadyn chirches yn þat cyte destryet, and þer token hor cownsell, what þay myght do w*yth* þ*at* Emp*er*our þ*at* had don hom þat vilony and harme. And now þay han takyn full p*ur*pos þ*at* þe Emp*er*our schall co*m*me anon befor God, to make an vnswar of þ*ys* mysdede. And soo anon þe Emp*er*our deyd on a fowle deth[2], and was dampnyd ynto helle for eu*er*.

Narracio.

We redyn yn þe lyfe of Saynt Gowdelake þ*at* fyrst ynhabit Crowland yn þe fennys. And for þe forme day þ*at* he come þid*yr* was Bartholomew day, he p*ra*yde þ*ys* holy apostoll to be his
137 a patron and his socour || a3eynys wykyt spyrytys þ*at* wonet yn þat wyld place; for þ*at* place was nomet and callyd þe abytac*y*on of fendes þrogh all þe contre. Wherfor yche mon was aferd forto co*m*me þydyr, and no mon durst dwell þ*er*, [3]for drede of hem. Then[3] forto dryue hem[4] away, þes fendeus wern so wroþe, þat þay tokyn þ*ys* man bodyly, and beryn hym vp ynto þe eyre, and

[1] clade] cloþed *H.* blak *C.* lade *G.*
[2] deth *C.* day *G.*
[3] for drede of hem. Then *H. C. om. G.*
[4] hem *H. om. G. not in C.*

turmentyt hym dyspytwysly mony wayes. At þe last, þay woldyn haue broght hym to paynys of helle, and when he sygh hom, he was so sore afryght, þat he had nygh lost hys wytte; but ȝet by grace of God he had mynde of Seynt Bartholomew, and þen he callyd to hym *wyth* all his myght, besechyng hym of helpe and socowr. And[1] þen anon come Seynt Bartholomew schynyng ferre bryghtyr þen þe sonne, and spytwysly rebuket þe fendes, and commawndyt hom forto bryng hym aȝeyne to hys place, soft and fayre, wythout any harme or deses. Then, when he was broght aȝeyne to hys place, þes fendes madyn a ȝellyng and a cryyng, þat any myght be agast forto here hit and saydyn: 'Allas, now we haue lost oure myght and our habitacyon, and now schull go to helle for euer ynto þe paynes þat euer schall last,' and soo ȝellyng ȝedyn hor way. Then *þys* holy man þonkyt God and Saynt Bartholomew for þe socowr and þe helpe þat he dyd hym, and was euer redy to hym aftyr yn ych nede, when he callyd to hym.

Herby ȝe may vndyrston[d] þat *þys* holy apostoll ys redy to all þat callyþe to hym wyth full hert. Wherfor þilke þat ben wont forto worche on hys evyn aftyr none and on his day aftyr euensong[2], be hom war, lest *þys* holy apostoll suffyr þe fendes forto haue pouer ouer hym, and for couetyes of a lytyll werke bryng hom þeras þay schull harde be werkyd for euermore yn þe payne of helle. Fro þe wheche payne God and Saynt Bartholomew deliuer vs, yf hyt be hys wyll. Amen.

56.

De Festo Sancti Alkemundi et Eius Solempnitate Sermo Breuis.

Goode men and woymen, such a day N ȝe schull haue Seynt Alkmundys day. Therefore[3] comyth to þe chirche, forto || worschip God and Saynt Alkamunde, þe whech ys patron of *þys* chyrche. Then schall ȝe know þat patron yn Englysche ys a defender; wherfor ȝe schul vndyrstond þat ych chirch hath too patrons, on yn erþe and anoþer yn Heuen: on forto defende her from bodyly enmys, and anoþer forto defende from gostly enmys. 137 b

[1] and *C.* an *G.* [2] euensong *C.* ensong *G.*
[3] therefore *C.* *om. G.*

He þat ys patron yn erþe, ys holdyn forto defende his chirche from all hor enmyes, nyght and daye, so þat þay don devyne serues þeryn, ben not dystrowbult, ne let by no wyse. For yn þe begynnyng of holy chirch, when summe wern cristen and summe wern peynones, þe paynones hadyn suche envy to þe crystyn men, þat, when men wern at þe plogh and at hor oþer labyrs, þes payne[n]s comen to hom, and dyddyn hom gret dyspytes and dosesus, so þat þay durst not goo to hor labyr for drede of hom. And also þay ȝedon ynto holy chyrche, and dyspoylet þe prystys as þay wern at hor masse, and kestyn downe þe chales wyth Godys blod, and token Goddys body and tredon hit vndyr hor fete. And yf þe cristyn men wern byggyr þen þay, þen þay chalanchet þe prestys, and sayden how þe gospell was false and of no fayþe, and þys dyddyn gret deses and gret dysturbans yn holy chyrche. Then lordes and good gentyls, for loue þat þay haddyn to God, þat token on hom to be patrons, þat ys, forto be defenders, yche mon to hys chyrche; and so wyth strong hond keptyn þe pareschons þat þay ȝeden yn pees and to hor labour, and kepton so her chyrches, þat Goddys seruyce was don þeryn wythout dysturbans of any paynens. Wherfor ȝeet yn the[1] lond of Surry ys an vsage þat, when þe gospell schall be red, anon yche knyght þat ys yn þe chyrche draweth out his sword, and soo holdyþ hit nakyd yn his hond till
138 a hit be don, yn schowyng þat he ys redy for || to feght wyth a man þat wyll come and chalanch oght þat ys red yn þe gospell, for þat lond ys fast to þe paynens. Thus patrons of holy chirch begynnyþe[2] furst yn erþe.

Holy chyrch haþe also a patron yn Heuen, þat ys þe seynt yn worschip of þe wheche þe chyrche ys made and halowet. This patron kepte his pareschons, prayng for hom bysyly to God nyght and daye; for by hor mayne swynke holy chyrche ys holdon vp and[3] Goddys seruice þeryn mantaynet. He also takyþe al þe prayers of Goddys seruantes þat byn yn his chyrch, and offerþe hom vp befor þe hygh mageste of God. For ryght as a temporall lord helpyth and defendyth all þat byn parechons or tenantys, ryght soo þe saynt þat ys patron of þe chyrche helpyth and defendyth all þat byn paryschons to hym, and don hym worschyp

[1] the *C.* the ge *G.* [2] begynnyþe *C.* begonnyþe *G.*
[3] and *C.* yn *G.*

halowyng his day, and offyrne to hym. Then, how Seynt Alkmunde was made patrone of *þys* chyrche, now ȝe schull here.

Þys holy Saynt Alkmunde, as we redyn yn his lyfe, he was kyng of Northhumbyrlond. And for he was yn hys ȝouthe of good man*er*s, and curteyse, and hende, and full of all u*er*tues, þat all men louyd hym, wherfor he was made kyng, not only for þe kyndom felle to hym by erytage, but alsoo he was full of *grace* and alle good þewes; herefor all þe pepull made hym kyng. And þogh he wer *þus* avawnsyt passyng aboue all o*þer*, he was neuer þe prowdyr of his state, but þe her þat he was avawnset, the lower he was yn hert, and þe more meke yn all his doyng, thynkyng algates, þe more a man hath, þe more he hath to ȝeue cowntys of, and þe more greuesly he schall be apechyt befor God. Wherfor to hom þat wern meke, he was logh and sympull, and to hom þat wern rebell, he was styf forto ȝeynstond hom yn all hor males. He had algatys gret compassyon to all þat wern yn any dyses; and to þe seke and to þe pore he was boþe fadyr and modyr, to helpe hom and socoure hom to all þat þay haddyn nede to. He was large of mete and drynke to all þat woldyn aske hit for Goddys sake. He || was devowte yn holy chyrch and susteynyng all þat 138 b wern s*er*vyng þeryn ynto þe worschip of God. He had allgatys a feruent desyre forto dey for þe ryght of God and for defence of Goddys pepull, and herefor he prayde to God nyght and day.

Then wern yn Englond fowre kynges, wherfor *þer* was al day gret debate bytwene hom, and muche crystyn blode sched yn dyu*er*se parties yn Englond. Then was þer a duke of þe Marche and Wales, and was a cursyt lyu*er*, and pursewet þe duke of Wyllschyr and all o*þer* of þat contrey, and destryed hom, and ou*er*rode hom, and so oft-tyme ryfult and pyllet hom so greuysly w*yth*out compassyon of any p*er*son. Then, for Saynt Alkemu*n*d had lordschyp yn þat contre nygh to Wylschyre, by cownsell of his frendes he ȝode þidyr forto kepe his ten*a*ntes from hor enmyes. And when he come þedyr, he ȝode bytwene þos too dukes, and asayde yf he myght h[a]ue broght hom to pece, and soo forto haue savytte gyltles blode vnsched on boþe p*ar*ties. But þe duke of þe March and all his ost wern soo prowde of homselfe, þat þay wold not acorde; wherfor þay settyn a day of batayle besydys a forde þat was calde Chelmes-forde. Then wern þes men of Wylschyre

soo adred, what for þay knew þe myght of hor enmyes, and wern to woke to astond hom. And soo þay come to Saynt Alkmunde *pr*ayng hym of helpe and socoure, and forto stonde w*yth* hom yn hor ryght yn þe day of batayle for þe loue of God, and helpe and saluac*y*on of gyltles pepull. Then was Saynt Alkemu*n*de glad and fayne; for he sygh þe day was come*n* þat he had oft p*r*ayde fore, þat he most dey yn a ryghtwys qwerayll and yn helpe of Goddys gyltles pepull, and grawntyd hom forto come wyt*h* good wyll. Soo, when þe day of batayle was comen, þay foghtyn so egurly on ey*þer* parte, þat boþe dukes wer slayne and moche o*þer* pepull. And as Saynt Alkmunde faght monly for Goddys pepull, he was slayne also; [1] and so, be Goddys help and þys holy mannes [1], men of Wylschire hadyn þe feelde. Thus, for he sched his blod
139 a and suffurd deth for Goddys loue, he was made an holy || martyr befor God and all his angels. But ȝet, forto schow you how wele apayde God ys w*yth* hom þat feghtyth for his pepull, I telle you þ*y*s ensampull.

Narracio.

I rede yn þe lyfe of Saynt Ode, þat was archebyschop of Cawnturbury, how þe kyng of Englond, Adulston, faght aȝeynes curset men þat wern comyn ynto his reme, forto haue destr*y*et hit; and as he knyghtly faght aȝeynys þe curset men, his swerd barst fast by þe crosse. And when his swerd was brokyn, he stode all ascowmfet of hymselfe; wherfor his enmyes þat befor began to fle, when þei knewyn [2] þe kynges myschef, þay turnet hertely aȝayne, and geton lond fast on þe kynges ost. Then, os [3] Saynt Ode was bysydis p*r*ayng for þe kyng, he sygh þe kyng all dyscomfort for defaute of wepon and callyd to hym and sayde: 'Why stondyst þou soo styll and hast a swerd by thy syde; pull hit out, and feght w*yth* þyn enmyes, and þou schalt haue þe victory of ham!' Then lokyd þe kyng to his syde, and fond a swerde þ*er*as he wyst no*n* befor; and whe*n* he had þat out, God ȝaf hym þe victory of hom sone aftyr. Thus God send hym a swerde by myrakyll, schowyng þat he helpuþe all þ*a*t feghteþe yn þe ryght.

Thus Saynt Alkmunde sched his blod, and suffurd dethe for

[1] and so be Goddys help and þys holy mannes *C.* by his helt *G.*
[2] þei knewyn *C.* *om.* *G.* [3] os *C.* *om.* *G.*

Goddys pepull. Wherfor he ys now an holy martyr befor God and all his angels; wherfor God schowet mony myrakles yn þat plas wher his body bledde. But, for enchoson þat Saynt Alkmu*n*de was slayne ferre out of hys contre, his men token his body forth w*yth* hom for gret loue þ*at* þay haddyn to hym, and laddyn hym to þe towne of Lulselle. And as su*m*me sayne, for enchosen þat lytyll before þer fast by was a gret batayle bytwyx men of Scheropschyre and of Staffordschyre, and moch pepull was þer slayne of gret and small, and buriet yn þat chyrch-ȝeorde, þ*er*for þay buryet Saynt Alkemu*n*de þ*er*; and, as old men tellyth, gret lyght has ben seen oftyme þeras his body lay. But, sone aftyr, for hys frendys þoghten þ*at* he lay || not onestly, as fel for suche **139 b** a kyng, þ*er*for þay token vp his body, and laddon hit to þe syte of Derbe, and buryet hym yn a chirche[1] at þe towneys ende þe wheche was called Whytchirch. To þe whech place þe bodyus of gret men wer caryet, and þ*er* buryet as for gret worschip. But aftyr þe prestys of þat chirche, for too certeyn causys, þay remuet his towmbe þ*er*as hit now ys to mor worschip and honeste to þ*y*s holy martyr, wher God hath schewet gret myracles. Soo, when þay remewet his tombe, þer come out so swete a sauore, þat yche man þat felde hit, knew well þat hit was of no erþly sauore, but of gostly sonde by þe myght of God. Þe wheche swete sauore duret longe yn þat chirche, til a reneyed man þat was not worþy to sau*er* hyt, come ynto þe chirche, and þen anon þ*at* sau*er* sesyd. This for gret myracles þat God schewet, þ*er*by Saynt Alkmunde þe nome of his holynes sprad wyde yn mony *con*tres. Wherfor a qwene of þ*y*s March of Wales þat was cosyn to Saynt Alkmunde let make þ*y*s chirch yn þe worschip of God and Saynt Alkemunde, and þus he was made patron of þis chirch.

Wherfor ȝe ſchull now knele adowne, and pray to þis patron þat he kepe you yn body and yn sowle from all your enmys, and ſoo come to þe blysse þat God boght you to.

[1] chirche *C*. chirchest *G*.

57.

De Natiuitate Beate Marie et Eius Solempnitate.

Good men and woymen, such a day N. ȝe schull haue an hegh fest yn holy chyrch þat ys callet þe Natiuyte of our lade, þat ys yn Englysch, þe byrþe-day of oure lady; for as þat day scho was borne of hyr holy modyr, Saynt Anne, yn a blessyd tyme to all cristyn pepull. Wherfor ȝe schull on þe morow come to þe chyrche, and worschip our lady, and hur holy fadyr, Seynt Iohachym, and Saynt Anne hur modyr. For hit ys yn||possybull
140 a to me to telle þe ioy and þe gladnes þat þay haddyn yn hor hertes þat day, þat þay seen hor child borne for þe wheche þay hadde twenty ȝere byfore *pra*yde, nyght and day, to God, and dalton moche worldes goode yn almes. And *þer*for þay haddyn by certeyne reuelac*y*on of God *þat* scho schuld be holy and[1] ples God passyng all o*þer* woymen. And also, by þe byrþe of hur, þe gret repreues þat þay haddyn suffirde so longe tyme for hur barennes, þen was put away, and from þens furth þay ȝeodyn bo[l]dely amonge o*þ*ir of hur lynage w*yth* worschip and honoure. Th*us* þe byrthe of *þys* doȝtyr gladut þe fadyr, and þe modyr, and all o*þer* neghtburs about. Wherfor, fore God had ȝeuyn hom fryte of hur bodies by g*r*ace more þen by kynd, all hur neghtburs como*n* forto comfort Anne, and callyd hur doghtyr Mary; for so bad þe angyll er þat scho was getyn.

Then schull ȝe know well þat holy chyrch halowþe only þe byrthe-dayes þat bene on of oure Lord Ih*es*u Cryst, and of oure lady, and of Saynt Ion þe Baptyst, schowyng opynly þat yche man, and woman, and chyld þat schall be sauet, he mote be þries borne: fyrst of his modyr w*yth* þrowes and wepyng, and efte out of synne w*yth* watyr waschyng, and þe þryt tyme out of *þys* world to ioy passyng. The forme is tokened[2] by þe byrth of our lady, þe secunde by Saynt Ion þe Baptyst þat was a folower, and þe þrytte by oure Lord Ih*es*u Cryst. For yn his byrthe was gret myrthe seen and herde. But þogh a woman by Goddys sentence bere hur

[1] and *inserted above the line.* [2] is tokened *C.* bytokenyth *G.*

childyr wyth so gret penance, þat hit is wondyr þat scho ys not all tobroken and braydon lymemal[1] yn hur burthe-tyme, neuerþelesse I may haue full beleue þat Saynt Anne was ȝeesyt of þat penawnce yn gret part yn beryng of hur doghtyr; for scho was halowet yn hyr wombe, and holy yborne, and holy allgatys || aftyr. 140 b

Thus aftyr þat scho was borne and was þre ȝere old, Iohachym, and Anne, and oþ*er* wyth of hur frendes broghten Mary to þe cyte of Ierusalem, forto offyr hur to þe te*m*pull, as þay haddyn befor made hor vow. Then, for þe tempull stode on a hyll and had xv grees to þe dyr, þay settyn Mary at þe neþemost grees, whill þay madyn hom redy forto do hor offryng. Then ȝede our lady hur on vp all þe greces, and knelyd downe at þe ouemast grece, and þ*er* made hur pr*a*yers, as þogh scho had ben of full age; for þe Holy Gost was algatys wyth hur, and af hur grace and wyt forto know Good, þogh scho were ȝeong, and send angels forto teche hur, and forto kepe hur yn all ways. Wherfor, when hur fadyr and hur modyr ȝodyn home, and laftyn hur þ*er* hur one, scho made no bere of wepyng, ne chaunged[2] no chere as oþ*er* chyldyr don, but ȝaf hur anon to spyrytuall occupac*y*on and deuoc*y*ons, and toke suche a rewle forthe þat yche day from morow vnto vndur of þe day scho was algatys yn holy pr*a*yers, and from vnd*yr* to none scho occupiet hir craft of weuyng cloþes and ornamentes to þe aut*er*, and at þe none þe mete þat was broȝt hur forto ete, scho ȝaf þat to þe pore folke, and was hurself yn deuoc*y*on, tyll an angyll broght hur mete. Thus scho lyvet clene and honestly, and was passyng all oþ*er* yn bewte, þ*at* all hur felaws callyd hur qwene of maydyns. And when any man spake oght to hur mekely, scho lowtet þe hed and sayde: 'Deo gracias;' for þ*y*s word was algatys comyn yn hur mowþe. Thus ys scho lyknet to a spycerys schoppe; for as a spycers schoppe smelleþe swete of dyuerse spices, soo scho for þe presens of þe Holy Gost þat was yn hur, and þe abundance of v*er*tues þat scho smellyth swettyr þen any wordly spycery. And soo resyn wold, for scho most nedys be swete of u*er*tu||es þat scho schuld bere of hur body 141 a þe kyng of all v*er*tues. Then, for hur byrth-day ys ioy and gladnes

[1] lymemal *C.* lymmalu *G.* [2] chaunged *C.* chanchyng *G.*

to all cristyn pepull, ȝe schull here how þys day was furst schowet to all cristyn men.

A gret clerke, Ion Belet, tellyth how þer was an holy man þat prayde by nyght-tyme to God bysyly, and when he was yn his deuocyon, he herd song of angels yn Heuen on nyght yn þe ȝere, and soo hit fell mony ȝeres algatys. So hit fell yn a nyght he prayd[1] to God þat he most wytte þe cause why he herd þe melody þat certeyne nyght and non oþer nyght. Þen come þer an[2] angyll, and told how þat nyght oure lade was borne of hir modyr, and þerfor angels and all oþer sayntys madyn þat melody yn Heuen. Then ȝode þys man to þe pope and told hym þys; and he þen sende þrogh all cristyndome, commawndyng all men forto halow þis fest, and soo come þys fest forþe.

Also oure lady was eft borne by watyr waschyng, þat ys, by folowyng. For when hur sonne Ihesus was folowde yn flem Iordan, þen, as holy fadyrs tellyth, scho and þe holy apostols wern folowde wyth þat tyme; for ryght as Cryst fulfylled þe old lawe and þe newe yn all þat lay to a man, ryght so oure lady fulfyllet boþe lawes yn all þat lay to a woman. At þe whyche folewyng hur sonne toke his ryght name and scho also. For, as þe gospell telleþe, tyll Ihesu was folowet, and þe fadyr spake to hym from Heuen, and callet hym his dere sonne, all men wenten þat he had ben Ioseph son, getyn of oure lady; but aftyr þat tyme he was callet Ihesu, God sonne. So oure lady before was callet Iosephs wyfe; but aftyr scho was callet Ihesus modyr, and was þe passyngar nome[3] of worschip to hur and more lykyng to hor alway aftyr. Wherfor ȝet, forto schew all crystyn pepull how moche scho louet hor sonne Ihesu, wher þat any ymage of
141 b hur ys, euer scho haþe hure sonne Ihesu on hur || arme wyth hur.

Narracio.

We redyn yn þe myracles of hur how þer was a wedow þat had but on sonne, þe whech scho louet as hur sowle, and was taken wyth enmyes, and don yn prison, and put yn gret dystresse. Wherfor his modyr criet to our lady nyght and day forto helpe hur, þat scho myght haue hor sonne delyuert out of þat deses þat

[1] he prayd *inserted on the margin.* [2] an *D. d. om. G.*
[3] passyngar nome *C.* passyng nome *G.* passyngur name *H.*

he was yn. But for ho þoght þat hur *pra*yer avaylet noght, scho ȝode ynto þe chyrche to an ymage of our lady and sayde þus to hur: 'Blessyd maydyn, oft I haue *pra*yde þe for delyu*er*ance of my sonne, and am not holpen. Wherfore, so as ȝe wyll not helpe me to haue my son, I wyll take youris ynstyd of myn, tyll ȝe send myn home,' and toke þe ymage þat was on oure lady kne, and bare hit home, and lappyt hit yn whitte cloþes, and clene lokket hyt vp yn hur cofur. Then, yn þe nyght aftyr, oure lady ap*er*et to hur sonne yn þe p*ri*son, and vndyd his bondes, and openet all þe dyrres, and sayde to hym: 'Go hom to þi mod*yr*, and say I pray hur, as I send to hir hor sonne hole and sownde, so bryng scho my sonne aȝeyne to me wythout harme.' Then was þ*y*s womon wondyr glad of þe comyng of hur sonne, and anon scho ȝode to þe ymage, and bar hit aȝeyne to þe chyrch, and set hit aȝeyne, and sayde: 'Blessyd lady, I thonke þe w*yth* all myn hert for þe sonde of my sonne, and now I haue broght you your sonne aȝeyne w*yth*out harme, and eu*er* whyl I lyue, my sonne and I, wyll be þi s*er*uantys w*yth* a good wyll.'

The thryd tyme our lady was borne to ioy passyng. For when scho passyt out of þ*y*s world, hur sonne Ih*es*u was redy w*yth* gret multytude of angels and o*þer* sayntys, and broght hur wyth gret worschip ynto Heuen, and *þer* crownet her qwene of Heuen, and emp*er*yce of helle, and lady of all þ*y*s world, so þat scho ys now yn þe blysse þat eu*er* schall last, and hath[1] power forto do yn Heuen, and yn helle, and yn þ*y*s world, what þat || eu*er* hur lust ys. Wherfor I tell you þus ensampull. **142 a**

Narracio.

I rede yn þe myracles of oure lady how þ*er* was a Ive þat was borne yn Fraunce, and come to London for certeyne nedys þat he had to do w*yth* o*þer* of his nac*y*on; and so from þens he went to Glowsetyr, and so to Brystow. And as he wold haue gon from Brystow to Wylton, he was taken wyth thevys, and fowle ferde w*yth*, and so broght ynto an old howse þat was an outsette place, and bownden hym to a post by þe fete and his hondys byhynd hym, and laft hym þ*er* all nyght. Then, as he fell yn a slepe, he sygh a fayre lady clothyd all yn whytte, suche ano*þer*

[1] hath *H.* haue *G.* *not in C.*

of bewte he sygh neu*er* ere. Þe wheche com to hym, and vnbond hym, and þ*er*, when he woke, and loket abowte hym, and stode hymselfe los, he wondyrt gretly how þ*at* myght be. Then sagh he oure lady so bryght, þat hym þoght þat scho passet þe sonne yn bryghtnes. Þen sayde he to hur: 'What gentyll lady ben ȝe þat þus goodely han holpen me þ*ys* tyme of þe nyght?' Then vnsward scho: 'I am Mary þ*at* thow and all þi nac*yon* despysyþe, and sayne I bare neu*er* Goddys sonne of my body. But neu*er*þelese I am come*n*, forto bryng þe out of þyn erroure þat þou art yn. Wherfor come now w*yth* me, and stond on ȝond*yr* stonde befor þe and loke downeward.' So whan he lokud doune[1], he sygh þe orybyll paynes of hell, þ*at* he was nygh out of hys wytte for ferde. Then sayde oure lady to hym: 'Þes paynes ben ordeynt to all þilke þat woll not leue on Cristys fayþe. ȝet come forþe and sew me!' and so sette hym on hegh hyll, and þer schowet hym places of þe gret ioye and blysse, þat he cowþe not telle þe
142 b forþe part of þe ioye þ*at* he segh || and of swete smell þat he felde. Then sayde oure lady to hym: 'Þus place ys ordeynt for hom þat leueþe yn þe yncarnac*yon*, and how Goddys sonne of Heuen ys boþe of me, and I clen maydyn befor and aftyr, and aftyr he sched his blode on þe crosse for monkynd. But now I haue schowet þe boþe þe ioy and þe payne, ches wheþ*yr* þe ys leu*er*,' and soo passyd from hym. Þen ȝode he moche of þe nyght, he wyst neu*er* wheþir. But yn þe morow he come to Baþe, and þ*er* was folowet of þe byschop, and callet Ion, and was aft*yr* a holy mon and euermore aftyr full deuote to oure lady.

Now ȝe schull knele downe, and pray to our lady. As scho gaf þ*ys* Ive chos wheþ*er* he wold goo to ioy or to payne, so scho kepe yow fro þe payne of helle, and bryng you to þe ioy þat euer schall last. Amen.

58.

De Exaltac*ione* S*ancte* Crucis S*ermo* Breuis.

Holy Cross

Goode men and woymen, suche a day ȝe schull haue þe Holy-rode-day. Þe whech day ȝe schull come to þe chirche, and worschip þe holy rode yn worschip of þe crosse þat Cryst deyet on, to bye al monkynd. Then schull ȝe know how þat þe Holy-rode-day þat

[1] so whan he lokud doune *C.* *om.* *G.*

comyth aftyr Astyr, ys callet þe fyndyng of þe crosse. Þat day holy chirch makyth mynde how Seynt Elyn fond þe crosse. But þ*ys* day ys callet þe exultacyon of þe crosse, for aftyr þat Saynt Elyn hade fonde þe crosse yn þe tempull of Ierusalem, cryston duden hit gret honowre and worschyppe. But aftyr þat worschip hit was cast downe by a curset kyng, as ȝe schull now here, þat come to þe tempull of Ierusalem þeras þe crosse stode rychly arayde, and[1] toke þe crosse forth wyth hym. And soo whe*n* þe crosse was gon, þe worschyp þ*er*of sesut and deut. Th*ys* kyng was kyng of Perse, and was callet Cosdre, þe whech þat God sufferd to haue suche an[2] eu*er* for þe curset lyfe þat þe pepull was yn, þat aftyr he hadde destroyed[3] fele kyndoms þen he come ynto Ierusalem, and pullet soo þe cyte, and || ȝode ynto þe tempull, and toke all þe **143 a** tresowre, and all þe syluer vessel þat he fonde þ*er*yn, and chalays, and vestementys, and bare all away; and soo toke þe holy crosse forth w*yth* hym ynto his one contrey.

Then herd Erraclyus þe Emp*er*our herof, and was wondyr sory, and send to þ*ys* kyng Cosdre, forto haue trete[4]; and he prowdly ȝaf an vnswar he wold no trety hold wyth hym, tyll he and his pepull had forsakyn cristyn faythe, and don sac*ra*mentys to his mawmet*ys*. Then þ*ys* Emp*er*our Erraclius betoke hym al to Godys kepyng, and gedyrt hym an ost forto feght wyth þ*ys* mysbeleuet kyng, hopyng to God forto gete þe holy crosse out of hys[5] hond.

Then, when this kyng Cosdre come home, such a fantasy fell yn h*ys* hert, þat he betoke his sonne þe gou*er*nance of his reme, and he lette hymselfe make a howse yn a maner of a towre, lyke to Heuon, of gold, and syluer, and of mony schynyng p*re*cyous stones. And soo he sett hym yn a chayre of gold full of perre, and *com*mawndyt þat all men schuld call hym God of Heuon, and sette on his ryght honde þe holy crosse as ynstede of þe Sonne, and on his lyfte honde he sette a towne-cok ynsted of þe Holy Gost; and þus sate he þer as a fonnet man.

Then, when his sonne herd þ*at* þe Emp*er*our Erraclius come þedyrwart wyth his ost, he ȝeode aȝeynys hym wyth his ost, and mettyn at[6] a gret watyr ou*er* þe which lay a brygge. But by Godd*ys* ordenans þes too hostes assentyt soo þat hor too chevetens

[1] and *C.* an *G.* [2] suche an *C.* sche *G.* [3] destroyed *C.* destruyde *G.*
[4] trete *C.* tretre *G.* [5] hys *C.* hur *G.* [6] at *written twice G.*

schuld feght on þe brygge homselfe, and whe*þer* of hom too had þe victory schuld haue bo*þe* hor remes. Then had þe Emp*er*our Erracli*us* so full fay*þe* yn þe v*er*tu of þe holy crosse and yn pr*a*yere of his c*r*iston pepull, þat he ou*er*come his enmy anon; wherfor al þe ost on þ*at* o*þer* syde wern soo isteryt by þe Holy Gost, þat þay
143 b of fre wyll come*n* || to þe crystyn fayth. And when þay wern all folowet, Erracli*us*[1] 3ode to þ*ys* kyng Cosdre, as he sat yn his heuen, and sayde to hym: 'For encheson þat þ*ou* hast done to þe holy crosse, þ*ou* schalt chose, whedyr þ*ou* wylt be criston and haue þe reme for a lytyll trybute, or ellys take de*þe* anon.' But he nold no wayse be criston, Erracli*us* anon smot of his hed, and made breke þe howse, and þe sylu*er* he partyt among his ost; but þe gold and þe precyous stones he kepte to restore chyrches þe wheche þ*ys* kyng had destriet. And so toke þe crosse and 3ode to Ierusalem.

And when he come to þe mownte of Olyuete toward þe cyte, rydyng gayly on his trappet stede, and wold so haue gon ynto þe cyte, sodenly þe 3eate fell togedyr, and was as a clene wall. Then was þ*ys* Emp*er*oure and all hys ost gretly astonyet and sory yn hor hert, and wondryng on þ*ys* myschef þat befell hom so. Then as þay yche on made hor mone[2] to o*þer*, þay seen an angell bryghtyr þen þe sonne come downe from Heuen, wyth a sygne of þe crosse yn his honde, and stode on þe 3eate and sayde: 'When þe kyng of Heuen come þrogh þ*ys* 3eate towart his passyon, he come no*þer* on hegh hors, ne yn clo*þ*y*s* of gold; but mekely rod on a sympyll asse-backe, leuy*n*g ensampull of mekenes to all crystyn pepull aftyr hym.' And when he had sayde þis, he ste3e vp a3eyne ynto Heuen. Þen þ*ys* Emp*er*oure, wyth all þe deuocy*on* þat he cow*þe*, dyspoylut hym to his schorte, and soo barfote toke þe crosse yn his hond, and 3ode to þe 3eate. And þen hit anon openet a3eynys hym; and so 3ode to þe tempull, and offert þe crosse a3eyne þ*er*as hit was befor w*yth* all þe reuerence and worschyp þat þay cow*þe*.

Then, what for ioye þat þay hadyn getyn þe crosse a3eyne, what for myracles þat God schowet þer þat tyme, þe crosse was more worschepet aftyr þen befor; and soo þe worschip of þe crosse þat ||
144 a was cast downe before was þus hawnsut[3] vp a3eyne, for þ*ys* day

[1] Erraclius] ra *inserted above the line.* [2] mone *C.* moo *G.*
[3] hawnsut] hawsut *G.* enaunsed *C.*

ys callet þe exaltac*y*on of þe crosse. For, as Saynt Austyne sayþe, þe crosse[1] þat was fyrst a þyng of gret dyspyte and of vylene, now hit ys of hygh worschip þat Emp*e*rours worschypyth hit[2].

Narrac*io*.

I rede yn 'Legenda Aurea' how a Iew come[3] to a chyrch. And for he sygh no man þ*e*ryn, he ȝeode to a rode, and for gret envy þat he had to Crist, w*yth* his swerde, he kytte þe þrote, and anon þ*e*rwyth þe blode sporrut out, þat hyt besprong al his cloþ*ys*. And when he segh hymselfe soo bebled, he was adred, wherfore he toke þ*ys* rode and hyd hit yn a pr*i*uey[4] plas. And soo, as he ȝeode homward, a cristyn mon mette w*yth* hym, and sygh hym all blode, and sayd to hym: 'Þ*o*u man-qweller, wher hast þ*o*u don hym þ*a*t þ*o*u hast slayn?' Then forsoke þe Iewe, and sayde hit was not soo. 'ȝeus,' quod þe cristyn man, 'and ȝet þy cloþis byn all blode of hym.' Þen þis Iewe knelit adowne and sayde: 'For soþe, þat God þat ȝe cristyn men leuen apon ys of gret myght,' and told hym all how he had don, and cried Crist m*e*rcy w*yth* all his hert, and was folowet and aftyr an holy man.

Now ȝe schull all knele downe, and pr*a*y to hym þat sched his blode on þe crosse for you and[5] al monkynd, þ*a*t he ȝef you full beleue yn þe crosse and yn his passyon, þat he suffyrd on þe crosse. By þe whech beleue ȝe schull come befor hym yn þe day of dome. Þ*e*r the crosse and all þe ynstrumentys of his passyon schull be schowet, and so, by þe uertu of þe crosse, com to þe ioye þat eu*e*r schall last.

Here forȝet þ*o*u not to pr*o*nonce þe Ymbryng-dayes. For euermore þe nexte Wannysday aftyr þe exaltac*y*on of þe crosse þay begynnyn; for þagh þe exaltac*y*on of þe crosse be on a Wannysday, þen þe Ymbryng-||dayes schall be yn þe Wannysday next aftyr. 144 b

[1] þe crosse *written twice G.*
[2] hit *C.* hor frytys þ*e*rw*yth* *G.* hit for an hed-relyke *H.*
[3] come *written twice G.*
[4] priuey *C.* pr*a*ue *G.*
[5] and *C.* *om. G.*

59.

De Ieiunio Quatuor Temporum.

Goode men and woymen, ȝe schull haue þe next weke þe Ymbryng-days, þat ys to saye, Wannysday, Fryday, and Settyrday. Þe wheche dayes Seynt Kalyx[1] ordeynt forto be fast foure tymes yn þe ȝere of all þat byn xvi ȝere old, for certeyne skyllys þe whech ȝe schull now here.

Oure holy fadyrs of þe old lawe þay fastyn foure tymes yn þe ȝere aȝeynes foure hygh festys þat þay hadden. Þen, for we schuld schew vs Goddys chyldyr, and sew þe *trace* of our holy fadyrs, *per*for we fast foure tymes of þe ȝere: furst yn March, yn Wytsontyde, bytwyx þat heruest ys yn and[2] þe sede-tyme, and befor Cristynmasse yn dede wyntyr. March ys þe tyme þat dryþe þe erþe of slobur and wete þat ys *per*yn. Wherfor we fast þat tyme, forto drye þe erþe of our body of humeres þat byþe boþe nyus to þe bodye and to þe sowle. That tyme þe humeres of lechery temptyþe a man most. We fastyn yn þe Wytson-weke, forto gete *gra*ce of þe Holy Gost, þat we may leue yn *per*fette charyte towart God and all o*þer* crysten men, and forto haue mekenes yn hert forto pytte away pryde þat temptеþe a mon gretly þat tyme. We fasten bytwyx heruest and syde-tyme, forto haue *gra*ce to gedyr frute of goode werkes ynto þe berne of oure conciens, and so by good ensampull of good lyuyng sowe hom among all þat we conceyueþe wyth, pore and rych. We fasten yn þe wyntyr þat deyþe and sleyþe all stynkyng wedys, forto sle yn vs all þe stynkyng wedys of vyces þe whech han groen yn fowle erþe of oure flesche þat makyþe our angelys and o*þer* good men eschew our company; for yche good man ys loþe forto be yn company wyth a vycyous man. For as a netyll brennyth roses and o*þer* flowres þat byn nygh hur, so a vicious man steruþ[3] and setteþe on fure
145 a hom þat byn by || hym, so þat a good man schall ofte be greuet w*yth* hym.

For þes skylles we fasten four tymes yn þe ȝere, and yche tyme thre dayes: Wennysday, Fryday, and Settyrday, þat bytokenyþe þre specyall u*er*tues þat most helpyþe a synfull mannys sowle to

[1] Kalyx *C.* *scratched out G.* [2] and *d. D.* *om. G.*
[3] steruþ *C.* steruеþe *G.*

gete[1] grece and mercy of God, þat ys: fastyng, and deuote prayng, and almes-ȝevyng[2]. Fastyng hit clansyþe a mannys flesch of evyll steryng and lyst to syn of gloteny and of lechery; for þes byn synnys of þe flesch. Devout prayer hit mekyþe a man sowle, and pyttyþe away slowthe and envy. Almes-dede hit qwenchyth þe fure of couetyse, and pyttyþe away dedly wrath out of a mannys hert, and makyþe hym mercyabull. Then ȝe schull know[3] þat þes dayes byn callet Ymbryng-dayes, for, as opynion of summe ys, þay byn callet Ymbryng-dayes for encheson þat our old faders wolden ete þes dayes kakes bakyn yn þe ymbres and was callyt 'panis subciner[ic]ius,' 'brede bakyn vndyr þe askes,' and to askes schuld turne þay wyst neuer when; so þat yn etyng of þys bred, þay reducet to mynde how þay were but askes; and so by þys þoght þay putten away all delicate[4] metes and drynkes, and werne well apayde on dry mete, and toke no hede what þat þay haden but a sympull sustenaunce. For þe þoght of deþe makyþe a man forto haue a lytyll wyll forto ete or forto dryngke, but only þat nede dryuyth hym to. Thus yn your fast þenkeþe on your deþe, and partyþe your mete wyth such þat haue not such as ȝe hauen, and þen God wyll fede you of his borde yn Heuen. And so God graunte. Amen.

60.

De Festo Sancti Mathei Apostoli et Euangeliste et Eius Solempnitate.

Good men and woymen, suche day N. ȝe schull haue Seynt Matheus day þat was Godys holy apostoll and euangelyst. Wherfor ȝe schull fast on þe euon, and comm on þe morow to þe chyrche, and worschip God and his holy apostoll Saynt Mathew. Then schull ȝe knowe well þat þys holy apostoll Seynt Mathew ys commendyt yn all holy chyrche for foure uertues þat he had: he was || obedyent to Cryst radly, also he fedde Crist gladly, he **145 b** prechet þe gospell boldely, and sufferd his passyon mekely.

Furst he was obedyent to Crist radly. For as he sat yn a tollebooþe ful besy forto gete worldly lucure, and tentut all perfore,

[1] gete *d. D.* gret *G.* [2] almes-ȝevyng *H.* almes-dede-ȝevyng *G. C.*
[3] know *d. D. om. G.* [4] delicate *C.* delycatys *G.* delycious *H.*

Cryst com þat way, and loket on hym, and bade hym com and sewe hym. And he anon[1] radly laft all his scores, and cownturs, and his bokes, and suet Cryst forþe, and had suche a loue to Crist, þat[2] he was wondyr fayne yn his hert to forsake all his good, and so to sewe Cryst pouer and sympyll.

Also he fed Crist gladly; for þen he prayde Crist to ete wyth hym, and made hym a gret fest, not of dayntefe metys ne drynkes, but yn fedyng of Cryst and of þe gret company þat suet Cryst. For he putte away non, but was glad forto fede hom al for Crystys sake. For wher þat Cryst went, gret pepull suet hym, somme for to se þe myracles þat he dyd, somme forto be helyd of hor sekenes, somme forto here hys prechyng, somme forto haue hor lyflode, somme þat werne hys enmys forto haue taken hym yn somme worde, yf þay myght, forto haue desesyt hym þerby.

When Mathew had fede Crist and all þat come wyth hym, Crist made hym on of his dyssipull, and 3af hym conyng forto preche þe beleue, soo þat aftyr he prechet Goddys worde boldely, and sparit neuer for þrate ne for drede of deþe. Wherfor he was send to a cyte þat was callet Nadabere wher he fond too men þat wern þe fend al betaght; for by nygremancy and iogulry þay dydden mony thyngys þat werne wondyrfull to mennys syght and all for men schuld leue on hom, and 3eue hom, and fostyr hom, and do hom gret worschyp. But when Saynt Mathew come, he dyskeuert all hor wychecraft, so þat þe pepull knew opynly þat all was of þe fende þat þay wroghtyn wyth. Wherfor þay wern so wroþe, þat by hor crafte þay maden too dragons, gret and horribly, forto spowte fyre and so fowle stenche, þat þay sloen mony men.

146 a Þes dragons þay broght wyth hom forto || haue devowret Saynt Mathew; but when Seynt Mathew herd þys, he made a syngne of þe crosse befor hym, and 3ode a3eynys hom, and anon þe dragons fellen downe ded befor hym at his fete. Then sayde Mathew to hom: '3[i]f 3e haue[3] myght, raysyth hom to lyue a3eyne.' But for þay myght haue no power yn his presence, he sayde: 'Yf I wer not Goddys seruant, I wold make hom to do to you þat 3e had purposut to do to me. But hit ys þe techyng of our maystyr, algatys forto do good a3eynys euell, wherfor I byd you dragons

[1] anon *C.* anon and *G.* [2] þat *C.* and *G.*
[3] haue *C.* hue *G.*

þat ȝe arysyth vp, and goþe þedyr as ȝe schall neu*er* greue man ne beest.' And so þay resyn vp and ȝoden hor way. Then Saynt Mathew turnet hym to þe pepull þat was gedyrt to, and p*re*chet hom þe ioye of paradyse, and sayde how þat þere was[1] euer day and neu*er* nyght, ther was euerlastyng youþe and neu*er* eld, algates helþe and neuer sekenes, song and myrþe w*yth*out sese, roses and flowres w*yth*out welewyng, popynjayes[2] and bryddes euermore syngyng, loue, and rest, and all man*er* lykyng. So all þat wyll be of Cristys beleue schull co*m*me þedyr, and haue þ*ys* ioy wythout endyng. Thus he p*re*chet Goddys worde bo[l]dely.

He suffyrd also passyon mekly. For as he prechet yn a cyte, wykket men token hym, and betyn hym sore, and aftyr puttyn out his een, and castyn hym yn a p*ri*son, tyll þay hadyn cownselet what deþe he schulld haue deyet apon. But þen come þ*er* an angell to Andraw þ*er*as he prechet yn a fer contre from hym, and broght hym ou*er* þe see to þe p*ri*son wher Mathew was yn. And when Andraw sygh hym so fowle ferde wyth, he wepyd full sore for reuþe of hym, and p*ra*yed to God for hym; and so anon God restoret hym hys syght aȝeyne. And þen Andraw lad hym out of p*ri*son, and bade hym goo aȝeyne and p*re*che Goddys word; and Andraw ȝode aȝeyn to h*ys* contrey.

Then, as Seynt Mathew prechet yn þe cyte of Nadaber, þe kyngys so*n*ne of þe cyte deyet. Wherfor þe kyng send aftyr Mathew, and p*ra*yde hym forto reyse[3] his sonne aȝeyne to lyue, and soo he dyd. Wherfor þe kyng, and his wyfe, and a doghtyr þat || was callet Eufanisia token c*ri*sten fayþe, and þe more part **146 b** of þe pepull. And for he knew þat God had chosen hur forto be an holy woman, he ȝaf hur þe vayle of chastyte, and blesset hur; and aftyr scho was a keper of mony holy woymen and virgyns. Then deyt þe kyng, hur fadyr, and þen co*m*me þ*er* anoþir, Hirtacus, and loued þ*ys* Eufanisia, and spake to Saynt Mathew, p*ra*yng hym of helpe, yf Eufanisia wold assent to hym and ben his wyfe; for aftyr hym scho wold do and aftyr non oþ*er*. Then sayde Mathew þat myght not be, for scho was weddyt to þe Kyng of Heuen, and myȝt by no way breke hur spowsehode. Then was þe kyng so wroþe, þat he send men to sle Sey*n*t Mathew; and soo,

[1] þere was] þere is *C.* *om.* *G.*

[2] popynjayes *H.* popians *G.* popiniopes *C.* [3] reyse *H.* ryse *G.* reron *C.*

as he had sayde his masse, and stode at his auters ende yn his deuocyons, on come behynd wyth a swerd and slogh hym. Then cristen men token his body and buryet hit yn þat same chirche. Þen also þe kyng let set fyre on Eufanisia hows, forto haue brent hur þeryn. But þen Saynt Mathew aperyt, and turnet þe fyre to þe kynges palyce, and brent hyt vp altogedyr, so þat noþyng lafte saue þe kyng, þat vnneþe scope, and a ȝeong sonne of his[1] wyfe. And þen was þys kyng smyton wyth a meselry þat was soo vyolent to hym, þat for sorow þat he had, wyt his owne swerde he slogh hymselfe; and soo for he schapput a fowle deth to oþer, hit fell apon hymselfe.

Now pray we to Seynt Mathew, as he sauet þys holy mayden Eufagenia, þat he wyll pray for vs, þat we may be sauet, boþe body and sowle. Amen.

61.

De Festo Sancti Michaelis et Eius Solempnitate.

Good men and woymen, suche a day ȝe schull haue Seynt Michaeles day, Goddys holy archangyll. Þe whech day ȝe schull comme to chyrch and worschyp God and þys holy archangyll. Then schull ȝe know þat holy chyrche þat day makyþe mencyon of all Goddys holy angels for þe gret helpe and seruice þat mankynd haþe of hom. But specyale he makeþe mynde of Saynt Mychaell
147 a for þe prerogatyues þat he haþe before || all oþer; for he ys wondurfull yn aperyng, he ys mervelous yn myracles worchyng, and victoryus yn his feghtyng.

He ys wondyrfull yn aperyng for, as Seynt Gregory sayth, when God wold do wondurfull þyng or dede, þen he sendyþe forþe Saynt Mychaell as [h]ys one banrer. And as he þat beryþe hys scheld and hys sygne of his armes þeryn, þat ys, þe syngne of þe crosse, herfor he was send wyth Moyses and Aaron ynto Egypt, forto worche meruayles þat þer wer done; for þogh þe sygne wer yn Moyses hond, þe myght of þe doyng was yn Mychaell. Michaell also departyd þe Red See and huld þe watyr on[2] twyn, whill þe childyr of Ysraell ȝeodyn þrogh þe see, drye fote. He had hom fourty ȝere yn deserte, he broght hom ouer fleem Iordan, and huld þe watyr aȝeyne, soo þat þe watyr rebondet aȝeyne lyke to

[1] *MS.* hir. [2] on *C.* o *G.*

a gret hyll, whyll þe pepull ȝeode ou*er* drye schodde, and so he[1] broght hom ynto þe londe of byhest. Also he kepyth paradyse[2], and takyþe yn sowles þat ben send þedyr. He schall sle þe Antecryst yn þe mownt of Olyuete. He schall byd all þe ded ryse yn þe day of dome. He schall bryng to þe dome þe crosse of Cryst, þe nayles, þe spere, þe crowne[3] of þornes, and all o*þer* ynstrumentys of his passyon, forto schow how ryghtwysly þay schull be dampnet þat day þo þ*at* settyth noght by Crystys passyon. Thus Seynt Mychaell aperuþe wondyrfully.

He worchyþe myracles meru[el]esly. For, as we redyn, [4]in a contre þ*at* is called Appulea þer[4] ys an hygh hyll ys callet Garganus. And þer ys[5] a cyte negh to hit yn þe wheche cyte dwellyt a ryche man of dyu*erse* catell, and for his bestys lesuet apon þat hyll, apone a tyme a bull was laft byhynd þe o*þer* bestys. Wherfor þ*ys* man w*yth* his s*er*uandys ȝeodyn forto seche þ*ys* bull, and soo þay fondon hym sto*n*dyng al hymselfe befor an hole of a den þ*at* þ*er* was. Then won schot an arow at þ*ys* bull, but þe arow turnet aȝeyne, and smot hym þat schot hur, and wondyt hym sore. Wherfor þay wer all aferde, and ȝeoden, and tolden þe byschop of þ*ys* þyng. || Then, as this byschop pr*a*yde to haue wyttyng of 147 b þ*ys* thyng, Seynt Mychell come to hym, and sayde how hit was hys wyll þat þe man was hurt wyth hys arowe. 'For by þat doyng men schuld know þat I am keper of þat place. Wherfor go þedur[6] and make of þat den a chyrch, þat þe pepull may come þedyr, and worschyp God and me,' and soo he dyd.

He aperet also to ano*þer* byschop at a place þat ys callet now Mychaell yn þe mownt yn Corneweyle, and bade hym go to a hullus top þat ys þ*er*, and þ*er*as he fonde a bull tent w*yth* þeues, þ*er* he bade make a chyrche yn þe worschyp of hym. But for þ*er* wer too roches, won on ayþir syde þe chyrche, þat þe werke myght not vp for hom, Saynt Mychaell bade a man yn a nyght goo þedyr and put away þes roches, and drede nothyng. Þen ȝede þ*ys* man þedyr, and set to þe roches his schuldyr, and bade hom yn þe name of God and Saynt Mychaell sterte vttyr; and so þay dydden as moche as nede was.

[1] he *C.* be *G.* [2] paradyse *C.* paradyde *G.* [3] *MS.* crownes.
[4] in ... þer *H.* yn Appulea þat yn his contre *G.* þat in Appulea in þat cuntre *C.*
[5] And þer ys *d. D.* yn *G.* [6] go þedur *H.* do *G.* go þou *C.*

In Seynt Gregoryys lyfe we redyn how þ*er* was suche a qwalme of pepull yn Rome, þat þay seen[1] arows of fu̇yr comyng from þe erthe and slogh men, an hvge nowmb*yr*. Then Seynt Gregory p*ra*yde to God forto ses þat pestylens. And þen he sygh an angyll stondyng on a castell þ*at* ys callet Anglestowre, wypyng his blody swerde, and put hit vp ynto his scheþe[2]. The wheche angyll, þay sayden, was Saynt Mychaell þat was send þedyr from[3] God, forto ponesche þe pepull for hor synne. Thus Mychaell was meruelyus yn miracles worchyng.

He was also victori*us* yn his feghtyng. For when þe cytesons of Sepontyne wern ouersette wyth paynones, and schuld ȝeue hom a bateyll, þay p*ra*yde ȝorne to Seynt Mychaell for helpe. Þen, þe nyght befor þe day of batayll, Seynt Mychaell aperut to þe byschoppe, and bade hym haue no drede, but goo ynto þe bateyle boldely, and he wold helpe hym. Then, on[4] the morow when
148 a the || batayle schuld mete, þe hull of Garganus was hullyd w*yth* a dark myst. And out[5] of þat myst com fleyng so thycke arowse of fyre and boltes of thondyr, and wondet þe paynems, þ*at* þay floen all þ*at* myghten, and mony of hom wern slayne, and þilke þat wern sauet þay seon þe myracles of God, and werne made crysten men by helpe of Saynt Michaell.

Seynt Ion þe Eu*a*ngelyst segh yn þe apocalyps how þat Mychaell and his angelys foghten wyth Lucifer yn Heuen, þat ys callet þe dragonne and his angels. And soo, w*yth* helpe of God, Mychaell had þe bettyr, and drof out of Heuen þe dragon and all hys feres ynto erþe, bytwx Heuen and erþe, and þ*er* ben as thyicke as motes yn þe sonne. But for Crist come to helle w*yth* a berst of thondyr, ȝet when þay herdyn þondyr, for fer þ*er*of þay fallen don ynto þe erþe, and þen þay gon not aȝeyne vp tyll þay haue don some gret maleyce. Then þay reron debate and make*n* man-slaght, þay maken wymen to ou*er*lye hor schyldyrne, þay reren fyre, and brennen howses, þay reryn wyndys, and castyn downe trees and howses, and don moche harme, and drowne schyppys yn þe see, doyng þe harme þat þay mown and moche more þay

[1] seen *d. D.* *om. G.* [2] schęþe *C.* schope *G.* shęþe *d. D.*
[3] from *d. D.* for *G.* [4] on *inserted above the line.*
[5] out *inserted above the line.*

wolden nere þe helpe of Saynt Mychaell. For all hor sorow ys forto se angeles beron vp sowles ynto Heuen, ynto þat plas of ioye *þeras* þay wer. O*þer* spyrytys were yn Heuen þat stod not yn stydfast charyte toward God, but somwhat floturet; þe wheche Seynt Mychaell drof out of Heuen ynto an yle of þe see. Þe wheche Saynt Br*a*ndan segh and tellyth þ*us*.

Narrac*io*.

As[1] I was schyppyng yn þe see, I come to an yle, and segh a tre soo brod and so moche, þ*at* ys wondyr forto tell. On þe whech tre settyn bryddys, whit as snow, þat wern thyckyr þen leues on the tre. The[n] I pr*a*yde to God forto haue wyttyng what þay wern. Then come þer on of hom, and sat on þe horne of þe || schippe, and baturde wyth hor wynges, and gave a song as hit wer organs. Þen sayde I to hur: 'Yf þ*o*u be Godys messager, tell me what ȝe ben.' Then he sayde: 'We werne angeles yn Heuen, when Mychaell drof out Lucifer and his angeles; and for we aȝeynstod not hym as Lucyfer dyd, we werne dryfvyn out also, but we byn soo departyd þat we come*n* yche holyday hedyr, and here we worschepon God seuen syþes yn þe nyght and seuen yn þe day, as ȝe don, and haue non oþir payne, but only þ*at* we ben[2] put out of Godys p*r*esence. Thus Seynt Mychaell was wondyrfull yn aperyng, he was mervayles yn myracles doyng, and victorius yn his feghtyng. 148 b

Then schull ȝe all knel adowne, and p*r*ay to Seynt Michaell þat he apere to you, when ȝe schull passe out of þ*y*s world, and defende you from your enmyes, and bryng you to þe ioye of paradyse. Amen.

62.

De Solempnitate *Sancti* Luce Eu*angeliste* Breuis *Sermo* ad *Parochianos*.

Good men and woymen, such a day N. ȝe schull haue Seynt Lukes day, Goddys holy eu*a*ngelyst. Þe wheche day ȝe schull com to chyrch, and worschip God and his holy euangelyst. Then schull ȝe know þat Cryst had IIII euangelystys: Marke, Mathew,

[1] As *C.* *om. G.* [2] þ*at* we ben *C.* *om. G.*

Luke, and Ion. Þe whech wryttyn þe foure gospell þat ben Cristys wordis; for gospell ys yn redy Englysch, Goddys spelle, þat ys, Goddys word. Wherfore þese foure[1] wrytton not only what Crist spake, but also what he dyd and what he suffyrde here yn erþe for mankynd, for encheson þat we and all oþer þat werne before vs and schull come aftyr vs, schull know and wyte, what he dyd and taght yn helpe and saluacyon of monkynd.

Then for[2] þes foure euangelystys ben lyknet to fowre dyuerse bestys, and soo byn paynted yn fowre partyes of Cryst, þat ys: for Marke a lyon, for Mathew a man, for Luke a calfe, and for Ion an eron. Wherfor mony lewde men wenen þat þay wern suche bestys and not men. But þay þat soo vndyrstondes þay schull know þay ben soo lyknet to þes bestys, for Cristys
149 a doyng yn þe gospell þat þay wrytton was lyke || to þes bestys kynde. As þus Mathew he wrot most of Crystys monhed and þerfor he ys lykenet to a man. Luke he wrot most of Crystys sacryfyce and his deþe, and þerfor he ys lyknet to a calfe or an ox; for a calfe þat was offerd yn sacurfyce yn þe old law for synne, yn tokenyng þat Cryst schuld come, þat schuld be offurt yn sacryfyce for synne of þe pepull yn þe auter of þe crosse. Marke wrot most of Crystys vpryst from deþe and þerfor he ys lyknet to a lyon, for as bokes telleth þe kynd of þe lyon ys suche þat his whelpes þre dayes aftyr þat þay ben born þay shull lye ded. Then þe thryd day þe lyon comeþe, and for he sees his whelpys ded, for sorow he maketh such a rore, þat þe ded whelpys þerwyth qwykeneþe and so takeþe lyfe. Thus, when Cryst had layne ded þre dayes, þe þryd daye þe Fadyr of Heuen spake to hym, and bade hym ryse; and soo rayset hym from deþe to lyve. Ion ys lyknet a eron þat ys kyng of fowles, and of kynd fleyng hext and next to þe son, and haþe gret delyte forto loke on þe sonne. Soo Seynt Ion he went next to God, for he prechet and wrot most of Crystys godhed and lytyll[3] of his monhede. For þes skylles þes euangelystys ben lyknet to þes bestys.

But þen ȝe schull know þat Saynt Luke ys lyknet to a calfe þat was offert yn sacurfyce, for he offert hymselfe yn sacurfyce to God, day and nyght, by þre wayes: yn þoght, and worde, and

[1] þese foure *C.* *om.* *G.* [2] for *C.* four *G.* [3] *MS.* lythyll.

dede. He offert his þoght to God for þeras he was wonte before[1] forto thynke on vanyte and how he myght gete wor[l]dely goodys; for he was leche of craft, and as bokes sayne, a lech boldely sleþe a mon, and he[2] ful helt had sommtyme do mys before. Wherfor he turnet his þoght yn sacurfyce to God; for as þe boke sayth God ys gretly plesyt wythe þat þoght þat ys sory for his synne.

He offert also his worde to God yn sacurfice; for þeras he was wont before þat he come to þe apostles to speke mony an ydull worde and of no vayle, aftyr he turnet al his speche ynto profyt to hym and to all oþer cristyn pepull. || Wherfor he ȝede to our 149 b lady and lurnet at hur þe gospell þat he wrot, and for encheson þat he was clene maydon, and had noþer wyfe ne chyld, he was moch more chere to oure lady, and scho taght hym full godely how þe angyll come to hur on message from þe kyng of Heven[3]; and what he spake to hur, and hur vnswar agayne, and so forþe all þyng þat scho dydde wyþe hur sonne yn his ȝouþe and aftyr, tyll he was steyt vp ynto Heuen. And when he had lurnet þys perfytly, þen he loket what Marke and Mathew hadon wrytton, and soo toke at hom; and þeras þei[4] passut derkely forth, he wrot opynly all þyng. And þus yn techyng and yn prechyng he offeret his word vp to God.

He offeret his dedys also to God yn sacurfyce; for he paynet his owne body wyth dyuerse penaunce of fastyng, of hard lyuyng, of hard knelyng. Alsoo he was wyth þe apostolys yn all hor pursewt þat þay sufferd of þe Iewes yn Ierusalem, and wyth hom had gret pu[r]sewt for Crystys sake, and wrot all þe persecucyon þat þe apostoles sufferet. And alsoo he wrot all þe persecucyon þat Seynt Steven sufferet, and how he was stenet to deth. And aftyr hys deþe he ȝode to Seynt Poule, and sewet hym yn bonchef and myschef, and laft hym neuer tyll þat deþe departyd hom. And þen he ȝeod ynto a contray þat was callet Bytinys, and þer prechet Goddys worde. And when he was foure score ȝere old and ten, þen he deyet full of þe Holy Gost and holy vertues. So, aftyr his deþe, God schowot for hym mony myrakles.

Now pray we to Saynt Luke þe holy euangelyst þat he wyll pray for vs wyth Marke and Mathew and Ion, þat þrogh hor

[1] wonte before *C.* won *G.* [2] he *C.* *om.* *G.* [3] Heven *C.* *om.* *G.* [4] þei *C.* scho *G.*

prayer we may haue grace of good lyuyng and Heuen at our endyng. Amen.

63.

De Festo Simonis et Ivde et Eorum Solempnitate.

Good men and woymen, suche a day N. ȝe schull haue an hegh fest and a holyday yn holy chyrche of Goddys too apostoles
150 a Seynt Symon and Iude. Wherfor ȝe schull fast || þe even, and come on þe morow to chyrch and[1] worschip God and his holy apostols. Then schull ȝe know þat ayþir of þes apostoles hadden two names, þat won was callet Symon ȝelotes and Symon Chananeus, and þat oþer was callet Iudas Iacobi and Iudas Thaddeus, in þis schoyng, how þe name þat[2] a man or of a woman haþe, hit dyeth[3] yn this world and passuþ out of mynde yn schort tyme aftyr his dethe. Wherfor ych crystyn man wyll be bysy to gete hym a nome þat schall be wrytten yn Heuen yn þe boke of lyfe, þat schall last for euermore. Herefore þe apostoles suffren gret dyspyte, and doses, and trauayle, and penance, and at þe last payne of deþe for Goddys sake w*yth* meke hert and clene consyence. For Symon ys vndyrstondon obedience[4] þat makeþe a man meke yn hert, and Iudas ys vndyrst*o*ndon confessyon, þat clansyþ a mann*ys* consciens of all maner fulþe of synne. Thus befor deþe þay euen yche man and woman ensampull, and techeþe how þat þay þ*at* suffyrth any doses for Goddys sake wyt meke hert and clene conscyens, þay ay schull be worschepyt hely of God yn Heuen, and hor names wrytton þer wyth gret worschyp ynto þe fraternite of all þe seyntys yn Heuen. But þen ben þ*er* mony þat God sendyþe doses and greues for gret loue and encres of mede yn Heuen; but for þay take not hit wyth meke hert and clannes of co*n*science, but grucchyth þerwyth and playneth ȝerne þ*er*apon, wherfor þay haue gret nede forto pray God of help, and forto be helut of þat sekenes þat þay haue y*n* hor hert and y*n* hor spyryte, as we redyn yn þe lyfe of þes apostles, how a kyng þat was callet Abagarus dyet.

[1] and *C.* *om. G.* [2] þat *C.* of *G.* [3] dyeth *H.* deduþ *C. G.*
[4] obedience *H.* obedient *G. not in C.*

Narracio.

We redyn *þus*: this kyng was lepur[1] and herd how oure Lord Ihesu Cryst wroght mony myracles and helyd all seke. Wherfor he wrot a lettyr to hym yn þis wyse: 'Kyng Abagarus gretyth well Ih*esus*, sauyour, þat precheth yn plases of Ierusalem. I haue herd of þi myracles þat *þou* dos; how *þou* || helyst all man*er* seke **150 b** wythout herbes o*þer* any salue, and cures blynde, and halt and[2] crokut wyth a worde, and þat ys more wondyrfull, *þou* reysys ded bodyes a3eyne to lyue. Wherfor I thenke yn my hert þat *þou* art Goddys Sonne, and art comen don frome Heuen ynto erthe, and lyues among men as on of hom. Wherfor I wrytte to *þe*, pr*ayng* þat *þou* come to me, and helpe me of my lypur þat greueth me; for I haue vndyrstondyng how *þe* Iewes han schaput to do *þe* to dethe. And I haue a lytyll cyte þat ys good and honest and plentwes and ys inogh for vs bo*þe*; wherfor y pr*ay* *þe* come to me, and dwelle we togedyr yn rest and yn pes allway from þyn enmyes.' Then Cryst wrot agayne to hym and sayde: '*Þou* art blesset þat leues yn me, and has not 3et sen me. But for *þou* wylnes me to come to *þe*, I say þat I mot do þat I am comen for; and þen will I send som of my dyscypull to *þe* þat schall help *þe* of *þy* sekenes.'

Then, for *þys* kyng myght not haue Cryst to hym, for gret desyre þat he had to hym and for to haue sen hym, he sende a maystyr payntur to Cryst, forto paynt his vysage as lyke as he cow*þe* and bryng to[3] hym, hopyng so forto haue som man*er* knole3 of hym. But when *þys* paynter lokyt on Crist, hys vysage schon so bryght þat he myght no*þyng* se of hym. Wherfor he was all mowrn*yng* yn his hert þat he was send so fer and myght not spede. Then Cryst toke a clo*þe* of *þys* payntur, and wypet his one vysage þerwyth, and þen was *þe* fowrme of his vysage apertly þer*on* all o*þur*. *Þ*en *þe* payntur cow*þe* make hyt, and he bar þat from Cryst to *þe* kyng. Then was *þys* kyng wondyr glad of *þys* sonde, and dyd hit all *þe* reuerens þat he cow*þe*, tyll aftyr Crystys ascenc*yon* Seynt Thom*as* of Ynde send on of *þe* apostoles, Seynt Iude, to þis kyng. And when þis kyng segh Seynt Iude, *þ*en segh he a schynyng yn hys face, þat he wend þat hit had ben

[1] lepur *C.* lethyre *altered from* lethyrd. [2] and *C.* *om. G.*
[3] to *C.* *om. G.*

Cryst hymselfe. Then sayde Iude: 'Byleue yn Cryst, and þou schalt haue þy hele.' Þen sayde he: 'I beleue yn hym, and fayne ||
151 a wold be wroken on hom þat han don hym to dethe, yf hyt wer yn my power.' Then toke Iude þe lettyr þat Cryst send to þe 4
kyng befor, and weput þe kyngys forhede þerwyth, and anon þe lepur fel from hym and he was hole as a fysche.

Then, when þis was don, Iude ȝeode to Symon, and ȝeodon boþe yfere ynto Perse to preche Goddys worde; and þer wroghten mony 8
myracles, so þat þay turnet þe kyng and two and syxty þousant of othyr pepull to cryston fayth. Then crysten pepull encresyt so, þat þe kyng and negh all þe pepull of þe contre wythdrogh þe offryng*ys* þat þay weron wont to offur to hor mawmetus, þe wheche þe 12
byschopp*ys* of þe tempull haden to hor lyflode. But when þis was wythdrawen, þe byschopp*ys* wern so wroth, þat þay gedyrt hom togedyr, and als mony as þay myghten by frendeschyppe and for hyre, and token þes apostoles, and ladden hom ynto hor 16
tempull, oþ*er* forto haue don sacurfyce to hor mawmetys oþir ellys forto haue byn don to dethe. Then come þer an[1] angyll from Heuen, and asket hom whethyr þay wold haue hor enmyes ded anon befor hom othyr suffyr marturdome for Godd*ys* sake. Then 20
sayde þe apostoles aȝeyne: 'Boþe we desyre, forto haue oure enmyes forto turne to þe faythe, and we forto suffyr deth for oure Lordes loue.' Then þay turnet hom to þe mawmet*es* þat weron yn þe tempull, and com*m*awndet þe fendes þat weron yn hom 24
forto come out, and schow hom to þe pepull, and þen plucke þe ymages al to powdyr; and soo þay dyd. Wherfor þes byschopp*ys* wern soo wroþe, þat þay anon fellen on þes apostoles, and all tohew hom to deth yn peces. Then þerwyth anon come a þondyr and 28
a layte wyth þat, and clefe þe tempull yn þre partyes downe to þe grownde. Þen toke þe kyng hor bodyes and buryet hom, and made a ryall chyrch yn worschyp of hom.

Now ȝe schull knele downe and pray to God as he helet þys 32
151 b kyng Abagarus of his lepur, so, by pr*a*yer of þes apostoles, || þat he hele yow of all man*er* sekenes, boþe yn body and sowle.

[1] an *inserted above the line.*

64.

De Festo Omnium Sanctorum Sermo Breuis.

Good men and woymen, such a day N. ȝe schull haue a solen fest yn all holy chyrche, þat ys, þe fest of all halowes of Heuen. Wherfor yn worschyppe of God and all þes seyntys ȝe schull fast þe euen, and come to þe chyrch to þe fyrst euensong, and on þe morow to matens, and to masse, and to þe secunde evensong, and worschip God and all hys haloues for oure neglegence of all þe ȝere before. Then ȝe schull know þat *þys* fest was ordenet to gret helpe of all cryston pepull fore þre skylles þat þer ben, þat ys: for a tempull halowyng, for omissyons fullyng, and for neclygence clansyng.

Fyrst hit was ordeynet for a tempull halowyng. For when þat þe Romaynes wern lordes of all þe world, þay maden a tempull yn Rome rownde as a dofhowse, and callet hyt Pantyon, and setten yn þe mydyll of þe tempull an ymage þat was þe cheff mawmete of Rome, and þen of yche a lond anoþir ymage[1] rownde all aboute by þe wall, and þe nome of þe lond þat þe ymage was of wrytton vnd*yr* his fote. And all wern made so w*yth* nygramancy, þ*at* when any lond turnet from þe Emp*er*our of Rome, anon þat ymage of þat lond turnet hys face to þe wall and his bake to þe ymage of Rome. So, when þe byschoppys comen ynto þe tempull and seen any ymage turnet, þay loket what lond þat ymage was of, and soo ȝeoden forth and told þe Emp*er*our. And þen he wold gedyr a gret ost, and send þedyr and sett hom yn rest and pece aȝeyne. Then duret þis tempull tyll þe pope[2] Boneface þe furþ come. The whech ȝede to þe Emp*er*our þat was callet Foca, and prayde forto ȝeue hym þe tempull þat he myght put out of hit þe multutud || of fendes, and halow hit yn þe worschyp of oure lady **152 a** and of all martyres; and soo he dydde. Then aftyr com anoþ*er* pope[2] þat was callet Gregory, and he ordeynet þ*ys* day forto be halowet yn worschip of God and of all þe seyntys, and so com-mawndet all holy chyrche forto do to þis fest as furst was begonnen.

This fest was alsoo ordeynet of þe same pope[2], forto be fulfullet

[1] *MS.* ymages. [2] pope *scratched out.*

yn oure omyssyons for mony seyntys-dayes we leuen yn þe ȝere vnseruet; for þay ben so mony þat we may not serue hom all. For, as [1] Seynt Ion tellyth, yche day of þe ȝere ben mor þen foure þousand of martyres, outtaken þe forme day of Ianuare. Wherfor holy chyrch ordeyneth þat connably þat, for hit so ys þat we may not halow yche day of þe seyntys at hor festys, we schull halow hom on won day, and soo fulfull yn won day þat we han lafte all þe ȝere behynd. Thus yche seynt of Heuen hath his worschip of vs whyll we halewon þys day deuotly as we owen forto do.

Thys fest was ordeynet forto clanse oure neclygence; for þogh we halowen but few sayntes-dayes, ȝet we ben full neclygent yn oure seruyce, and forȝetuþ mony thynges by vnconnyng, and by lettyng oþer wor[l]des ocupacyon. Wherfor yn þys fest we schull make amendes of þat we haue trespaste yn oure festys before. Wherfor ȝe schull know þat þay haue gret synne þat don not hor bysynes þis day, forto serue God and all his seyntys, yche man and woman, yn hys degre, aftyr hys conyng and hys hauere. And know well þat þis day your prayers schull be sandyr herd of God þen anoþer day, for þis day all þe sayntys of Heuen yfere praythe for vs; wherfor ȝe schull know for certeyne þat all þe sayntes prayng at ones schull be raythyr herd then on othyr too by hom-selfe. For þe seyntes þat now ben yn Heuen wern summe tyme, as we ben now, of oure flesch and oure blode and our forme fadyrs.
152 b Wherfor þay haue compassyon || of vs, and byn fayne forto get any prayers of vs þe whech þay mow present God wyth yn oure name. Then, forto schow þat all þe seyntys comen togedyr þys day forto pray for vs, I tell you thys þat I fynde wrytton yn 'Legenda Aurea.' þis vysion was seen yn þe secunde ȝere next aftyr þis fest was ordeynet to be halowet.

Narracio.

Ther was a keper of Saynt Petrus chyrche yn Rome þat þys day, aftyr maytens, at mydnyght when all wern gon to bedde, for deuocyon þat þys man had, he ȝede to yche auter yn þe chyrche and dyd hys deuocyons. And when he had gon all abowte, þen ȝede he to þe hye auter; and when he had ben long þer yn hys

[1] as *inserted above the line.*

deuocyon, he fell on slepe byfor þe auter. Þen anon he was raput *in* slepe, and segh þe kyng of blysse syttyng yn his maieste, and gret multytude of angeles abowt hym. Then com þer a qwene wyth a ryche crowne on hur hed, rychely arayed, wyth a gret company of virgines and of woymen sewyng hur, and when scho come, þe kyng roos aȝeynes hur, and made to sette hur a chayre of gold and hur to sytte þer*yn*. Aftyr com on clad yn camels skynnes, and hym sewet a gret company of old men. Aftyr come on clad lyke a byschoppe, and hym sewet anoþir company, lyke to hym honestly cloþyd lyke byschoppys. Aftyr come multitude lyke to knyghtes of dyu*er*se pepull, and all comen befor þe kyng, and soo knelyng downe dydden hym worschype. Þen þay þat weron lyke byschoppys, þay begonnen and sayden matens. Then spake thys mon to the angell þat lad hym, and asked what wer all þys pepull þat he segh þ*er* yn such aray. Þen sayde þe angell þat þe kyng was God hymselfe, þe qwene was oure lady, and he þat was clothyd yn camell skynnes was Saynt Ion þe Baptyst and othyr patryarches and othir[1] pr*o*phetys wyth hym. Þe byschoppe was Saynt Petyr and othyr apostoles wyth hym and othyr men of holy chyrche. The knyghtes weron marturs, and *con*fessours, || and **153 a** othyr pepull þat wern Goddys trew s*er*uantys yn erth, and comen all þus before hym, and þonket hym þe worschyp þat þay haden þ*y*s day yn erth of all mankynd. Wherfor þay prayet all to God for you þat ben yn erthe þat God schuld qwyte you for[2] your trauayle yn Heuen.

Wherfor ȝe schull now knele adowne, and pray oure lady and oþ*er* holy seyntys þat þay pr*a*y so for you to God, þat he ȝeue you such a g*r*ace to do hym suche worschyp and s*er*uyce here yn erth, þat ȝe may be worthy forto come and here þe s*er*uyce þat þay maken yn Heuen before þe gloryous Trynite, þat ys þe Fadyr, and þe Sonne, and þe Holy Gost.

[1] othir *inserted above the line.* [2] for *C.* *om. G.*

65.

In Die *Animarum* Sermo Breuis ad[1] *Parochianos.*

Good men and woymen, as ȝe kneweth well, þe morow aft*yr* All-halow-day ys eu*er*mor Sowlemasse-day, þat ben yn purgatory yn Goddys pryson and haue gret nede to be holpon. Wherfor as holy chyrche þ*ys* day worschepyth all þe seyntes of Heuen generaly yfere, hopyng to be holpen by hom, ryght soo, on Sowlemasse-day, holy chyrch makyth mynd, and syngyth, and redythe gen*er*aly for all þe sowles þat ben yn purgatory, havyng full beleue forto relesch hom of hor payne, othyr yn parte, othyr yn all. Wherfor ych crysten man and woman schall as þ*ys* day helpe þe sowles þat ben yn payne, for soo þay mown and þay woll; for þe lest pr*a*yer þat ys made for hom dothe hom ese. So þagh a man say but þus: 'God haue m*er*cy on all crysten sowles!' so þat[2] he þat sayth þus, be yn charyte and out of dedly synne. Then schull ȝe know wele þat þre þynges helpen soules most out of penance, þat ys: devot pr*a*yng, almes-ȝeuyng, and masse-syngyng.

Devot pr*a*yer helpyth moch a man sowle; for as a lord þat hath a man yn dystres, at þe pr*a*yer of his godde ser*u*and, o*þer* he relesches all, o*þer* som, soo God, at þe pr*a*yer of his trew ser*u*and, releschuth a sowle þat he prayth for, othyr yn party, o*þer* yn all. Then, forto schow you how gretly good pr*a*yers helpeth þe sowles, ||
153 b I tell you þis ensampull þat I fynde wrytten yn 'Legenda Aurea.' Þer he sayth þus:

Narrac*io*.

Ther was a man þat had his howse by þe chyrch-ȝeorde, so þat þe dure openet toward the chyrche. Þen had he a maner þat, als oft as he come o*þer* ȝede ouer þe chyrche-ȝeorde, he wold say a 'De profundis' for all crysten soules. Then, on a day, hyt happonet so þ*at* he was pursewet wyth enmys, þat he flogh homward; but when he come ynto þe chyrch-ȝeorde, he þoght: 'Now ys tyme forto say "De profundys,"' and knelut adowne, and sayde. And anon þ*er*wyth all þe chrych-ȝeorde rose full of bodyes, yche on wyth an ynstrument yn hys hond of his craft, and dryuen aȝeyne

[1] ad *C. om. G.*

[2] þat *C. H. om. G.*

his enmyes. And when þay seen þat, þay cryed God mercy, and þes men and he allway aftyr were þe more deuot forto pray for þe sowles. Thus devout prayer helpyth moch sowles.

Also almes-ȝeuyng[1] helpyth moch hom; for as watyr quencheþe fure yn our syght, ryght soo almes-dede qwencheþe þe fure þat brenneth hom yn hor payne. And yf almes be don for hom þat ben yn blys, for þay haue no nede þerto, hit ys putt ynto þe tresowre of holy chyrche, and at Goddys byddyng hit ys dalt among hom þeras he asynet hit. And þen þe sowles þat ben holpen þerwyth, heyley þay ponken þe sowles þat hit was ȝeuen for. Thus schull ȝe know þat almes-dede helpethe moch sowles; for oft-tyyme seyntes han herd fendes waylyng and ȝelle, for þat by almes-dede and good prayers oft-tymes sowles wern taken out of hor bondes. Wherfor, yn old tyme, good men and woymen wolden þys day by bred and dele hit for þe sowles þat þay louedon[2], hopyng wyth yche a lofe to get a soule out of purgatory; and summe ben þat ȝet vsyth þat; but more harme ys, to few. I rede yn þe same boke 'Legenda Aurea'—

Narracio.

A || knyght, as he ȝode toward a batayle, he bade hys cosyn, yf **154 a** þat he deyd yn þe batayle, þat he schuld sell hys hors, and dele þe money yn almes for his sowle. Then, when þys knyght was ded, hys cosyn lyket well hys hors and toke hym to hys owne vse. Þen, sone aftyr, þis knyght aperet to hys cosyn and sayde: 'For þou hast not done by my hors as I bade þe, þou hast made me to be yn purgatory viij dayes. Wherfor God wyll take vengans on þe; for þi soule schall goo to hell, and my sowle schall goo to þe blys.' Then anon an horrybull voys was herd yn þe eyre of lyons, and berys, and wolues þat kaghten vp þys man bodely and beren hym forth, þat neuermor aftyr herd man of hym.

The þrydde helpe þat þe sowle hathe ys massys syngyng; for when any soule apereth to any man, euermore he wylneth and prayth forto haue massys songen for hym. For ryght as mete and drynke conforteth a man when he ys febull, ryght soo þe sacurment comforteþe and strenktheth[3] þe sowles þat hyt byn don fore.

[1] almes-ȝeuyng *H.* almes-dede-ȝeuyng *G. C.* [2] louedon *C.* lyfden *G.* [3] strenktheth *C.* strengthe *G.*

Narracio.

I rede alsoo yn þe same legend how a byschop suspendet a prest, for he cowþe syng non oþer masse but of requiem, þe whech he song yche daye deuowtly aftyr his conyng. Then [1], on a hegh holy- 4
day, as þis byschopp 3ode toward þe chyrche to matens, when he come to þe chyrch-3orde, ded bodyes rysen vp aboute hym, a gret nowmbyr, and sayden to hym: 'Þou says no masse for vs and now þou has taken our preste from vs [2]. Do þat þis be amendet, oþer 8
for soþe þou schalt be ded.' Þen was þys byschop soo agast, þat he send for þis prest anon, and bade hym synge as he ere dyd, and he hymselfe dyd als offt as he myght aftyr.

Narracio. 12

In þe same boke we fynden how þat fyschers of Seynt Tybaude [3]
154 b yn þe hote heruest token yn hor nettes || a gret clot of yse, and beron hyt to hym, for he was pottagur; and wyth þat yse þay refreschet þe gret hete of his fete, as oft as hit was layde to. 16
Then herd he a voyce þat spake to hym out of þe yse and sayde: 'I am a sowle þat dray my penons her; and woldyst þou syng thrytty masses contynuantly, I schuld be delyuerd of my penance.' Then þys good man sayde he wold. And soo, when he had sayde 20
a quantyte of þes massys, be steryng of þe fende on come to hym, and told hym how all þe towne was at debate, and yche was redy to sle oþer, and he most nedes come forto ses hom; and soo he dyd. Eftsones he began a3eyne, and when he had seyd halfe þe masses, 24
þen come þer anoþer, and told hym how enmyes wer comen, and bysegyd þe towne, and he most nedys go and ordeyne þerfor; and so he laft hys masse. Eftsones and 3et he beganne a3eyne. And when he had songen all þe masses but þe last, þen come þer 28
a worde þat [4] all hys place and moche of þe towne was on fure, and he most helpe hymselfe, lest he wer brent. Then sayde he 'þagh all bren and I boþe, wyth þe helpe of God I wyll syngne þis masse.' And when þe masse was sayde, hit was fonde all fantesy 32
of þe fend and noght els; and þen was þe yse molten away, and so þe soule holpen.

And pray we so to Ihesu þat he wol help all þe sowles þat we ben bonden here forto pray for. Amen. 36

[1] Then] The *G.* þan *C.*
[2] preste from vs *C.* *om. G.*
[3] Tybaude *C.* Tybauce *G.*
[4] þat *C.* to þat *G.*

66.

De Solempnitate *Sancti* Martini *Sermo* Breuis.

Good men and woymen, suche a day N. ȝe schull haue Saynt Martynes day, and come to þe chyrche, and worschyp God and Saynt Marteyne, þat ys aftyr þe apostoles holden þe holyest confessour þat ys yn holy chyrche. And þat ys knowen by þe gret myracles þat God hath schewed by hym, boþe yn hys lyfe and aftyr hys deth. Fyrst, when he was but xv ȝere old, as he rode among oþer knyghtys and was not ȝet folowed, he kyt his mantell || yn too partes, and ȝaf halfe to a pore man þat was naket. Wherfor **155 a** yn þe nyght aftyr he saw Cryst clothyd yn þe same cloþe and sayde to hys angell by hym: 'Martyn þat ys not ȝet folowet haþe claþyd me yn þys cloþe.' Wherfor he was aftyr folowet, and laft all þe worlde occupacyon, and ȝaf hym all to holynes. Then as he ȝede by þe waye, þe fende mette hym yn lyckenes of a man, and askyd hym whedyr he wold; and he sayde whedyr þat God wold. Then sayde þe fende: 'Go whedyr þou wolt, I woll be þyn enmy yn all þyng þat I con oþer may.' Þen sayde he: 'God is[1] my helper, wherfor[2] I drede not what þat euer men do to me.' Þen he lyuet so holy aftyr, þat he reyset þre mon from deth to lyue.

So for þe gret holynes of hym he was chosen byschop of Towres, and as men wern yn þe see negh to haue ben spyllet, on of hom þat knew þe holynes of hym cryet and sayde: 'Seynt Martyne, helpe vs now!' and anon þay werne holpen. And as he rode abowte yn his vysytacyon, howndys hunted a hare vndyr his hors wombe. Then, for he had compassyon of þat sely best, he bade þe howndys stond styll, tyll þe gyltles best were paste[3] hor enmys. Then anon þe howndes stoden styll, as þay haden be pyght yn þe erth, tyll he ȝaf hom leue forto goo. Then, as he rode forth, he sawe a gret eddyr swym ouer a watyr. Þen sayde Martyn to hyr: 'Turne agayne to þe[4] bongke þat þou come fro,' and so dyd scho anon. Þen sykyt Seynt Martyn ynwartly and sayd: 'I am sory þat neddyrs heren me, and men wol not here me.' Anothyr tyme,

[1] is *C.* *om. G.*
[2] wherfor *C.* *om. G.*
[3] were paste *C.* passyth *G.*
[4] þe *inserted above the line.*

in[1] þe ȝatys of Paryse, he cusset an horrybull mesell, wherby he was hole anon. He was of soo gret pacy*ens* and suffrence þat hys clerkes smoton hym; but he toke hit pacyently, and was neu*er* þe wroþ*er* aftyr wyth hom.

Anoþ*er* tyme as he rod by þe way all his one, for þat was hys man*er*, and had on hym a rogh blake mantell, þen come þ*er* a cart
155 b wyth caryge. But when þe bestys þ*at* droghen þe || cart seen hys mantell waftyr wyth þe wynde, yche on hurlet soo wyth oþ*er* for ferd, þat þay borston hor gere and ferden fowle wyth homselfe. Then þay þat dryu*en* þis cart betyn Martyne wyth hor hoytes, and ȝeuen hym mony strokes; but all he suffred and sayde noght. Þen wenten þay aȝeyne, and rycched hor ger, and wolden haue gon hor way; but for all þat þay myghten do, þay myght not sture hom on fote out of þe place, tyll þay knew how hit was Martyn þat þay haden beto*n*, and cryet hym mercy. And anon he forȝeue hom; þen hor bestes ȝoden hor way esly ynogh.

Anothyr tyme as he sate yn hys selle, þe fende come to hym lyke a kyng, cloþed yn purpure and crownet wyth a schynyng crowne of gold, and sayde to hym: 'I[2] am comen from Heuen to erth; furste I come to þe[3] to speke w*yth* þe for gret loue þat I haue to þe: beleue yn me, for I am þi Lord Ihe*s*u Cryst.' Then Martyne loket on hym and sayde: 'My Lord Ihe*s*u Cryst wol not com yn þ*ys* aray; but ȝyf þ*ou* be he[4], schow me þi wondes þat þ*ou* suffyrst for me, and þen wyll I beleue.' Then anon þe fende vanesched away as smoke[5], and laft an horrybull stench þat fullet his sell full. Anoþ*er* tyme aftyr þe fend come to hym, and repreuet hym þat he toke to hym men þat[6] aftyr þay had synned and weren schryuen, þay fell eftsones ynto þat same synne; and sayde þoȝ he toke hom to his m*er*cy, God wold not. Þen sayde Marte*n*: 'Wrecche, and þ*ou* woldest leue þy p*ur*suyng crysten pepull, and aske God m*er*cy wyth a meke hert, y tryst to God þ*at* he wold ȝeue þe mercy, and take þe to grace.'

Then when he schuld passe out of þis world and lay on his deth-bed, he saw þe fende syttyng and aspyyng on hym, yf he myght
156 a haue caght any mys of || hym yn his ende. Þen sayde Marten to

[1] in *C.* *om.* *G.* [2] I *C.* for I *G.*
[3] furste I come to þe *C.* seust þou not *G.* [4] he *C.* *om.* *G.*
[5] smoke *C.* snow *G.* [6] men þat *C.* meyne *G.*

hym: 'Go forth, þou vnsely best, þou schalt fynd no mys yn me; but Abrahams barm schall receyue me ynto þe blysse.' Þen sone aftyr he ȝaf vp þe gost, and was buryed wyth gret honoure yn his owne chyrch of Towres.

Then foure and fourty ȝere aftyr þer come a byschop þat translatud hym. And when he hadde made all þyng redy, he layde hond to Martyns body, forto haue born hit forth; but he myght not sture hit by no craft þat he cowthe. Then he þoght hit was not Seynt Martyns will to be sturet fro thens, and þoght forto leue of. And þerwyth come an old fayre man, and bade hom goo to, and he wold helpe hom; and þen anon þay beren forth þe body w*yth*out any lette. So when þe seruyce was done, þis old man vaneschut away, wherby þay knew þat he was Seynt Martyne.

Then for God schewet gret myracles for hym yche ȝere at þe day of his translacyon, moch pepull drogh þedyr, forto bere hys schryne aboute yn dyuers stretys of þe towne. Then werne þer two beggers of þe whych on was blynd and þat oþer was crepull. Þen forto make men forto haue compassyon of hom, he þat was blynd bare þe crepull on his schuldur, and he taght þe blynde wher he schuld goo. And for þay geton moche good þus, þay wern aferd, lest þay had met w*yth* þe schryne of Seynt Martyne, lest h*yt* wold haue heled hom. Wherfor þay schaput hom forto goo out of þe way ynto anothyr strete þer as þe schryne schuld not come. But þen hit fell so þat sodenly [1] þay metten þe schryne at a cornell of a strete, wherfor þay wern anon hole boþe. Þen sayde þay to Seynt Martyne: 'We thonken þe for þe gret good þat we haue had for þy loue, but for oure hele we thonke þe not; for now we most gete oure lyuelod wyth swynke and trauayle þat haue lyued all oure lyue yn oure es.'

Now ȝe schull pray to God || and Seynt Martyne þat ȝe may 156 b haue suche lyuyng þat ȝe may haue þe blysse at oure endyng. Amen.

[1] sodenly] solenly *G.* soddeyn *C.*

67.

De Festo *Sancte* Katerine et Eius Solempnitate Sermo Breuis.

Good men and woymen, such a day N. ȝe schull haue Seynt Kateryns day. Þe whech day ȝe schull come to þe chyrch, and worschyppe God and thys holy mayden and martyr Seynt Kateryn. Then schull ȝe know þat Seynt Kateryn was a kynges doghtyr. But þogh scho wer comen of so gentyll blod, ȝet, for Goddys sake, scho sette noght by þe pompe of thys world; but set al hur hert yn oure Lord Ihesu Cryst. Wherfor when scho hadde ben at scole, and was lernet at þe full, and cowth dyspute wyth any clerke þat come to þe scole, when scho herd þat Maxencius þe Emperour come to þe cyte of Alysaundyr, forto make a solemp offryng to his mawmetys of bullus, and caluure, and othyr bestys, soo þat all þe cyte dynned of þe noyse of hom, then Kateryn blessyd hur, and ȝede ynto þe tempull to þe Emperour, and bo[l]dely rebuked hym, and sayde he dyd fowle forto worschip þes fendes, and leue þe worschyppe þat he schuld do to his God of Heuen, þat made all þyng of noght, and send hym lyfe, and hele, and all þyng to hys nede, and preuet hym by open reson þat Crist was God, and boght mankynd on þe crosse wyth his deth out of þe fendes bondage. Then bade þis Emperour do hur ynto ward tyll he myght be at leysyr forto here hur; for þen he was so besy forto ples hys goddes, þat he myght not tend to hur.

Then þys Emperour made to sende aftyr fyfty scole[1]-maystyrs of þe wysest þat wern yn any contrey. And when þay wern comen, he bade hom goo, and dyspute wyth hur, and ouercome hur[2]; and he wold reward hom heghly for hor trauayle. Then haden þes maystyrs gret hokur þat þay wern comen of soo fer
157 a contre, forto dyspute wyth a woman, whil þe lest scoler of || hors had byn wyse ynogh forto haue ouercome hyr. But when Kateryn had spoken wyth hom a lytyll whyle, by helpe of þe Holy Gost, scho conuerted hom, so þat þay leuet on Crist, and wold gladly take deth for his loue.

[1] scole *d. D.* score *G.* [2] hur *C.* *om. G.*

Then anon Maxens *com*maundet[1] to make a gret fyre, and brenne hom all þ*er*yn. But God schewet þ*er* his myracull for hom, so þat þ*er* was no clothe of hors, ny heere of hor hede ytamet wyth þe fyre; but all leon ded by othyr wyth as fayre chere, as þagh þay had ben on slepe. Then was þe Emp*er*our wode for tene, and made forto do Kateryn nakyd and so beton hor fayre bode wyth scowrges, þat all hor body was full of wondes, and rennyng all on blode, and so puttyn hur ynto p*r*ison, forto abyde þer xxx^te^ dayes wythout mete or drynke, tyll he come a3eyne, for nedys þat he most[2] goo fore.

Then had þe qwene a gret longyng forto speke wyth Kateryn, and toke wyth hur yn a nyght a knyght þat scho tryst well, þat was callet Porphirius, and 3odon to þe pryson, and spake wyth Kateryn. And þen scho segh an angell þ*at* had yn aythyr hond a schynyng crowne of gold, and sette þat on on þe qwenes hede and þat o þ*er* on Porphiri*us* hede, and bade hom be stedfast yn þe byleue, for wythyn þe thryd day þay schull boþe come to God by martyrdome.

Then com þ*ys* Emperour to hom, and anon sende aftyr Kateryn, and wende scho had ben negh ded for hungur; and þen was scho all þylke dayes fedde wyth a coluere from Heuen, so þat scho was yn bettyr poynt þen scho was before. Wherfor þ*ys* Emperour was negh wod, and com*m*awnde forto set Kateryn bytwyx fowre wheles þat wer wondyrly maket, so þ*at* two turned vpward and two downeward, full of kene hokus, so þat two schuld haue raset hur vpwart and two downeward. But when Kateryn was sette yn þe wheles, scho p*r*ayde to God for helpe; and anon þ*er* come an angyll from Heuen, and smot || al þe wheles into[3] peces, and[4], as 157 b þogh hyd had ben a whyrlwynde þay rennon ou*er* þe pepull, and slogh anon ryght foure þousand of hom. Then saw þe qwene þ*ys* myracull, and anon come downe before hur husbond, and spake to hym boldely rebukyng hym, for he segh Goddys myracull so opynly, and 3et wold not beleue yn God. Then anon þ*ys* tyraunt com-mawndet forto lede forth þis qwene, and furst rase hur pappes wyth hokes from hur body, and þen smyte of hur hed; and so þay

[1] comaundet *C.* *com*maundet anon *G.* *In d. D. the first* anon *is omitted.*
[2] nedys þat he most *d. D.* þat he most nedys *G.*
[3] into *d. D.* y two *G.* [4] and *d. D.* *om. G.*

dydden. Then on þe morow, for Porphiri*us* had buryed þe qwene, he was taken and a hundret knyghtes of hys felawes, and weron beheduth[1], ych for Godd*ys* sake.

Then þe Emp*er*oure spake fayre to Kateryn, and byhet hur þat he wold wed hur, and do to hur all þe worschyppe þat he cowth, yf scho wold forsake Cryst and leue on his godd*ys*. But for scho sette noght by hym ne by his goddes, he made forto smyt of hur hed. Then when þe hed was smytten of, ynstyd of blod ran out whyt mylke. And anon þ*er*wyth come angeles, and token hyr body, and beren hit vp ynto þe eyre, and soo forth xx^{ti} dayes iourne penn*ys* to þe mownt of[2] Synay, and þ*er* buryet hit w*yth* gret worschyp wher God haþe wroght[3] mony gret myracles, and ȝet doþe ynto þ*ys* day.

Narracio.

I rede of a woman þ*at* fyrst s*er*uet Saynt Kat*er*yn, and fast hur euen, as mony don, but aftyr scho laft of. Then yn a vysyon scho saw a co*m*pany of fayre maydens comyng by hur, and among hom was on passyng all yn beute. But when scho come by þat on, scho hudde hor face, and wold not loke on hur. Then askyd ho won of hom þat come byhynd whad þay wer. Þen sayde scho þat þay wern all seyntys of Heuen, 'and þat was Kateryn þat hudde hur face from þe, and wold not know þe, for encheson þat þou hast laft
158 a þe knowlech of hur.' Then this || woman repentyd and turned aȝeyne to hyr deuoc*y*on þat scho had don befor, and was a trew s*er*uand to Kat*er*yn eu*er* aftyr, and had þe blysse of Heuen to hyr mede. Þe whech blysse þrogh þe pr*ay*er of Seynt Kat*er*yn God geue[4] you and me. Amen.

68.

De Dedicac*i*one Eccl*es*ie S*er*mo Breuis.

Goode men and woymen, such a day N. ȝe schull haue your chyrche-halyday. Þe whech day ȝe schull come to chyrch to worschyp God, hauyng yn mynde[5] þre causes why þe chyrche ys halowed: on for the chyrch-clansyng, and for deuot pr*ay*ng, and

[1] and weron beheduth *C.* he let smyt of her hedys *G.*
[2] of *d. D.* *om. G.* [3] *MS.* worght. wrought *d.* wrougth *D.*
[4] geue *inserted above the line.*
[5] *aftyr* mynde *the word* of *is inserted in the margin in red ink.*

for þe dede-buriyng. Mony othyr causes byn why þe chyrch ys halowet, but of þes þre we schull as þ*ys* tyme say, so as God ȝeueth grace.

Furst hit was halowet for hur owne clansyng; for þe chyrch ys a place ordeynet þat cryston pepull schull come togedyr yn charyte, forto worschyp hor God yn rest and yn pees, ych on wyth othyr. Then ys God fayn of hom, and cometh to hom, and ȝeueth hom hys blessyng, and walketh among hom, and ys wondyr fayn of hom, and dwellyth wyth hom, whyll þay ben yn rest and yn pes, ych wyth othyr. But when þe fende seyth this, þen ys he sory, and schoweþe all hys malyce forto asay, ȝif he mow by hymselfe o þ*er* by any o þ*er* of hys dyscypoles forto bryng hom out of charyte, and make debate and dyscenc*yon* among hom, and so forto dryve God away from hom: for well I wot þat God ys not þ*er*as debate and dyscenc*yon* ys. Then, for our holy fadyrs knew hys man*ers* and his malyce, þay ordeynet þe chyrch to be halowet; and so, by holy prayer and halowyng, scho ys clanset of þe fende and of hys malyce, and he hath no power aftyr forto come ynto þe chyrch, but hit so be þat som wykkyd lyuer þat ys belafte wyth þe fende, bryng hym ynto þe chyrche wyth hym; for als longe as a ||man o þ*er* woman ys out of charite, þe fend ys yn hym and 158 b haþe power ou*er* hym. Then, forto schewe you how þe fende ys dryuen out of þe chyrche by halowyng, I tell you þ*ys* ensampull þat I fynde wrytton yn 'Legenda Aurea,' and Saynt Gregory rehersuth hit yn his boke þat ys callet 'Dyalogus.'

Narracio.

He sayth þat, when a chyrch was halowed, and relekys of sayntys broght þedyryn, sodenly a swyne ran among þe pepullys fete, hedyr and þedyr, and so ȝode out of þe chyrch-dorre and was sene no mor aftyr. Thus God schewed opynly how þe fende by halowyng of þe chyrch was dryuen out of hur. And forto schew how sory he was forto lese his habytac*yon*, þe fende com aȝeyne þe nyght aft*yr*, and ran on þe chyrch wyth suche noyse, þat he fered all þe pepull þ*at* herden hit. And þe secunde nyght he come aȝeyne, and made a more hydwes noyse; and þe þryd nyght he made a noyse, as all þe chyrch hadden fallen downe at ones, and þen went he forthe and come no more aȝeyne.

The chyrche ys also halowet for deuout *pra*yng. I hope þat 3e all[1] *pra*yen well at hom yn your houses. For, as Seynt Austeyn seyth, a good dede ys a good *pra*yer; so, whyll þat a man doþe well, he *pra*yth well. But 3et, when any of you wyll speke wyth hys frende for any spedfull thyng, he goth home to his howse, hopyng wel þat he woll make hym *þer* bettyr chere þen yn any othir place. Then ryght so, when 3e woll speke w*yth* God, comyth to h*ys* howse and *þer* spekyth w*yth* hym, þat ys, holy chyrche; for whill a man *pra*yeþe, he spekyth w*yth* God, and whyll he redyþe, God spekyth wyth hym.

But for mony of you wyttuþe noght how 3e schull pray to God, þe settyng of þe chyrch hyt tellyþe you: Hit ys sette yn þe est, techyng yche man, when he *pra*ythe, to haue his hert ynto þe est, and thenke þ*at* paradyse ys yn þe est. Wherfor 3e schull pray God deuotly þat he haue *com*passyon of you, þat ben exilet out of
159 a your eritage || by males of your enmyes, and 3eue you g*race* to dyscomfet your enmy, so þat God yn your deyng send his angell, and fach your soules ynto paradyse a3eyne ynto þat blysse þat 3e losten by your old-fadyrs trespas. Also 3e schull thenke how þat Crist deyd yn þe est on þe crosse; wherfor 3e schull pray deuotly to hym þat he 3eue you grace, forto thenke on þe passyon, þ*at* 3e be worthy, to be wrytton yn þe nowmbur of hom þat he deyt for on þe crosse. Also þenke þat Cryst schall com out of þe est to þe dome; wherfor 3e schull pray to hym to 3eue you such contrisyon of hert for your mys-dedys, and apon scheryft w*yth* mowthe and satysfaccyon yn dede, þat 3e may be[2] sure forto stond on Cristys ryght hond yn þ*at* dome, and scape þat horrybull rebuke þat schall be done to hom þ*at* schall be d*am*pnet for hor gret hert þat woll not be sory for hor mys-dedes, ne aske no m*er*cy yn tyme of m*er*cy. For suche deuot p*ra*yers holy chyrch was halowed; for God hymselfe sayth þ*us*: 'My howse ys an house of oresons.' But more harme ys, now hit ys made an hous of dadull, and of whisperyng and rownyng, and of spekyng of vanyte and of o*þer* fylthe.

Wherfor I rede þat, as[3] an holy byschop was at his masse, his deken turnet forto byd þe pepull bowe hom to þe blessyng; þen he sygh too woymen rowne togedyr, and þe fende sate on hor schuldyrs,

[1] all *inserted above the line.* [2] be *C. om. G.* [3] as *C. om. G.*

wrytyng on a long roll als fast as he myght. Then aftyr masse, by byddyng of *þys* deken, þe byschop send aftyr þes woymen, and asket hom how þay had occupyet þe masse tyme. Þen sayd þay how þay haddyn sayde hor 'Pater Noster.' Then þe bischop commawndet þe fende forto rede þat he had wrytton, and when he had red[1] all þat þay hadden talked of, þay fellen downe to þe grownde and asked mercy.

Holy chyrch ys also halowet for þe long restyng; for when any lyfe ys dede, þen ys he broght to þe chyrche to hys longe home. For, as Seynt Ion Belet saythe, som tyme ryche || men wern on hylles toppes buried[2], and at þe fote, and yn þe sydes yn towmbys makut yn þe roche of þe hulle, and[3] pore men werne buried at 159 b home in hor owne howses. But for þe sauor and þe odure of þe cors was soo greues to hom þat lyued, þerfor holy fadyrs ordeynet chyrch-ȝeordys, and þe cors to be broght þedyr and buried þer for two skylles: on, forto be prayde fore for euermore, for holy chirche vsyth forto pray for all þat restyþe yn þat chyrch oþer yn þe chyrch-ȝorde; anothyr for þe bodyes of þe ded schuld lye þer without trauelyng oþir vexyng of þe fende. Wherfor þe fende haþe no power forto do noght to no body þat ys buryed yn cristen burynes, but hit so be þat he haue soo trespast, þat he be not worthy forto be þer. For Ion Belette telleth how þat non schuld be buryed yn þe chirche but þe patrons þat defendyth þe chyrch, and prestes and clerkes þat defendyn þe chyrch fro gostly enmyes wyth hor prayers, and othir patrons þat defendyth hor chyrche fro bodely enmyes. For suche haue ben buryed yn chyrche, þat yn þe morow þe cors haue ben fownden cast out of þe chyrche, and all þe cloþes laft yn þe burynes.

Narracio.

Also an angell com to þe wardeyne of a chyrche, and bade hym goo to þe byschop, and byd hym do out of þe chyrche hym þat he had buryed þeryn, othyr he schuld be ded hymselfe wythyn xxxti dayes aftyr. And so he was, for he wold not do as he was beden.

[1] red *C.* wrytten *G.* [2] buried *C.* *om. G.*
[3] and *C.* an *G.*

Narracio.

We redyn also yn þe 'Gestes of Fraunce' þat an angyll told an holy byschop Eukeri*us* how þat Charlys, þe kyng of Fraunce, was da*m*pned, for encheson þat he raft[1] holy chyrche hur ryght þ*at* holy men had ȝeuen hur before, and bade hym go and opyn his tombe, and soo see þe soþe. Then toke þ*ys* byschop o*þer* men
160 a wyth hym; and when he openyd þ*ys* tombe, þ*er* come out || a gret dragon, and flogh forþe, and laft þys tombe brent w*yth*yn, as hit had ben a culn-mowth. Thus buryyng yn holy plas helpyþe not hom þat byn worthy to be dampned.

Also þ*er* ben mony þat walketh aftyr þ*at* þ*ay* ben ded and buryet yn holy plase; but þ*at* is of no wexyng of þe fend, but of grace of God, forto gete hom som helpe of som synne þat þay ben gylty yn, and may not haue no rest, tyll þ*at* synne be holpen. As hit fell bysyde þe abbay of Lulsull by þre men þat hadden stolen an ox of þe abbot, and he had made a sentens þ*er*for; then two of þilke wern schryuen and asked mercy, but þe þryd deyd and was not asoylet. Wherfor his spyryte ȝede nyghtes and soo feeryd þe parysch þ*at* aftyr þe sonne goi*ng* downe þ*er* dyrst no man go out of his yn. Then, as þe prest, Syr Thomas Wodward, þat þen[2] was parysche prest, ther he toke Godys body, and ȝede toward a seke woman at þe sonne goyng don. And þ*en* come þis spyryte, and mete hym, and told hym who he was and why he ȝede, and prayde hym forto take his wyfe, and go to þe abbot of Lulsull, and help þ*at* he wer asoylet, and er he myȝt haue[3] no rest. And soo he come to Lulsull, and made þe mon asoylet, and þ*en* he had rest.

Now pray ȝe to allmyghty God, as all goodnes and g*race* ys w*yth* hym, to[4] ȝeue you g*race* of þe Holy Gost yn holy chyrche hym to worschyp here, þat ȝe may come to þe rest þ*at* he boȝt you to. Amen.

[1] raft] rat *G.* berafts *C.*
[2] þat þen *H.* þeras he *G.* aftur was parson of Rokeley þan *C.*
[3] haue *C.* *om. G.*
[4] to *om. G.* *not in C. H. L.*

69.

De Oracione Dominica.

Goode men and woyme[n], ȝe schull know wele þat ych curatour ys holden by all þe lawe yn holy chyrche, forto expowne þe 'Pater Noster' to his paryschons ones oþyr twyse yn þe ȝere; and yf he do not so, he schall be hard enpechet of God for *þys* necligens. Wherfor as God haþe ȝeue me grace of vndyrstondy*ng*, || I wol at þis tyme schew you, as I fynde wryton. Then schull ȝe know at þe begynnyng þat hit ys moch more spedfull and meritabull to you to say your 'Pater N*oster*' yn Englysche þen yn suche Lateyn, as ȝe doþe. For when ȝe spekyth yn Englysche, þen ȝe knowen and vndyrstondyn wele what ȝe sayn; and soo, by your vndyrstondyng, ȝe haue lykyng and deuoc*y*on forto say hit. Then schull ȝe know þat yn þe 'Pater N*oster*' ben vij p*ra*yers þe whech yche man and woman han gret nede forto pray God for; for þat puttyth away þe vij dedly synnys, and getyth *gra*ce of God forto haue all þat man nedyth forto haue necessary, boþe to þe lyfe and to þe soule. 160 b

Of þe wheche p*ra*yers the fyrst ys thys: 'Pater noster, qui es in celis, *sanc*tificet*ur* nomen tuum!' That ys yn Englysch to say þus: 'Fad*yr* owren þ*at* art i*n* Heuen, halowed be thy name!' Þus, when ȝe[1] sayn fadyr owren, ȝe knowlechyn þat ȝe ben Godys chyldryn, and breþ*er* and sustyr yn God, and ben so yf we lyuen yn loue, and charite, and rest, and pes, yche on w*yth* oþ*er*, as brethern owen forto do. And yf[2] ȝe lyuen þus, þen be ȝe breþern and sustyrne to our Lord Ih*es*u Cryst, God Sonne of Heuen, and schull be w*yth* hym cyvys yn þe kyndome of Heuen, and þe Fadyr of Heuen ys glad and fayne of you, and takenyþe you to hym as for hys dere chyldryn, and haþe gret lykyng forto here your p*ra*yers. Wherfor reysyth vp your hertys to hym and saythe þus mekely to hym: 'Fadyr oures þ*at* art i*n* Heuen, þy name be halowed.' Yn *þys* ȝe p*ra*yen for all mysbeleued pepull, wylnyng þ*at* all þay schuld come to þe fayth þ*at* ȝe haue, and so leef hor fals godd*ys*, and leue yn your Fadyr, þat ys, God yn Heuen, and knewleche hym for God and maker of all þyng yn Heuen and on erthe, and non oþ*er* but only he. And þus ȝe haloweþe Godys

[1] ȝe *C.* we *G.* [2] yf *H.* *om.* *G. C.*

name, schowyng þat ȝe ben yn full charyte to your Fadyr, God yn
161 a Heuen, and to all hys pepull. And þus ȝe loueþe your || neghtbur
as yourselfe, wylnyng hom to come to þe ioye of Heuen as ȝe hopen
all to done. Also yn þat ȝe sayn to God: 'Þy name be halowed,' 4
ȝe sleen þe fowle synne of pride. For he oþer scho þat ys dedly
prowde, he wold þer wer non oþer lyke to hym yn no degre; but
desyryth þat his name schuld be worschypud and dered befor all
oþir, and ben praysed befor all oþer, and forto be so well before 8
and passyng all oþer, and wold þer wer no God aboue hym forto
chastyce hym. And þus, in all þat he may and þat ys in hys
myȝt, he is aboute forto destrye Godys name and hys worschip,
and take on hym þe worschip þat is dew to God. Thus ys he lyke 12
to Lucyfere þat wold haue beraft God his worschip. Wherfor yn
a poynt he fell done ynto hell, and syþen haþe ben þe fowlyst
fende yn hell þat before was þe fayrist angell þat was yn Heuen.
And soo schull all þay þat sewen his trace, but yf þay haue grace 16
of amendement.

The secunde prayer is þys: 'Aduenіat regnum tuum!' 'Thy
kyndom be forto come!' Yn þys prayer ȝe schewon[1] þat ȝe haue
so feruent a loue to your Fadyr in Heuen, þat ȝe settyth noght by 20
no wor[l]dely worschyp, ny ryches, ny lordschyp; but wyth all your
hert ȝe desyryn to come to your Fadyr kyndom þat ys yn Heuen,
and forto se hym gloryous kyng wher ȝe schull be kyng wyth hym
yn euerlastyng blysse, sewyng þe trace of Godys chyldyr þat haue 24
gret desyre forto se hor Fadyr and dwell wyth hym þeras he ys.
Thus he sleth þe fowle synne of couetyse þat ys euer about forto
spare, forto gedyr gold and tresoure wherwyth þat he may purches
his heuen here yn þys world, and yf he myght haue þys worlde[2] 28
at his[3] wyll, he kept neuer forto come ynto Heuen, ny Godis
syght, ny othyr Heuen haue but his lust here. Thus he þat haþe
more lust forto se gold yn his cofur þen God yn his blysse, he
schall lese þe syght of boþe, and bene[4] put ynto þe darknes, so 32
161 b þat he schall neuer || se lyght aftyr. Thus, for he louet more þe
lykyng of þys world, þat ys fals and fadyth as a flowre, þen þe
euerlastyng blysse of Heuen, he schall lese boþe, and go þedyr
wher ys euerlastyng begere and pouerte and myschef. 36

[1] schewon *C.* knoweþe *G.*
[2] worlde *H.* *om. C. G.*
[3] his] hor *G.* her *C.* *om. H.*
[4] bene *C.* *om. G.*

The þryd prayer ys þis: 'Fiat uoluntas tua, sicut in celo et in terra!' 'Thy wyll be don yn erþe, as hit ys done yn Heuen!' In þis prayer ȝe schewen þat ȝe be boxom to Godys wyll, desyryng þat his wyll be done algatys befor youres, and ȝe be[1] redy wyth good wyll to leue ȝoure wyll and sew Godys wyll, as good chyldyr doþe, þat byn boxom to þe fadyr, and doþe reuerence yche on to oþyr, þe ȝongyr to þe aldyr, and so yche on to oþer yn þe degre þat God haþe sette hym yn; as angeles don yche on to oþer yn Heuen, so þat þe[2] lower degre doþe worschyppe and reuerence to hym þat is[3] yn herre degre, without any simylacyon. Herfor ȝe pray to God forto haue suche, and mekenes yn hert, and grace forto do worschip and reuerence yche on, he þat is lower to hym þat ys her, for loue. For he þat ys herre doþe worschip to hym þat ys lower for gret mekenes of hert, and yche on helpyth oþer yn nede, fayne and gladde yche on of othyr encrese and sory of hys mischef. Thus ȝe schull sle þe foule synne of envy, þat may not fynd at[4] his hert forto do reuerence and worschyp to hom þat he ys yn company wyth; but haþe endeyn of all þat byn compenabull and seruyabull, and is[5] redy to bakbyte all þat well don, and demyn hom allgatys mysse, and ben sory when þay seen any man holpen, and ben well payut of hys harme, and yf he here a lytyll worde amysse, he woll lay more to and so encrese hit yn all þat he may, yn hyndryng of his neghtbur. But þoo[6] þat louen to bakbyte so, helle-howndes schull gnawe hom bak and bely wythouten any lesyng, but yf þay amende er þay hethen passe.

The forthe prayer is þys: 'Panem nostrum cotidi||anum da nobis hodie!' 'Oure yche dayys bred þou ȝyue vs þis day!' ȝe say not þus, for God schuld ȝeue you þus yn on day all þe bred þat ȝe schuld haue yche day aftyr, but bycause þat bred is yche dayys fode, and makeþe man myghty forto trauayle for all oþer þing þat ys nedfull to hym. Þus is sayde, for bred þat fedyth þe body; for yn prayng of þys bred, ȝe prayen to God forto haue kynde wedryng to all maner of sedys þat ben cast yn þe erthe. For when sedys ben cast yn the erthe, manys myght and conyng sesythe, and all is yn Godys doyng and ȝefture. Thus ȝe prayth for bred þat ys bodely fode. Þen ys þer bred þat ys 162 a

[1] be *H.* *om C. G.* [2] þe *C.* *om. G.* [3] is *C.* *om. G.*
[4] at *C.* all *G.* [5] is *H.* ben *G. C.* [6] þoo *C.* ye *G.*

gostly fode and susteynyth þe sowle as oþer bred doþe þe body. Þe wheche bred ȝe schull pray our gostly Fadyr forto ȝeue you on þe holyday, þat ȝe mowe ete þat *in* your hert yche day aftyr yn your labour, and soo strenkþen[1] your soule þerwyth þat ȝe grucche not aȝeyn God for doses þat ȝe haue yn your labour, but taketh hit *in* paciens and yn penaunce[2] for your synnys. And þus ȝe schull put away þe foule synne of slouþe þat woll noþer trauayll to helpe his body, ny his soule, but faryth as a swyne, etyth and drynkyth and slepyth. Wherfor Saynt Barnard sayth þat suche þat woll not trauayle wyth men here yn erþe, þay schull traueyll yn helle wyth fendes.

The fyfthe prayer is þys: 'Et dimitte nobis debyta nostra, sic*ut* et nos dimittim*us* debitorib*us* nost*ris*!' 'And forȝeue vs oure trespas, as we forȝeuen hom þat trespas to vs!' Here ȝe pr*a*yen þe Fadyr of Heuen forto ȝeue you hertes, þat ȝe mow wyth full hert forȝeue all þat gyltyth to you, and so pray hym þat he forȝeue you þat ȝe gultuþe aȝeynys hym. For our Fad*yr* of Heuen ys Fadyr of m*er*cy, and woll þat all his childyr be mercyabull as he ys, and blessyth all hom þat ben m*er*cyabull and sayth þus: 'Beati misericordes!' 'Blessed be þay þat ben mercyabull,' for þay schull sewe merci. Þus your Fadyr of Heuen yn all louyng
162 b maner *con*streyneþe || you forto do m*er*cy at your pr*a*yer; for þer may no man haue m*er*cy of hym, but þay do mercy. And yn þat ȝe don m*er*cy, ȝe sleyne þe foule synne of dedly wrath, þat is so full of vengeans and cruelte of maleyse, þat hit woll neuer forȝeue, but algate do þe vtmast and þe vengeans þat he may. Wherfor he schall haue no mercy yn þe day of dome, but be dampned[3] ynto þe payne of helle, and curset and vnworþy to come among Godis childyr; for dome w*yth*out m*er*cy schall be don to hym þat doþe no m*er*cy. Thus ȝif ȝe wollnoth to haue m*er*cy of God and forȝeuenes of your trespas, ȝe most forȝeue hom þat trespas aȝeynes you, oþer ellys he woll not here your prayer.

The syxte pr*a*yer ys þis: 'Et ne nos inducas in temptac*i*onem!' 'Thow suffyr not vs to be lad ynto temptac*y*on!' Þys ys for ȝe felyth wele how þe fende ys besy day and nyght forto tempt you to synne; þerfor ȝe pr*a*yen to your Fadyr yn Heuen þat he suffyr

[1] strenkþen *C.* stryuyth *G.* [2] penaunce *C.* paciens *G.*
[3] be dampned *H.* suche be dampned *G.* dampne suche *C.*

not you to be ladde ynto temptac*y*on by þe fendes entysyng, for sleghly he bryngyth a man o*þ*er a woman ynto synne. Furst he temptyth hym, þat ys, asaythe hym whethir he be strong o*þ*er lethy yn loue to his God. And yf he fyndyth hym lethy, he make*þ*e hym to seen þat ys lykyng to his flessche. And so wyth þe syght he makyth hym cacche a delyte yn hit and a lust þ*er*to; and when he ha*þ*e a lust, þen makyth he hym to fall yn concent þ*er*to and so forth ynto þe dede of synne. Thus he tempty*þ* all Godis chyldyr and namely yn þe synne of gloteny; for w*yth* þat synne he dysseyueth oure forme fadyr Adam and Eue. And knowe*þ*e wele þat yche best of kynde ys sonnest taken w*yth* mete, layde yn grynnys and othyr gynnes. Wherfor, when ȝe etu*þ*e or drynkythe, [1] he temptuth ȝow moste to glotterye. Furst wit sy3te of mete o*þ*ur offdrunke [1], and so makyth you haue lust þ*er*to, and þen forto tast hyt, and so, by lust of þe tast, forto ete othyr drynke to euorously therof, and to take to moche, o*þ**er* ete or þe tyme as fastyng dayes or elles er þe tyme of day, o*þ*ur aftyr tyme as rere sopers, o*þ*er yn fastyng-dayes sytte at nyght and drynke to || moche, and so breke your fast. And oft make*þ*e a pore man to **163 a** spend his good yn vayne, bo*þ*e yn dayntе*þ*e [2] metys and drynk*ys* fur þen hys state askyth, and soo ys made a begger and a borower of ano*þ*er manys good, and neu*er* wol qwyt. Suche gynnes þe fendys vsyth to lede a man o*þ*er woman ynto þe synne of gloteny. Wherfo*r* ȝe haue gret nede forto pray bysyly to God forto kepe you from þe fendeys temptac*y*on. And forto put away þ*y*s temptac*y*on ȝe schull begynne your mete wyth blessyng, þ*a*t ys, to make a crosse ouer your mete, p*ra*yng God to kepe you so, þat ȝe fall not ynto gloteny. And aftyr mete ȝe schull ende your mete w*yth* graces, þat ys, þonkyng God þat he ha*þ*e ȝeuen you grace to kepe you, þat ȝe haue don no surfet.

The seuent prayer ys þ*y*s: 'Sed libera nos a malo!' That ys to say: 'But delyu*er* vs from all euell.' þ*y*s euell ȝe may calle wele þe synne of lecherye; for þ*er* nys no man lyuyng þat may telle þe euoll þat ha*þ*e comen by lechery, þat is to say: monslaght, envy, fals o*þ*es, avowtre, fals ayres, fals deuors, mur*þ*ur, fals de-famac*y*on, fals suspicyon, and mony a soule lorne. And when hit

[1] he . . . drunke *C. H.* *om. G.*

[2] dayntе*þ*e] dayntе*þ*s *G.* deyntе*þ*e *H.* deynte *C.*

fallyth on a man yn hys elde, hit maketh hym lese his good, and his cateyle, and hys worschyppe, and his name, and maketh hys frendys to loþe hym and hys company, and to speke mony an euoll worde by hym, for hys grace schall fall from[1] hym. And so, whad for defawte of grace and losse of hys grace, his wyt schall apayre lytyll and lytyll, tyll he be a mopysche fole, and so suffyr hys lemon to be hys maystyr. And þen schall he go to noght, and schall neuer be delyuerd þerof, but God sette wyth grete prayer hond to and delyuer[d] hym.

Narracio.

I rede, as þe maystyr of storiys tellyth, how þe kyng Darius made a questyon to þre of hys wardcorsis, and asked hom whech was þe strenggyst of hom þre: a kyng, othyr wyne, oþyr a woman. 163 b Then sayde on: 'A kyng, for he may commawnde all men, || and hor lyfe and hor lymmes lyþe yn hys hond.' Then vnswared þat oþir, and sayde how þat wyne was strengyr then a kyng; for wyne oft so ouercomyth a kyng, be he neuer soo strong, þat hit mekyþe hym myghtles and wythout strengþe. Then sayde þe þryd, þat was 3orebabell, how þat a woman was strengur þen a kyng oþer wyne; for a woman fosturs vp a kyng of a chyld and hom þat settuþ and kepuþe wynes, and men ben not adrede forto lese hor strength and hor lyue for a woman. And sayde how þat he sawe a kyngys lemon smyt þe kyng vndyr þe cheke wyth hur hond; and when scho logh, scho made hym to lagh; and whan[2] scho wepte, scho made hym to wepe. Thus ys a woman strengyr þen a kyng oþyr wyne; and þus þe fowle synne of lechery destryth a man, boþe yn hys lyfe and yn hys deþe, and makyth hym so ferre from Godys grace, þat he dredyth noþyr God ny man.

Narracio.

I rede of a woman þat was lemmon to a man and had ben mony 3erys. But þen hit happynd soo þat on a day, as scho was yn þe chyrche and herd a predicacyon—yn þe wheche predycacyon scho herd soo horrybull paynes of helle[3] yordeynt to[4] all þat vsyth lechery and wold not leue hit—þat scho was contryte and steryd by þe Holy Gost, þat scho 3ode, and schrof hur, and toke hur

[1] fall from *H.* from *G.* fronee (?) *C.*
[2] whan *C.* *om.* *G.*
[3] helle *C.* herre *G.*
[4] to *C.* *om.* *G.*

penaunce, and was yn full purpos forto haue lafte hur synne for allway aftyr. But þen as scho ȝode homwarde scheo mette[1] w*yth* hur lemman, þat spake to hur to do þe synne, as he was wont
4 befor. But scho forsoke and sayde nay; for scho had herd a p*re*dycac*yo*n how horrybull penaunce ys ordeynt for all such yn hell, and scho was ferd þ*er*of, and was schryuen, and wold no mor trespas. Then sayde he: 'Yf all þyng wer soþe þ*at* ys p*re*ched,
8 þ*er* schuld no man ny woman be sauet; and þerfor leue h*yt* not, for hit ys not soþe. But be we heraftyr of won assen*t*, as we haue ben befor, and I wyll plyght þe my troþe þ*at* I woll neu*er* leue, but hold þe allway.' Then turned || þe womon hur hert, and **164 a**
12 dyddyn þe synne as þay dyddyn befor. But hit hapenyd soo þat yn schort tyme aft*yr* þay dyet sodenly[2]; and þen was þ*er* a good holy man þ*at* knew boþe hor lyues, and prayde to God forto wyte how hyt was w*yth* hom. Then, on a day, as he walked by
16 a watyr pr*a*yng for thys þyng, he sawe a blak derke myst on þe watyr; and yn þe myst he herd þe man and þe womon speke þ*us* ayþ*er* to oþ*er*, and he knew well hor voyces boþe. Þen sayde þe woman to þe m*an*: 'Icursed be þ*ou* of all men, and cursed be þe
20 tyme þat þ*ou* wer borne, for by þe I am dampned ynto eu*er*lastyng paynes.' Then vnswared þe man: 'Cursed be þ*ou* and þe tyme þ*at* þ*ou* was borne, for þ*ou* hast made me dampned for eu*er*! For had I onys be contryte for my synnes as þ*ou* wer, I wold neu*er*
24 haue turned as þ*ou* duddyst; and yf þ*ou* hadyst holden good couenant wyth hym þat þ*ou* madyst, þ*ou* myghtyst haue sauid[3] vs bothe. But I behette þe þ*at* I wold neuer leue þe. Wherfor go we now boþe ynto þe payne of hell þ*at* ys ordeynt for vs boþe!'
28 From þe whech payne God kepe you and me, yf hyt be hys wyll. Amen.

Explicit Liber Festiuale.

[1] ȝode homwarde scheo mette *C.* met goyng homward *G.*
[2] sodenly *C.* sodenly aftyr *G.*
[3] sauid *C.* sauen *G.*

APPENDIX

[From MS. Claudius A. II.]

70.

116 b

Sermo de Nupcijs.

As ȝe here all seyne, a man and a woman ben weddut togydur os þe lawe of holy chyrch techuth. God of hys godenesse ȝef hem grace so to kepon þe sac*ra*ment þat þei han takon, so þat God be payut, and þei worscheput þ*er*by[1] in Heuen and in erthe. But for þ*er* ben many þat takuth þis sac*ra*ment and wyttuth lytul whatte charge is þ*er*wyth, þ*er*fore I wil schortely at þis tyme schew[2] ȝow what þis sac*ra*ment is, þat ȝe schullon in tyme comyng drede God þe more and kepon ȝoure ordur þe bettur. Wherefore ȝe schul knowon þat þis sac*ra*ment is holy, furste for gode begynnyng, sython for gode leuing, and aftur for gode endyng; for þei þat takuth hede what charge þei take at þe begynnyng and ben besy to kepon it aftur in hur*e* lyuyng, þey[3] schul comyn to þe blysse þat is w*yth*owtyn endyng.

ȝe schul knowon þat þis ordur was not furste fondon be erthely man, bot be þe holy Trenite of Heuen; Fadur and Sone and Holy Gost made hit in par*a*dise erthely, and is in a place in þe est, and so heygh þat þe flode of Noe cam not nygh it. In þe whyche place is so myche ioy and blysse þat no tonge may telle, ne no[4] herte may thenk. And for encheson þat þis ordur was made in þat mery place, ȝit holy chirch suffreth it to be made here in erthe w*yth* myrth þat is holy hymself, and w*yth*oute vylony. Þan was it made þus: whan God hadde makud þis worlde and all þinge at hys wille þ*er*in for man, þan, at þe laste, he makut man. So whan þat he was makud, he fond alle þing redy and buxum to hys honde. Þan sayde þe holy Trenite yfere þus: 'Make we man lyk to vs in ymage!' Þat is, be ymaginacion and[5] be v*er*tues þat a man hath in hym, mon is lyke to God in soule, but not in body. Þ*er*fore alle þe uertues þat a man hath, þei com*yn* oute of þe soule into þe

[1] þerby *H.* þat by *C.* [2] schew *H.* sewe *C.* [3] þey *H.* ȝe *C.*
[4] ne no] no ne *C.* ne *H.* [5] and *H.* *om.* *C.*

body. Þan browthe God þis man Adam into p*ara*dyse and makyd hym keper þerof; and hit[1] is ful of trees bering froyte alle þe tymes of þe ȝere, suche as[2] ben none lyke in þis worlde. Þan, in þe mydul of p*ara*dyse, God sette on tree þat was passing alle oþ*ur* in bewte and of uertu, as for a p*r*incepal res*er*uot to hymself, þat also ofte os Adam seygh[3] þat tree he schulde haue mynde of God; for in wele a man forȝeteth God and hymself, bot he be holpon be gr*ace*. Þan seyde God to Adam: 'Ete of alle þe tren þat ben in p*ara*dyse, saue only of þis tree ete not, in peyne of deth.' And þus be Adam þis same forbode passud into Eue. Þan seyde God: 'It is not gode a man to ben hymself.' Here begane þe forme worde [of] || weddyng of man and wo*m*man. 117 a

Wherefore, os by Goddys ordynaunce, a man schal takon a wyf lyke of age, lyk of condicions, and lyk of burth; for þereos þese ben acordyng, it is lyk to far*e* wel, and ellys not. In mynd hereof þe p*r*este schal makon a quere be hur*e* oth wether þei ben cosynnes w*yth*inne degre of mariage or no, whe þ*ur* eyther of other haue any bett*ur* ryght to any other, weth*ur* þei ben in ful wylle eyth*ur* to oth*ur* to lyvon togydur and kepe þe scharge þe whyche he wyl leyne on hem.

In tokenynge of þis, angellus, be Goddys byddyng, browthon alle man*er* bestys before Adam; bot for þ*er* was no best lyk to Adam, God made hym to slepon, and þanne anone hys spryte was rapyt into Heven, and þ*er* he sagh alle þ[y]ngge þat schulde fallon aft*ur* by hym and alle hys ospring. But þis mene wyle God toke on ryb w*yth* þe flesse of Adam, and sayde: 'Make it a wo*m*man, flesse of flesse, and bon of bon.' Þan wakud God Adam, and sette þe wo*m*man before hym, and ȝaf hure to Adam.

And so doth þe preste, wan he ȝeveth[4] þe wo*m*man to þe man. Þan leyth[5] þe mon syluer and money on þe boke þat beruth a ymage of a man, in tokenyng þat he[6] takuth hur*e* in atent to geton chyldron þat ben Goddys ymages, forto restore þe noumbur of angellus.

Þan toke Adam þe wo*m*man and seyde: 'Þis is[7] now bon of bon and flesse of flesse,' for a man schal levon fadur and modur,

[1] hit *H.* *om.* *C.* [2] suche as *H.* schul *C.*
[3] *MS.* seyght. [4] ȝeveth *H.* ȝeth *C.* [5] leyth *H.* legh *C.*
[6] þat he *H.* *om.* *C.* [7] is *H.* *om.* *C.*

and draw to hur as a *par*cel of hymself, and louon hym and he hur*e* trewly infere, and schuld ben too in on flesse; for þe schylde of hem is on flesse of fadur and modur. Þan aftur, for þe womman, be techyng of þe fende, w*yth* hure honde toke froyte of þ*at* tree þ*at* was forbodon, and ete þ*er*of, and ȝaf hur husbonde Adam, schewing þ*at* heo louid more[1] hyr*e* husbonde þan God.

Þ*er*fore þe p*re*st blessuth a ring, þ*at* betokeneth God, þ*at* hath neyther begynnyng ne endyng, and duth hit on[2] hur fyngur þ*at* haþe a[3] veyne to hure herte, tokenyng þ*at* he schal loue God oure all thyng, and þanne hur*e* husbond.

Þan, þus whan þei haddyn brokyn Goddys forbedyng, anone be Goddys bydyng an angel drof ham oute of p*ar*adyse into þis worlde, to geton hur*e* lyflode w*yth* travayle and desese, and þe wo*m*man to beron hur*e* frythe w*yth* woo and peyne.

Her*e*fore þe p*re*ste takuth hem be þe hande and brynguth hem into chyrch, þ*at* is Goddys hous, as þilk þ*at* han sworne and made an opon oth to lyvon in Goddys lawe, and to fulfyllon hys commaundement*es*; and so setteth hem beforon þe aut*er* as before Goddys awne faas. Þan, for þe holy Trynyte[4] dyde alle þis offyce before sayde, in tokeny[n]g þ*er*of þe prest begynnyth þe masse of
117 b þe || Trenite[5].

ȝette, for Adam and Eue weron nakud, God hadd compassion of ham and clothed ham w*yth* pylches, þ*at* is, a cloth makud of dede bestus; so is[6] þ*er* a clothe holdyn oure hur[7] þeis, teching hem to haue deth in mynde, and þe hyllyng of hure graue, and so for drede levon þe ele and done þe gode.

And for also myche os þe wo*m*man gultud more þan Adam, þ*er*fore þe p*re*ste reduth more ouer þe wo*m*man þan oure þe man. Þan aftur, þe man cusseth þe p*re*ste and beruth it to hys wyfe, betokenyng þ*at* þ*er* is ful pes and ful acorde of loue betwyx God and ham, and eure schal ben whil þei holdon þe ordur þ*at* þei haue takyn vpon hem. Þan to schew*on* whate penaunce þei ben worthy þ*at* brekon þis ordur, I telle ȝow þis ensaumpul.

I rede þ*at* þ*er* was an olde knythe and weddud a ȝung ladi; but

[1] heo louid more *H.* he louid *C.*
[2] hit on *H.* *om. C.*
[3] haþe a *H.* ha *C.*
[4] Trynyte *H.* tyme *C.*
MS. Tretrenite.
[5] is *H.* hys *C.*
[6] hur *H.* *om. C.*

for þis olde man plesud not hure alle to lekyng of hur, scheo toke anothur freke knyte þat was neghtbur to hem. But whan þei hadde long lyuod in synne, at þe laste þei dyud bothe sodenly. Þan was þer a man þat made charkolus in a park of a lordys besydes, and whan he hadde makud a grete fyre of colus, he lay by it alle nyght forto wakon on it. Þan, before mydnyght, he sagh a womman comyng rennyng as faste os scheo mythe, wondur[1] gastely criing for fere. Þan cam þer aftur hure a man, al in blak, rydyng on a blak hors, and a drawon swerde in hys hande, and huntod þis womman aboute þis cole-fyre, and, at þe laste, he caghte hure, and al tohew hyre on peces, and caste hure in þe cole-fyre, and rode forth hys way. Þe same wyse he dude þe nexte nyght aftur, and eure þis coleman seygh þat nythe be nythe, þat he was so agaste, þat he 3ode to hys lorde and tolde hym why he durste not dwel þer no lengar. Þan sayde þe lorde: 'Go ageyne and I wil cum to þe þis nyght, and wyth þe myght of God I schal wyton whatte þei ben.' Þan cam þis lorde þidur, and whan þis odur hed[2] hewon þis womman in peson and caste hur into fyre, þis lorde was redy and toke hym be þe bridul and coniurid hym to tellon whatte þei weron. Þan sayde he[3]: 'I am such a man, and scheo such a womman þat I hadde vndur hur husband; and þus uche nyghte I schal slene hure and brenne hur in þis fyre, for scheo was cause of my synne. And I ryde here on a fende lyk an horse, and þis sadul brennuth hatter þan any erthely fyre; and þus we schul done til we ben holpon be sume gode man.' Þan sayde þe lorde: 'What may ben 3oure helpe? Telle me, and it schal be don.' Þan he tolde hym how many masses mosten ben songon for hem, and whatte of almus-dedus. Þan dude þis lorde, as he behyghte ham, and so were boþe jholpon. Þus is weddyng holy in begynnyng.

And also it is || holy in lyuing. In tokening þerof Cryste and 118 a
hys modur Mary and hys disciplus weron callud to a wedding betwysse Iohn Euangeliste and Mary Mawdeleyne; and so be hys comyng he halowod weddyng, þat is now vsud as I haue sayde before. In tokening hereof aftur masse þe prest is prayed to þe

[1] wondur *H.* wndur *C.* [2] hed *H.* *om. C.*
[3] he *H.* *om. C.*

mete. Þan comuth he and blessuth hure mete and hur drinke ; and Criste w*yth* hys blessing, at þe preyere of our lady, he turnud wat*ur* into wyne. Þan to schew 3ow þe vertu of a prestes blessing, I telle 3ow þis tale þat was don in dede.

A cumpanye of[1] felowes haddon takon a stene of ale to drynkon in a erbere. Þan schulde þe preste of þe toune ha[ue][2] ben on of hem, but for he hadde not songon, he badde hem drynkon wyl he 3ode to syngon. Þen sayde on of hem : 'Sir, blesse þe drynk er 3e gone.' Þan sayde he : 'God blesse it, and I do : In no*mine* Pa*tris et* Fi*lii et* Spi*ritus* Sa*ncti*. Amen.' And anone þerw*yth* þe stene barste al to pesus, and a grete tode[3] was in þe stene bothom. Þan alle heldon vp hure handus to God, þonkyng hym þat sauid hym w*yth* hys blessing from poysynnyng.

Weddyng is also holy at hys ending ; for þei þat keputh it wel in hure lyuing, þei schul come and ben takon in at þe gret[4] weddyng þat schul ben aftur þe day of dome, whan God and holy chyrch schul be wedded togydur for eurelasting blysse.

So besyde Northamton was a chylde of eleven 3ere olde, þat was syk in a pestelens and was in a tra*n*son ; but whan he woke, he tolde many wondrus. Þan amo*ng* othur þ*er* was neygh besyde a man þat hadde a lemman vndur hys wyf so priue[l]y þat no man wyste hit. Þan þoght þis man to gone and spekon w*yth* þis chylde; and as he 3ode þidurwarde, he mete þe fende lyk to hys lemman, and kussyd hur, and 3ode forth. And whan he com to þis schylde, he askud hym, how he ferde. Þan sayde he : 'Syr, wel ; but þou farust ful ylle, for þou haste a lemman vndur þi wyf a3eynus Goddys lawe, þe wyche þou wendust þat þou haddust cussud in þe way hydurwarde, bot it was a fende lyk to hur, and hath w*yth* þat cusse sette a kanckyr in þi lypp, þat schal ete þe into þe hertecow, but þou amende þe.' But, for þis man toke hys wordes bot for a fantasye, þis kanckur quikkonod, and ete hym os he sayde, and dyud þeron.

Wherefore vch man and wo*m*man be ware þat he holde þat hye othe[5] þat he hath made before[6] God and all hys seynt*es* ; for whoso brekeþe þat, he schall not scape[6] w*yth*oute vengeans.

[1] cumpanye of *H.* certeyne *C.*
[2] haue] ha *C.* *om. H.*
[3] tode *H.* tote *C.*
[4] at þe gret *H.* þat degre *C.*
[5] þat hye othe *H.* *om. C.*
[6] God . . . scape *H.* *om. C.*

71.

In Die Sepulture Alicui*us* Mort*ui*.

Gode men, as ȝe alle se[1], here is a myrroure to vs alle: a corse browth to þe chyrch. God haue mercy on hym for hys mercy, and bryng hym into hys blysse þat eure schal laston. But, gode men, ȝe schal vndurstande þat þis cors is broght to chyrch for þree pryncepal causes.

Þe forme is to schewon vs þat he was || meke and buxum in hys 118 b lyue to God and to holy chyrch. But, for he knew þat he oftetyme mystoke hym aȝeyn*us* God be pride, os we alle doth, þerfore, at hys[2] dying, he bequeth hys soule into Goddys handys and hys body to holy chyrch, pottyng hym holy into Goddys mercy to don wyth hys body and hys soule what hys owne wille be; for þer schal neure man ben sauid, bot only þat is meke to God and to holy chyrch. Þis is þe forme cause why hys corse is browthe to chyrch: ryghte os þe modur forsakuth not hur chylde þat wol mekon hym to hur, ryght so holy chyrch reseyueth vche man þat wyl mekon hym and knolach hys gylte *in* purpos of amendement.

Þe secunde cause is, mankynde was makyd of slem of þe erth, þat is, of kynde stinkyng in hymself; þerfore mannus flesse, be hit neure so fayre no swete whyl it is on lyue, anone os it is dede, hit begy*n*nuth to stynke and turne to foulest careyn þat is, and sonnest a man schall takon hys deth of þe sau*ur* þerof. Wherefore hyt is broght to þe chyrch, to ben hud in þe erth þat is halowod; for vche cors is vrth, and comyth of þe erth, and lyuuth be þe erth, and is, at þe laste, beried in þe erth. Þan hath he [3]a white schete on him [3], schewing þat he was clene schryvon, and clansud of hys synn*us* be contricion of herte and be asoyling of holy chyrch. Þan is hys hed leyde into þe west and hys fette into þe est, to ben þe more redy to sene Criste þat comyth oute of þe est to þe dome, and so ryson aȝeyn*us* hym. He hath also a cros of tre sette at hys hed, schewing þat he hath fulle leue to ben sauid

[1] se *H.* heron *C.* [2] hys *written twice C.*
[3] a white schete on him *H.* on of hem a whyte schote *C.*

be Crystus passion, þat dyud for hym on þe cros of tre. Þan is þer anoþer cros of a wax-candul leyde on hys breste, in tokenyng þat he dyed in brennyng charite to God and man; for alle þi[l]k þat dyon in ful charite, þei schul haue helpe and parte of alle þe suffrages of holy chyrch in[1] all þe worlde. And þei þat dyoth oute of charite schal haue no parte of þe prayeres of holy chyrch. Þer is also a mete-3orde leyde be hym instede of a staf, in tokenyng þat he goth to hys long home; bot þis staf is brokon, in tokenyng þat þerin is[2] no defence, but mote nede take[3] bettur and worse, as he hath deseruyth. Þen is þe erth caste on hym, and so þe dor tyneth on hym for euermore and so eurelasting farewel worthe[4] hym and hys werkys. Bot for encheson þat fyndys schal haue no pouste in hys graue, þe preste springyth it wyth haly watur and goth his way. And 3yt hit is ofton sene þat fendis han pouste to trobolon a cors þat hath not hys ful sacrament of holy chyrch, and þat I preue by[5] þis ensaumpul.

I fynde þat þer wer[6] þre bretheren at debate in a toune, and weron slayne alle þre; but þe too haddon alle þer rythus, and
119 a þe þrydde was not hosullud, and so weron beried togydur || in þe chyrch. Þan com a fend and toke þis cors þat was not anoylud, and 3ode into itte and so forth into þe toun, and makud many cryes be þe whych men weron sore agaste; and dured þus a long tyme. Þan was þer an ankur in þat toun in þe chyrch, þat was in hys preyeres before mydnythe, and seygh þe fende come be lythe of þe mone leke an ape; and whan he com to þe graue, anone þe corse arose, and he 3ode into hytte, and so forth in hys iurney, as he was wonte. Þan, whan he com a3eyne, þis ankur coniured þis fende, in þe vertu of hym þat dyod on þe cros for mankynde, þat he schulde tellyn hym, why he hadde such power in þat cors rathar þan in any othur. Þan sayde he: 'For þis was[7] not annoylid, þerfore I haue power in þis cors; bot þe soule is saffe. Wherefore I go not þus for harme of hys soule, but to makon oþur to synnon on hym and to demon hym oþur þan he is, so þat I may putton þat a3eynus hym in þe day of dome, and say[8] how þei demod here

[1] in *H.* *om.* *C.* [2] þat þerin is] þat is *H.* þerin is *C.*
[3] take *H.* tokon *C.* [4] worthe] and worthe *C.* *H.*
[5] by *H.* *om.* *C.* [6] wer *H.* *om.* *C.*
[7] was *H.* wat *C.* [8] say *H.* seygh *C.*

neyghburres othur þan þei schulde done, aȝeynus Goddys commaundement. Þan þis ankur charged hym be þe uertu of Goddys passion to leue of, and no more tempton Goddus pepul, and so sesud. Þis is þe secunde cause why þis cors is browthe to chyrch.

Þe þrid cause is [1], forto ben yholpon be prayeres and sacramentes þat ben done in holy chyrch. For sum tyme, os Iohn Belete sayth, þe comyn pepul weron byryed at home in here owne houce; but þan was þer so grete stynch of þe cors and so vyolent, þat it mythe not ben suffred. Þan, be comyn assent, þey [2] makyt a place otwyth þe toun, and byried þere þe corses; but þe ryche men þei [3] weron byried on hullus and in roches vndur hullus, but þus was no sokur don to ham aftur hur deth. Wherefore ofton soules apperuth to hure frendys pleynyng sore þat þei haddon none helpe. Wherefore holy chyrch is halowod be holy byschoppes, þe wyche leton maken chyrch-ȝordys, and halowod hem, and makud to bryngon all to holy chyrch, so þat alle schuldon haue parte of þe suffrages of þe masse and of holy chyrch.

Wherefore we prayon bysyly for alle of þe which þe bodyes [4] restuth in holy chyrch or in chyrch-ȝarde, and alle þei ben browth to chyrch. For as ofton as hure frendys sene hure byrinesse, þei schullon hauen mynde of hem and prayen for hem; but for alle þe prayeres þat ben don for helpe of mannes sowles, þe masse is chef and principal sokur to alle soules. But to a soule be hymself þe masse þat he louyth moste [5] in hys life, þat helpeth him moste [5] whan he is dede; as ȝef a man or womman loue a masse of þe Trenite, or of þe Holy Gost, or of oure ladyes, þat masse schulde moste helpon hym, whan he is ded [6]. But for comyn helpe of alle criston soules aftur masse, þe salmes of þe sawter and specialyche þe seven psalmes [7] wyth þe letany [ben songon] [8], for þei ben sokur aȝaynus þe seven dedly synnus, wyth þe preyeres of þe seyntus þat ben called to forto helpon. Also 'Placebo' and 'Dirrige' wyth nyne lessones, wyth þe 'Laudes' and masse of || requiem sung, 119 b hit feduth soules, and makuth hem strong to suffren here peyne wyth þe more paciens.

[1] is *H.* *om. C.* [2] þey *H.* þe *C.* [3] *MS.* þei þei.
[4] of þe which þe bodyes *H.* þat þe bonus of hem *C.*
[5] in . . . moste *H.* *om. C.* [6] ded *H.* ded moste *C.*
[7] *MS.* psalmes. [8] ben songon *om. C. H.*

And þe ioy of oure lady doth hem also grete socur and refressyng. Þus tolde a spryte þat com and spak oponly to a prior in audiens of moni othur þat weron callud þidur to heron þe spyryte speken. And when þe spyrite goth first oute of þe body, if it haue alle hys ryghtes of holy chyrch, þan is oure lady redy to sokurron hym aȝeyn*us* þe fray þat þe fendys makon on hym, schewyng[1] hym wryton alle þe synnes þat he hath done, ȝelling on hym, and þreting þat þei wil drawon hym to helle w*yth* hem. But þan is oure lady redy—blessud mote sche ben!—and rebukyth þe fendys, and sayth to hem þus: 'I am Goddus modur, and þat I pray my sone þat he ȝef þis soule a place in Hewuen. I am also emp*er*ace of helle, and haue power oure alle ȝow fyndys; and þ*er*fore I co*mm*aunde ȝow þat ȝe frayne þis soule no lengar, but goth ȝowre way and latte hym han reste. I am also lady of alle þe worlde, and þ*er*fore I graunte þis soule helpe and sokur of alle þe suffrages þat ben done in holy chyrch, and of alle þe prayeres of seyntus in Heven. Þen goth þe fendes fleyng away ȝelling, for þei mow not haue hur purpos. Þus ȝe schul knowon, [2]good men and wom*e*n, þat for þese III skylles corses ben broȝt to holy churche[2] to ben ybyried; wherefore vche man and wo*m*man þat is wyse, make hym redy þ*er*to, for alle we schul dyon and we wyte note how sone, *etc.*

72.

Qui Sunt Sepeliendi in Cimiterio.

Now, sir pr*e*ste, tak gode hede in þi byri*ing*, lest þ*o*u do any error, as ofton is seyne; for þ*o*u schalte know þat þ*er* ben some þat schullon ben byriod in chyrch and in chyrch-ȝarde, and some in chyrch-ȝorde and not in chyrch, and some neyther in chyrch ne in chirch-ȝorde.

Þilk schul ben beried in chirch þat ben mynisteres in holy chyrch, and also þe patrones of þe chyrch þat in hure lyf defenduth holy chyrch from here enmyes.

Othur schulde not ben beryed in chyrch, w*yth* no reson; but now þei ben suffred, becaus þe chyrch schulde haue no grete

[1] schewyng *H.* swe*n*ing *C.* [2] goode . . . churche *H.* *om. C.*

harme in warnyng þerof. But ȝitte it is notte profytte for a man to ben byried in chirch, no more þan he hath to be byriod in chyrch-ȝorde, for in þis cas holy place helput notte. Heven is an holy place, and ȝytte Lucifer was caste oute of hyt os forcursyd; paradyse is an holy place, but Adam, for he was vnbuxum to God, he was dryuon oute þerof. So he þat is vnbuxum to God and to holy chirch, and is cursyd, schal not ben byried in sentuary.

For, os Iohn Belet telluth, þer was a cursud man byried in chyrch, and on morowon hys body was fondon nakud vtwyth þe chyrch-ȝorde, bot þe cloþus þat he was byried in lafton in þe graue.

Also he telluth of another þat was byried in þe chirch, and þat same nyght an angel spake to an holy man, and bad hym go to þe bysschop and bydde hym caste oute þat cursyd body; bot || for þe 120 a byschop wolde not don as þe angel badde hym, þerfore he dyed wythinne þrytti dayes aftur.

Werfore, he þat is cursyd be holy chyrch, he schal not ben byrie[d] in centuary, bot it be so þat, before hure dying, þei weron repentant and askud mercy.

And a thef þat is slayne in hys þefte schal not ben beried in sentuari.

A man or a womman þat is slayne in a-vowtry schal not ben byried in sentuary, but he crye mercy before[1] hure deth; for, in þat þei brekon here spowsehed, þei ben vnbuxum to God and falce forsworne.

And a þeff schal not ben byryed in sentuary, bot it be so þat he haue made satisfaccion or he dye.

A womman þat dyeth in chyldyng schal not ben byred in chirch, but in chirch-ȝarde, so þat þe schylde furste be takon oute of hure and byried outewyth chyrch-ȝorde.

And he þat dyeth in iustes, bot he ask a preste ere he dye, he schal not ben byried in sentuary.

And he þat dyed sodenly, or is slayne cummyng fro hys lemman, and hyt may be fondon þat he dyd lechery, he schal not ben byried in sentuary.

But he þat dyeth sodenly, or sleygh hymself be myschef aȝeynus

[1] before *written twice in C.*

hys wylle, or is drownyd be myshappe, he schal neuerþelatter ben byried in sentuary; for whate manner deth a gode man or a gode wo*m*man dyoth on, þei schal ben saf.

But he þ*at* in wanhope sleyth hymself be any wyse, he schal not comme w*yth*inne sentuary, ne holy chyrch schal not makon no prayeres no more for such þan for a hounde, þow it so happyn þ*at* be p*r*iuylage of þe courte of Rome þei ben byried w*yth*inne chyrch-3orde.

A body þ*at* is foundon drownod on þe see-warth or in othur place, it may be beryed in seyntwary.

73.

De Salutacione Beate Marie Sermo.

Hit is gode to s*er*ue oure lady deuotely next aftur God, and greton hur w*yth* þe holy Aue þ*at* þe angil Gabriel broght to hure from God of Heven and sayde to hur*e*: 'Heyle be þou, Marie, ful of grace, God is w*yth* þe; blessud be þou among alle wo*m*man, and blessut be þe froyte of þi body, Ih*esus*! Amen.'

Teche hem to sayne þus in Ynglis tonge, þ*at* þei mown vndurstande what þei sayne. And algate, whan þei comyn to þis worde 'God is w*yth* þe,' þ*at* þei sayne hyt deuowtely and w*yth* ful deuocion, not to hastely, to seyne mony Avees; for it plesuth oure lady more to bene grete devotely[1] w*yth* one Aue, þan w*yth* many w*yth*owte deuocion.

For þus I rede, þ*at* þ*er* was sum tyme in þe nonnery of Schaftesbery a nonne þ*at* heghte Evlalya, þ*at* vch day for deuocion sayde as many Auees to oure lady as ben psalmus in þe sawter þ*at* we calluth oure ladyes sawter; but for þis wo*m*man wolde not ben behynde no day of þ*at* noumbur, scheo sayde hem spakly and passyngly. Þan, in a nyght, as sche lay in hur*e* bedde, our*e* lady aperud to hur*e* w*yth* grete lyght and sayde to hur*e*: 'Sust*ur* Eulalya, I thank þe for þin deuoute s*er*uice þ*at* þou dust vche day to me,
120 b but 3ytte þou mythe || plese me bettur þan þou duste, and þou woldon as I teche þe.' Þan seyde scheo: 'My dere lady, ful fayne, and 3e wil telle me how.' Þan seyde our*e* lady: 'Lef half þe Aues þ*at* þou seyste[2], and say þ*at* othur half alle in trete, and whan

[1] devotely *H.* devowth *C.* [2] seyste *H.* sayte *C.*

þou comyst to þis worde "God is w*yth* þe," þan say þat w*yth* alle þine herte and alle in trete. For þer[1] is no tong þat[2] may telle þe ioy þat I haue in myn herte, whan þat worde is sayde to me deuoutely; for me thynkeþe[3] þat I fele my son Ihesu w*yth* þat worde[4] pleying in my body, and so þat is so hegh a ioye þat it gladuth me passing alle othur ioyes.' Þan sayde þis womman: 'Lady, w*yth* a gode wille,' and so aftur lafte þe one half dole and sayde þat oþer halfe dole, as sche was taght be our lady; for God and our lady boþe and alle seyntus of Heven han lever fewe wordys w*yth* deuocion, þan many w*yth*oute deuocion.

74.

De Mirac[u]lis Beate Marie.

Ther was a man on a time þat[5] lant to anothur man IIII *s* of money to an certeyn day, þat he schuld payen hym aȝeyne. And so þat day com and[6] passyd fer oure, þat he schulde han payed þe man þat lant hym þe money. And so hyt happut on a day þat þis man mette þat othur man þat aght hym money, and bad hyt hym; and he sayde þat he had payed hym, and swore fast þerto. And þe othur man sayde: nay, he payed hym no peny. And þis man pursewod þe oþur be þe lawe, and he sayde he wolde swere on a boke þat he hadde payed hym þat money; and so þat oþur man þat lant þat money lette hym sweron falce on a boke. And þerfore anone as he com homwarde, he fel syk, and hys spryte was berafte oute of hym too dayes and too nygthes. And hyt was so þat hys spryte com þeros he segh God ryght os he was done on þe rode, w*yth* blody woundys ryght þo[7] bledyng, w*yth* nayles in hys handys and in hys fette, w*yth* hys crowne of thornys on hys hed. And God lokud so sterne on hym, þat alle þe sygthes þat eure he sawgh, he was neure so sore aferde; for he wolde haue kropon into þe erthe, and he hadde mythe. And þan God askud hym why he hadde made hym forlorne þat he dere boght for þat gode þat he sende hym, 'for þou haste madon hym to sweron, and

[1] þer *H.* *om. C.*
[2] þat *H.* *om. C.*
[3] thynkeþe *H.* thynkut *C.*
[4] worde *H.* þan *C.*
[5] þat *H.* *om. C.*
[6] and *H.* an *C.*
[7] þo *H.* þoe *C.*

made hym forlorne body and soule.' And þan he commawnded serteyne servauntes of hys to gone and skorge hym and beton hym; and so þei dudun, and made hym so sore þat too ȝere aftur and a half he lay in hys bede seke. And whan þe sprythe com to hym aȝeyne, he tolde vche man þerof and bad hym be ware of þat poynte for euremore aftur.

Aliud miraculum de Sancta Maria.

[MS. Harl. 2403.]

Hit was sum tyme an holy monke þat loued our lady wondur muche. Þe whyche monke was neuer wery to preyse hur, and tell feyr myracles of our lady, and feyre talus of hur nyȝt and day; and so þys monke was þe feyrest wryter þat was knowen in all þe world. And so þe Emperour of Rome hed a syb cosyn to hym
190 a þat was a yonge man, and he send || aftur þe monke and prayed him to teche his cosyn to wryte as wel as he did, for encheson þat he was his cosyn. And so þe monke tawght him to wryte as wel as he did. And þen þis yonge man hed an envye to his mastur and fayne wold haue had him ded, for he wold haue had þe mastrye himself of wrytyng as his master hed befor; and so he caste how he myȝt haue him ded. So he beþouȝt him and made a lettre to þe Sowdan, and wryt þerin þat þe Emperour wolde in schorte tyme and hed ordeyned to sle hym and destroye all his londes. And þerfor in all þe haste þat he myȝt, he bade þat he schuld ordeyne him to comme and destroye þe Emperour. And so when þys lettre was made, he let fall hit in þe Emperours hall. And so þys lettur was found and rad, and was brouȝt to þe Emperour anon. And he merveled muche who hed wrytte þys lettre. And þen come þer þys yonge man and sye þis lettre, and anon he seyde þer was no man þat cowthe wryte suche a lettre but his mastur and he, and seyde: 'Ye may wel wyt þat it was not I.' And þen anon þe Emperour send aftur þys monke and apeched hym of þys lettre; and he seyde he knew it not. And þen they schewed him þis lettre, and seyde hit was his honde. And he seyde þat he neuer wrote hit. And wythoute eny oþer jugement þe Emperour commaunded to smyte of his arme by the elbowe. And so they dyd, and send hym home to þe abbey, and þe arme wyth him, ||

and co*m*maunded þe abbot to set hi*m* in prison, and let no leche- 190 b
crafte be do to hym. And so þe abbot dyd. And as he lay in
prison, he cried eue*r* to our lady for helpe, for þe ache þat he hed
on his arme as hit roted away. And so, at þe laste, our lady,
on a ny3t, come to hym and seyde: 'How farest þou?' And he
seyde: 'Ful soryly; for myn arme is roted awey þat was wont
to peynte an ymage of þe whereue*r* I went.' And þen heo seyde:
'Come to me and schew me þyn arme.' 'Lady,' *quod* he, 'hit
is roted away.' 'Brynge it hed*yr* to me,' *quod* heo, 'and schew
hy*t* me.' And so he went amonge þe rokes of stones þeras his
arme lay, and brou3t hit to our lady, and schewed it hur. And
heo bade hym sette hit ayen to hy*s* arme, as hit stode befor.
'Lady,' *quod* he, 'hit is al toroted to gobete*s*.' 'Set it ayen to,'
quod heo, 'and hit schal be hole.' And so he did as heo bade
hi*m*, and hit was as hole as eue*r* hit was, and as wel he wrot as
eue*r* he did befor. And þen he yede and rounge all þe belles in
þe abbey; and so þe abbot and all his covent rysen and sye þy*s*
hye myracle, and þonked God and our lady. And so a steven
co*m*me and tolde þe Empe*r*our þat hit was þe yong man, hy*s* cosyn,
þat hed wryt þylke le*tt*re, and not þe monke. And þe*r*for, in þe
same mane*r* þat he let se*r*ue þe monke, he let serve his cosyn.

And so þe monke went forth to Ier*usal*em on pylg*r*image and to
many o þe*r* good holy places. And so, vpon a day, a Iew þat was
a grete || mast*ur* of þat contre, and he sete yfer and speke of our 191 a
lady. And so þe Iew seyde þat a mayde my3t neue*r* bere a
chylde; and þe monke seyde ye, and so þey stryven faste þerfor.
And so, at þe laste, for the monke pr*a*ysed our lady so faste and so
muche, þe Iew pr*a*yed hi*m* to purtray an ymage of hur on a borde,
þat he my3t se þe ymage. And so he purtrayed a wond*ur* fayre
ymage of our lady, and hur chylde in hur arme, and a lytel feyre
pappe on hur brest. And þen þe Iew behelde faste on hur and
þou3t hur ful feyr. And so he asked þe monke whed*ur* heo wos
so feyr as he hed made hur; and þe monke sayde ye, and xx m
sythe feyrer þen eny man cowþe make hur. And so, as þe Iew
stode and loked on hur, þe chylde þat was on hur arme, toke his
heed awey fro þe borde, and toke his mod*yr* pap in his honde, and
mylked oute mylke, and sowked þe*r*of. And when þe Iew sye þat,
he kneled adown and þonked God, and cryed our lady mercy, and

seyde he wyst wel þat hit was lasse wonder a mayde to ber a chylde, þen that ymage þat was *pur*trayed on þat borde, forto take his heed fro þe borde, and also þat pap to yeve mylke. And so þe Iew was fulwed, and turned to þe fayth, and made many a crysten man moo.

Deo gracias.

GLOSSARIAL INDEX

a, *art.* a, an, 1/2; an, 5/15.
Aaron, *pr. n.*, Aaron, brother of Moses, 257/29.
Abagarus, *pr. n.*, Abgarus, a king, 263/32.
abaschen, *v.* (abash), to frighten, terrify; *pp.* abasschet, 19/20; abaschot, 106/18.
Abbanes, *pr. n.*, Abbanes, a messenger of the king of India, 19/1.
abbas, *sb.*, abbess, 96/33.
abbay, *sb.*, abbey, 5/15; abbe, 179/27; abbey, 197/5; abby, 180/11.
abbot, *sb.*, abbot, 17/19.
Abia, *pr. n.*, a priest in the temple of Jerusalem, 183/32.
abominabull, *adj.*, abominable, 194/9.
abominacion, *sb.*, abomination, horror, 194/5.
aboue, *pr. p.*, above, 4/24; abouen, 51/20.
aboute, *adv.*, about, 7/22.
Abraham, *pr. n.*, Abraham, 51/31, 76/34, 77/12, 94/6.
abreþut, *pp.*, out of breath, 198/35.
abrod, *adv.*, abroad, 124/5.
absent, *v.*, to keep aloof, *inf.*, 149/26.
absten, *v.*, to abstain, *inf.*, 72/27; absteyne, 97/17; *pt.* abstaynet, 6/27.
abstynens, *sb.*, abstinence, 83/33.
abull, *adj.*, able, suitable, apt, 19/26; abule, 210/26.
abundance, *sb.*, abundance, 246/33.
abyde, *v.*, to abide, remain, await, *inf.*, 2/13; *pr.* 3 *sg.* abydyþe, 130/10; *imp. sg.* abyde, 34/4; *pt.* 3 *sg.* abode, 34/5; bode, 177/31; *pl.* aboden, 127/9.
abydyng, *sb.*, abiding, waiting, 86/14.
abye, *v.*, to buy, pay for, *inf.*, 14/24.
abytacyon: *see* habitacyon.
accesse, *sb.*, access, 238/16.
accusars, *sb. pl.*, accuser, 4/24.
accuse, *v.*, to accuse; *pt.* accusyt, 7/19; *pr. p.* accusyng, 4/27; *pp.* accuset, 7/13.
accyon, *sb.*, action, 153/8.
ache, *sb.*, ache, pain, 136/20; ake, 223/29.
acold, *adj.*, cooled, chilled, 39/37.
acorde, *sb.*, accord, harmony, 291/30.
acorde, *v.*, to accord, reconcile, *inf.*, 242/37; accorde, 143/13; *pr.* 3 *sg.* acordyth, 76/16; *pp.* acordyd, 186/11.
acordyng, *adj.*, accordant, 290/15.
acownte, *sb.*, account, 96/20.
actyf, *adj.*, active, 230/37.
acursed, *pp.*, cursed, 42/3.
Adam, *pr. n.*, Adam, 1/24.
Adam, *pr. n.*, a citizen of the town of Erkaleton, 180/17.
adon, adowne: *see* downe.
adred, *adj.*, adread, afraid, 17/12.
Aduent, *sb. and pr. n.*, Advent, 1/4.
aduersary, *sb.*, adversary, 30/19.
Adulston, *pr. n.*, Aethelstan, king of England, 243/20.
adyrcope, *sb.*, spider, 181/8.
af: *see* ȝif.
aferde, *pp.*, afraid, frightened, 7/29.
aferme, *v.*, to affirm; *pr.* 1 *sg.* aferme, 37/10.
affeccyon, *sb.*, affection, 126/36.
affermyng, *sb.*, affirmation, 102/32.
affliccyon, *sb.*, affliction, 72/26.
afrayde, *adj.*, afraid, 121/28.
afryȝt, *adj.*, frightened, 178/15.
aftyr, *adv. and prp.*, after, 1/20.
aftyrward, *adv.*, afterward, 9/22.
agast, *adj.*, aghast, 174/19.
age, *sb.*, age, 3/28.
aȝenstond, *v.*, to object, resist, *inf.*, 170/12; *pr.* 3 *sg.* aȝaynestondyth, 35/8; *pt. sg.* aȝeynstode, 8/24; *pl.* aȝeynestoden, 27/30.
aȝeyncomyng, *sb.*, meeting, 58/22.
aȝeyne, *adv.*, again, back, 3/9, 269/33; aȝayn, 203/8.
aȝeynesette, *v.*, to withstand, resist, *inf.*, 53/11.
aȝeynestondyng, *sb.*, resisting, resistance, 32/7.

aȝeynward, *adv.*, against one another, 180/18.
aȝeynys, *pr. p.*, against, 13/30; aȝeyne, 22/13; aȝeyns, 58/15; aȝens, 171/16; agaynys, 193/30; aȝeaynys, 216/21.
agoo, *adv.*, ago, 87/21.
agreued, *pp.*, aggrieved, 121/22.
agryset, *pp.*, horrified, 146/2; agrysut, 97/7.
agylt, *v.*, to sin, incur guilt; *pp.* agylt, 100/24.
ahongyr, *adj.*, hungry, 127/10.
ale, *sb.*, ale, 139/37.
algate, *adv.*, always, 24/14; algatys, 188/15; allgatys, 242/21.
Alkmund, St., 240/25.
all, *adj. and adv.*, all, wholly, 1/1; *pl. gen.* allur, 46/9.
allas, *interj.*, alas, 240/11.
Alleluja, *pr. n.*, Hallelujah (name of a hymn), 1/14.
All-halow-day, *pr. n.*, All Saints' day, 269/3.
allway, *adv.*, always, 2/12; alwey, 177/28.
almes, *sb.*, alms, 39/36; allmes, 85/6.
almyȝty, *adj.*, almighty, 155/15; allmyghty, 281/27.
almys-dede, *sb.*, alms-deed, 85/5; almes-dede, 103/33; *pl.* almys-dedys, 71/19.
almys-ȝevyng, *sb.*, alms-giving, 197/21.
alonly, *adj. and adv.*, alone, lonely, alonely, 32/26.
alowe, *v.*, to allow; *pr.* 3 *sg.* alowe̯e, 68/16; *pp.* alowet, 10/29.
Alpheus, *pr. n.*, Alphaeus, father of St. James, 215/32.
Alpynyus, *pr. n.*, Alpinius, 165/7.
als, also: *see* as.
also, *adv.*, also, 7/35; alsoo, 15/11.
altogedyr, *adv.*, altogether, 238/7; alltogedyr, 239/6.
alyue, *adv.*, alive, 9/3.
Alisandyr Nekkam, *pr. n.*, Alexander Neckam, 119/2.
Alysandyr, *pr. n.*, Alexander, master, 166/13.
Alysandyr, *pr. n.*, the town of Alexandria, 136/8; Alysaundyr, 275/12.
Alysaundyr, *pr. n.*, Alexander, the king, 183/10; Alesaundyr, 183/17.
Alysaundyr, *pr. n.*, Alexander, a pope, 165/9; Alexandyr, 198/19.
Amasa, *pr. n.*, Amasa, a knight, 112/14.
amated, *pp.*, dismayed, overwhelmed, 3/18.
Ambros, St., *pr. n.*, St. Ambrose, 108/11, 118/32.
amende, *v.*, to amend, *inf.*, 6/24.
amendement, *sb.*, correction, improvement, 18/1.
amendes, *sb. pl.*, reparation, fine, compensation, 5/1.
amendyng, *sb.*, amending, 53/3.
among, *pr. p.*, among, 6/23.
amonysche, *v.*, admonish; *pr.* 1 *sg.* amonysch, 89/16; 1 *pl.* amonechen, 86/5.
amyable, *adj.*, amiable, friendly, 25/12.
amys, *adv.*, amiss, 4/28; amysse, 284/22; he did amys, he did wrong, erred, 4/28.
an: *see* a, one.
anangren, *v.*, to make exceedingly angry; *pp.* anangrede, 27/33.
Anany, *pr. n.*, Ananias, 54/19.
and, *pron.* (*put for* that), 173/33, 184/26, 213/28.
and, *conj.*, and, if, 1/1, 59/4.
Andraw, St., *pr. n.*, St. Andrew, 6/33; 256/15.
Anglestowre, *pr. n.*, Angel's tower, 259/5.
angur, *sb.*, anger, grief, 53/27.
angyll, *sb.*, angel, 4/28.
anhongred, *pp.*, famished, 83/12.
ankur, *sb.*, anchorite, 295/23.
Anne, St., *pr. n.*, St. Anne, 15/21, 213/16, 245/9.
Anne, *pr. n.*, Anne (wife of Tobias the elder), 214/13.
Anne, *pr. n.*, Anne (Samuel's mother), 213/26.
Anne, *pr. n.*, Anne (the woman who waited for Christ's being presented in the temple), 58/22, 214/24.
Anne, *pr. n.*, Anne (Raguel's wife), 214/1.
anoon, *adv.*, anon, immediately, 2/14.
anoȝer, *adj.*, another, 10/21.
Anothe selitos, *probably a corruption of* Γνῶθι σεαυτόν, 'know thyself,' 116/22.
anoylen, *v.*, to anoint with oil; *pp.* anoylud, 295/20.
anoynt, *v.*, to anoint, *inf.*, 143/3; *pt.* anoyntyd, 204/6; *pp.* anoyntyd, 225/22.

Anselm, St., *pr. n.*, St. Anselm, 87/33, 228/25.
ansetry, *sb.*, ancestry, 48/12.
ante : *see* awnte.
Antecryst, *pr. n.*, Antichrist, 32/28.
Antioch, *pr. n.*, Antiochia, 135/13.
anvgged, *pp.*, annoyed, disgusted, 122/24.
anunciacyon, *sb.*, annunciation, 106/7.
any, *adj.*, any, 10/28; eny, 301/34; ayny, 2/30.
anyed, *pp.*, annoyed, 35/7.
aparty, *adv.*, in part, partly, 2/27.
apayde, *pp.*, satisfied, 12/5.
apayre, *v.*, to impair, become worse, decay, *inf.*, 169/17.
ape, *sb.*, ape, 295/25.
apechet, *pp.*, impeached, accused, 36/9.
apechyng, *sb*, impeaching, accusation, 153/7.
apere, *v.*, to appear; *pr.* 3 *sg.* aperuþe, 258/9; 3 *pl.* apperuth, 296/13; *pt.* 3 *sg.* apered, 24/6; aperyth, 34/24; *pp.* apperyd, 152/1.
apertly, *adv.*, apertly, openly, manifestly, 264/31.
aperyng, *sb.*, appearing, 257/23.
apocalyppys, *sb.*, apocalypse, 32/27.
apon : *see* upon, open.
aposayls, *sb. pl.*, question, 165/28.
aposet, *pp.*, opposed, 10/32; apposyd, 147/15.
apostoll, *sb.*, apostle, 6/5; apostole, 18/9; apostle, 18/10.
appetyte, *sb.*, appetite, 83/17.
appressyon, *sb.*, oppression, 197/28.
Appulea, *pr. n.*, Apulia, 137/13, 258/11.
appull, *sb.*, apple, 37/5.
aray, *sb.*, array, 39/19.
arayde, *pp.*, arrayed, dressed, 60/36; arayed, 268/4.
archangyll, *sb.*, archangel, 257/17.
archebyschop, *sb.*, archbishop, 40/17.
archedecon, *sb.*, archdeacon, 216/25.
arme, *sb.*, arm, 42/27.
arme, *v.*, to arm; *pr.* 3 *sg.* armeth, 170/11; *pp.* yarmed, 42/10; armyd, 183/9.
Armeny, *pr. n.*, Armenia, 72/33.
armes, *sb. pl.*, arms, weapons, 83/12.
arow, *sb.*, arrow, 64/19.
aryse, *v.*, rise, *inf.*, 2/29; *pr.* 2 *pl.* arysyth, 256/1; *pt.* aros, 5/14.
Arystodemus, *pr. n.*, Aristodemus, 31/21.
arysyng, *sb.*, rising, 115/13.
as, *conj. and adv.*, as, where, 1/5; als, 5/28; also, 181/7; alsoo, 184/25.
as, *prp.*, on, at, 286/16.
asay : *see* assay.
ascencyon, *sb.*, ascension, 152/28; assencyon, 152/4.
ascendet, *pp.*, ascended, 26/32.
aschame, *sb.*, shame, 124/31.
aschamed, *adj.*, ashamed, 34/3.
ascowmfet, *adj.*, perplexed, confused, 243/24.
asent, *sb.*, assent, consent, 205/18; assent, 121/12.
asent, *v.*, to assent, *inf.*, 200/22; assent, 256/32; *pt.* asentyd, 109/16; assentyt, 250/36; *pp.* assentyd, 110/30.
aske, *v.*, to ask, *inf.*, 10/16; *pr.* 2 *sg.* askys, 218/36; 3 *sg.* asket, 172/18; askeþ, 127/1; 3 *pl.* asken, 108/26; *pt.* askyt, 8/3; *pp.* asket, 5/18.
askes, *sb. pl.*, ashes, 146/24; eskys, 82/25.
Aske-Wanysday, *pr. n.*, Ash-Wednesday, 82/21.
askyng, *sb.*, asking, demand, 13/19.
aslayne, *v.*, to slay, *inf.*, 211/17.
asoyle, *v.*, to absolve, pardon, solve, *inf.*, 10/30.
asoyling, *sb.*, absolution, pardon, 294/27.
aspye, *v.*, to spy, espy; *pt.* aspyet, 163/8; *pr. p.* aspyyng, 273/34.
assay, *sb.*, trial, test, 31/18.
assay, *v.*, to try, test, *inf.*, 170/14; asay, 278/11; *pr.* 3 *sg.* assayeth, 27/18; asaythe, 286/3; *pt.* asayde, 77/17.
assayle, *v.*, to assail, *inf.*, 154/4; *pr.* 3 *sg.* assaylyþ, 128/37.
asse, *sb.*, ass, 22/28.
asse-backe, *sb.*, ass-back, 251/26.
assumpcyon, *sb.*, assumption, 109/30.
assumpted, *pp.*, assumed, taken up, 226/16.
Astaroth, *pr. n.*, Ashtaroth, 236/24.
astond, *v.*, to withstand, *inf.*, 243/2.
astoned, *pp.*, astounded, 191/11.
astonyet, *pp.*, astounded, 10/12.
Astragesse, *pr. n.*, Astrages, a king, 238/26.

astronomy, *sb.*, astronomy, 48/15.
astryed, *pp.*, destroyed, 39/7.
astyr, *sb.*, hearth, 129/28.
Astyr, *pr. n.*, Easter, 39/8.
Astyr-euen, *sb.*, Easter-eve, 68/31.
Astyr-weke, *sb.*, Easter-week, 70/34.
Asy, *pr. n.*, Asia, 31/10.
asyne, *v.*, to assign; *pr.* 3 *sg.* asynyþ, 158/4; asyngneþe, 158/7; *pt.* asynet, 270/9.
at, *pr. p.*, at, 8/9.
at al, *adv.*, altogether, 228/33.
in atent, *adv.*, with the intention, 290/31.
Ato, *pr. n.*, Pilate's mother, 120/18. *See note.*
atture, *sb.*, poison, 192/5.
Attyla, *pr. n.*, Attila, 165/2.
atwyn, *adv.*, asunder, 162/9.
Auberk, *pr. n.*, a nobleman in Venice, 172/22.
audyens, *sb.*, audience, 131/27.
Austyne, St., *pr. n.*, St. Augustine, 1/22; Austeyn, 279/2.
auter, *sb.*, altar, 34/18; autre, 77/36.
auter-ston, *sb.*, altar-stone, 126/17.
auauncement, *sb.*, advancement, 45/5.
Auxbryge, *pr. n.*, Axe Bridge, a place in Devonshire, 173/32.
avaunse, *v.*, to advance, *inf.*, 91/1; avance, 113/3; *pr.* 3 *sg.* avaunsuþe, 91/15; *pt.* avaunset, 51/33; *pp.* avawnsyt, 242/9.
avayle, *v.*, to succeed, avail, *inf.*, 39/14; *pt.* 3 *sg.* avaylet, 248/1.
Aue, *Lat.*, hail (first word of a prayer), 17/3.
aventurs, *sb. pl.*, aventure, 119/4.
aviset, *pp.*, advised, councelled, 7/27.
avoket, *sb.*, advocate, 153/4.
avowe, *v.*, to vow; *pt.* auowed, 11/31; *pp.* avowet, 9/29.
avowtre, *sb.*, adultery, 286/35[?]; avowtry, 298/22.
away, *adv.*, away, 2/8.
away-scape, *v.*, to escape, *inf.*, 64/18.
awe, *sb.*, awe, terror, 25/35.
aweylde, *v.*, to govern, get the mastery over, manage, *inf.*, 196/28.
awne: *see* owne.
awnte, *sb.*, aunt, 208/15; ante, 52/6.
ay, *adv.*, aye, always, 6/20.
ayle, *v.*, to trouble, afflict; *pt.* ayled, 56/11; aylyd, 196/20.
ayre, *sb.*, air, 30/11; eyre, 239/34.
ayre, *sb.*, heir, 93/32; *pl.* ayres, 63/8; ayr, 71/35; eyres, 215/8.
aythyr, *adj.*, either, 4/24; eyþur, 190/27.

backe, *sb.*, back, 40/28; bak, 284/24.
backeward, *adv.*, backward, 49/10; bakward, 49/8.
bad, *adj.*, bad, 169/11.
badfull (*for* batfull), *adj.*, fertile, 73/12.
bagge, *sb.*, bag, 12/34.
bak, *adv.*, back, 83/28.
bakbyte, *v.*, to backbite, calumniate, *inf.*, 284/19.
bakbytyng, *sb.*, backbiting, calumny, 131/20.
bakyn, *pp.*, baked, 254/10.
Balaam, *pr. n.*, Balaam *or* Bileam (a famous sorcerer), 48/10.
balans, *sb.*, balance, 221/2.
baner, *sb.*, banner, 150/29.
banrer, *sb.*, standard-bearer, 257/27.
baptiȝet, *pp.*, baptised, 167/1.
baptyem, *sb.*, baptism, 128/21.
barayne, *adj.*, barren, 15/25.
bare, *adj.*, bare, naked, 40/29.
barennes, *sb.*, barrenness, 245/16.
barfote, *adj.*, barefoot, 43/35.
Baris, *pr. n.*, Baris, a hill in Armenia, 72/34.
barly-bred, *sb.*, barley-bread, 5/20.
barme, *sb.*, bosom, lap, 25/24.
Barnabe, St., *pr. n.*, St. Barnabas, 175/16.
Barpanther, *pr. n.*, Barpanther (the Holy Virgin's grandfather), 215/20.
barres, *sb. pl.*, bar, 219/8.
barst, *sb.*, burst, 160/6; berst, 160/21.
Bartholomew, St., *pr. n.*, St. Bartholomew, 235/5; Bertholomew, 238/34.
Barus, *pr. n.*, Barea, a town, 14/14.
basket, *sb.*, basket, 104/13.
batayle, *sb.*, battle, 2/17; batayll, 133/27; bateyll, 259/12; bateyle, 259/14.
bath, *sb.*, bath, 193/12.
Baþe, *pr. n.*, Bath, 249/24.
bathyd, *pp.*, bathed, 37/14; baþuþ, 140/3.
batren, *v.*, to batter, beat; *pt.*, baturde, 260/13.
bawded, *adj.*, befouled, dirty; bowdet, 89/9.

bawdy, *adj.*, dirty, 89/9.
bawmes, *sb. pl.*, balm, 204/20.
bawmet, *pp.*, anointed, 140/2.
baxter, *sb.*, baker, 98/12.
bayly, *sb.*, bailiff, 56/11.
be, *v.*, to be, *inf.*, 1/10; ben, 17/29; byn 222/14; *pr.* 1 *sg.* am, 9/28; 2 *sg.* art, 7/21; 3 *sg.* ys, 1/5; *pl.* byn, 10/15; ben, 30/32; be, 33/12; beþ, 184/26; ar, 177/8; byþ, 84/3; *imp. sg.* be, 232/31; *pl.* buth, 52/19; bethe, 84/2; *pt. sg.* was, 4/4; wos, 302/32; *pl.* wer, 8/4; wern, 8/6; weren, 10/12; *pp.* ben, 3/23; be, 69/30.
be: *see* by.
bebled, *pp.*, covered with blood, 252/9.
becaus, *conj.*, because, 297/33.
become, *v.*, to become; *pt.* 3 *pl.* becom, 121/14; *pp.* bycomen, 71/24.
bed: *see* beten.
bedde, *sb.*, bed, 13/28; bed, 37/29.
beddien (a bed), *v.* to make (a bed); *pt.* 3 *sg.* beddut, 231/26.
Bede, St., *pr. n.*, St. Bede, 5/12, 128/4, 152/32.
Bedelem, *pr. n.*, Bethlehem, 22/7, 36/1, 49/1, 108/21.
bedene, *adv.*, at once, at the same time, 233/3.
beem, *sb.*, beam, 86/32.
befelle, *v.*, to fall, happen; *pt.* befell, 6/11.
befor, *adv. and prp.*, before, 1/19; beforn, 171/10; byforne, 223/33.
begere, *sb.*, beggary, 283/36.
begger, *sb.*, beggar, 104/3.
beȝonde, *prp.*, beyond, 39/12.
begyle, *v.*, to beguile, *inf.*, 108/23.
begynne, *v.*, to begin, *inf.*, 50/34; *pr.* 2 *sg.* begynnys, 104/16; 3 *sg.* begynnyth, 51/30; begennyth, 24/37; bygynnyth, 35/23; 3 *pl.* begynnyn, 56/3; begynnyþe, 241/25; *pt.* 3 *sg.* began, 52/10; bygan, 122/34; beganne, 271/27; 3 *pl.* begonen, 99/28; begonnen, 268/13; began, 27/19; *pp.* begonnen, 41/4; bygonnen, 128/32.
begynnyng, *sb.*, beginning, 1/1.
beheded, *pp.*, beheaded, 210/11.
behest, *sb.*, promise, 77/22; byhest, 77/13.
beheten, *v.*, to promise; *pr.* 2 *sg.* behetyst, 205/32; *pt.* behest, 218/33; behette, 288/26; byhet, 277/4; behyghte, 292/29; *pr. p.* behetyng, 232/26.
behold, *v.*, to behold, see, *inf.*, 129/2; *imp. sg.* behold, 78/13; *pt.* beheld, 193/19; byhelde, 229/3; *pr. p.* beholdyng, 178/19.
behouen, *v.*, to behove; *pt.* 3 *sg.* behoued, 41/21.
behynde, *adv. and prp.*, behind, 44/14.
belafte, *pp.*, left in the power (of), 278/19.
beleue, *sb.*, belief, 18/24; byleue, 18/25.
beleue, *v.*, to believe, *inf.*, 18/16; byleue, 18/32; *pr.* 1 *sg.* beleue, 18/27; 2 *sg.* beleuest, 18/29; beleuyst, 78/25; 3 *sg.* beleueth, 51/26; belevyn, 108/34; beleue, 171/6; byleuen, 51/25; *imp. sg.* byleue, 265/1; *pt. sg.* byleuet, 18/34; *pl.* beleuedon, 18/14.
bell, *sb.*, bell, 117/29.
belouet, *adj.*, beloved, 51/16.
bely, *sb.*, belly, 284/24.
beme, *sb.*, beam, 233/2.
benche, *sb.*, bench, 39/25.
beneson, *sb.*, benison, blessing, 18/30.
Benet, St., *pr. n.*, St. Benedict, 198/15.
Beniamyn, *pr. n.*, Benjamin, 99/17.
bequethen, *v.*, to bequeath, commend; *pt. sg.* bequeth, 294/10.
berd, *sb.*, beard, 125/19.
bere, *sb.*, gesture, 246/19.
bere, *sb.*, bier, 32/34.
bere, *v.*, to bear, *inf.*, 16/34; beron, 260/2; *pr.* 3 *sg.* beryth, 55/10; *pl.* beryth, 190/16; *imp. sg.* ber, 191/18; *pl.* beryth, 15/1; *pt. sg.* bar, 212/17; *pl.* beren, 14/26; *pr. p.* beryng, 148/24; *pp.* borne, 1/25; yborne, 24/5; bore, 47/9.
berer, *sb.*, bearer, 179/29.
Bereson, Syr Raynald, *pr. n.*, Sir Reginald Fitz-Orson, 41/36.
bereve, *v.*, to bereave, deprive, *inf.*, 234/36; *pp.* beraft, 283/13.
Beritus, *pr. n.*, a town, 145/7.
berken, *v.*, to bark; *pt.* 3 *pl.* berket, 165/17.
Berna[r]d, *pr. n.*, the man who was saved by St. James from the devil's tortures, 211/30.
berne, *sb.*, barn, 56/12.
Bernhard, St., *pr. n.*, St. Bernhard, 2/9, 49/29, 66/7, 93/10, 113/11,

153/9, 225/13, 230/3; Barnard, 285/9.
berthens: *see* burden.
beryng, *sb.*, bearing, 246/4.
berys, *sb. pl.*, bear, 270/29.
besechen, *v.*, to beseech; *pt.* 3. *sg.* besoght, 7/12; *pr. p.* bysechyng, 7/2.
besegen, *v.*, to besiege; *pt.* beseget, 135/14; besegyd, 271/26; *pp.* beseget, 122/14.
besemen, *v.*, to beseem, seem, befit; *pr.* 3 *sg.* besemeth, 42/13; *pr. p.* bysemyng, 228/24.
besetten, *v.*, to arrange, place; *pp.* beset, 40/11.
besom, *sb.*, besom, 126/20.
bespryngen, *v.*, to besprinkle; *pt. sg.* besprong, 252/8.
best, *sb.*, beast, 3/13; beest, 256/2; *pl.* bestys, 13/31.
best, *adj.*, best, 28/12.
besy: *see* bysyly.
betaght, *pp.*, committed to, given over to, 255/20.
betaken, *v.*, to entrust, give in charge to, *pr.* 1 *sg.* betake, 42/25; *pt. sg.* betoke, 15/4; *pl.* betoke, 217/13; betoken, 149/7; *pp.* betaken, 130/11.
Betanye, *pr. n.*, Bethany, 114/28; 203/18.
bete, *v.*, to beat, *inf.*, 40/28; beton, 276/6; *pr.* 3 *sg.* betyth, 30/14; *pt. sg.* bete, 8/27; *pl.* beten, 145/28; *pp.* betyn, 14/34.
beten, *v.*, to kindle; *pp.* bed, 235/34.
beten, *v.*, to mend, remedy; *pr.* 1 *sg.* bete, 141/34.
beþenke, *v.*, to think upon, remind, bethink, *inf.*, 34/31; *imp. pl.* bythynkyth, 89/17; *pt. sg.* byþoght, 6/32; beþoght, 16/36; beþought, 301/20: *pp.* beþo3t, 124/13.
betrayen, *v.*, to betray; *pt.* betrayde, 117/26.
betraylon, *v.*, to deceive, cheat, *inf.*, 192/33; *pp.* betroylet, 208/24.
betroylyng, *sb.*, betraying, 236/27.
betryflen, *v.*, to trifle, beguile; *pt. pl.* betryfuldyn, 208/31.
bettyr, *adj.*, better, 19/30.
beute, *sb.*, beauty, 200/18; bewte, 144/21.
Bewnow, *pr. n.*, Beunous, Benow, a hermit, 177/15.
blacke, *adj.*, black, 19/14; blake, 40/21.
blakyd, *pp.*, blackened, 129/29.
blamen, *v.*, to blame; *pt.* blamed, 33/36.
blasys, *sb. pl.*, blaze, torch, 183/24.
blede, *v.*, to bleed, *inf.*, bledde, 46/27; *pr.* 3 *sg.* bledyth, 112/35; *pt. sg.* bledde, 45/25; *pr. p.* bledyng, 173/23.
blenchen, *v.*, to flinch; *pt.* 3 *sg.* blente, 193/4.
blesse, *v.*, to bless, *inf.*, 41/6; *pr.* 3 *sg.* blessyth, 23/25; *imp. sg.* blesse, 293/8; *pt.* blessed, 52/9; *pp.* blessyt, 1/26.
blessyng, *sb.*, blessing, 1/2.
blest, *sb.*, blast, 161/12.
blew, *adj.*, blue, 84/26.
blode, *sb.*, blood, 3/4.
blody, *adj.*, bloody, 14/35; blode, 252/15.
blomes, *sb. pl.*, mass of iron, 80/24.
blowen, *v.*, to blow; *pr. pl.* blowyþ, 150/20; *pr. p.* blowyng, 238/10; *pp.* blowen, 71/25.
blynde, *adj.*, blind, 23/28.
blyndwarven, *v.*, to blind; *pt.* blyndwaruet, 145/32.
blysse, *sb.*, bliss, joy, 1/13.
blyþe, *adj.*, cheerful, blithe, 222/6.
bobbin, *v.*, to beat; *pt.* 3 *pl.* bobbyd, 145/32.
bobbyng, *sb.*, beating, 117/19.
boched, *pp.*, having a hump or lump, 140/5.
bode: *see* abyde.
bodely, *adv.*, bodily, 18/21.
body, *sb.*, body, 2/7; bode, 178/25; bodye, 253/15.
bodylyche, *adv.*, bodily, 10/25.
boffeten, *v.*, to buffet, strike; *pt.* 3 *pl.* boffeton, 145/32; *pp.* bofetut, 232/4.
bogh, *sb.*, bough, 193/7.
boke, *sb.*, book, 6/25.
Boke of Kyngys, *pr. n.*, the Book of the Kings, 112/13.
bold, *adj.*, bold, 98/14.
boldnesse, *sb.*, boldness, 26/2.
bolle-senows, *sb. pl.*, the penis of the bull (used for flagellation), 134/32.
bolt, *sb.*, bolt, 7/31.
bon, *sb.*, bone, 290/27; boon, 95/21.
bonchef, *sb.*, good luck, happiness, 262/29.
bond, *sb.*, servant, 153/22.
bondage, *sb.*, bondage, 1/9.

bondam, *sb.*, bondage, 46/15.
bondys, *sb. pl.*, bond, 201/36.
bone, *sb.*, boon, request, prayer, 58/25.
Boneface þe furþ, *pr. n.*, Boniface the fourth, 266/25.
bonke, *sb.*, bench, bank, 204/35; bongke, 272/30.
bonnefyre, *sb.*, bonfire, 182/32.
bonte, *sb.*, goodness, 25/14.
borde, *sb.*, board, entertainment, table, joke, fun, 40/13.
bordell-hous, *sb.*, brothel, 6/29.
borower, *sb.*, borrower, 286/21.
borue, *v.*, to borrow, *inf.*, 45/17; *pt.* 3 *sg.* borowde, 194/25.
boschelles, *sb. pl.*, bushel, 13/17.
bosome, *sb.*, bosom, 174/6.
bost, *sb.*, boast, 187/30.
boster, *sb.*, boaster, 188/9.
bote, *sb.*, boat, 119/26.
bote, *sb.*, repair, remedy, 95/4.
bote: *see* but.
botes, *sb. pl.*, boot, 141/27.
boþe, *adj.*, both, 6/17.
boþom, *sb.*, bottom, 72/16.
bottys, *sb. pl.*, cudgel, 223/25.
boure, *sb.*, bower, 224/13.
bout, *prp.*, without, 127/31.
bow, *sb.*, bow, 64/18.
bow, *v.*, to bow, bend, *inf.*, 84/12; *pr.* 3 *sg.* bowþe, 84/10.
bowdet: *see* bawded.
boxe, *sb.*, box, 174/3.
boxom: *see* buxom.
boystres, *adj.*, boisterous, rough, 41/37.
bradlyng, *adj.*, wyth a bradlyng sworde, with the flat side of his sword, 193/4.
branche, *sb.*, branch, 20/21.
Brandan, St., *pr. n.*, St. Brandan, 80/1; 260/6.
bras, *sb.*, brass, 147/21.
brasyn, *adj.*, brazen, 31/12.
braydon, *pp.*, brayed, crushed, 246/2.
brayne, *sb.*, brain, 42/34.
breche, *sb.*, breech, breeches, 40/23.
brede, *sb.*, bread, 254/11.
breden, *v.*, to breed; *pt.* 3 *sg.* bred, 40/24.
breke, *v.*, to break, *inf.*, 9/31; *pr.* 3 *sg.* brekeþe, 293/35; *pl.* brekon, 291/33; *imp. pl.* brekyth, 52/20; *pt.* 3 *sg.* brake, 61/29; breke, 211/36; *pl.* breken, 201/24; *pp.* broken, 112/8.
brenne, *v.*, to burn, *inf.*, 30/20; *pr.* 3 *sg.* brennyth, 30/14; *pl.* brennen, 150/19; brennyth, 162/5; *pt.* 3 *sg.* brennet, 5/29; brant, 7/31; brent, 146/23; *pl.* brennyn, 188/21; brendon, 192/24; *pp.* brent, 147/23; brant, 210/1; brennet, 221/3.
brennyng, *adj. and sb.*, burning, 3/22.
brerys, *sb. pl.*, brier, 77/30.
brest, *sb.*, breast, chest, 32/20.
Bretane, Syr Rychard, *pr. n.*, Sir Richard Briton, 41/36.
brethe, *sb.*, breath, 84/24.
breþen, *v.*, to breathe; *pr.* 3 *sg.* breþes, 128/13.
breþyng, *sb.*, breathing, breath, 139/8.
Brewafour, *pr. n.*, Gwenfrewi, Gwenfrwd (Acta Sanct) (original name of St. Winifred), 179/5.
bridul, *sb.*, bridle, 292/19.
broche, *sb.*, broach, 5/32.
brod, *adj.*, broad, 260/9.
brode, on, *adv.*, abroad, 112/33.
Brok, Robert, *pr. n.*, Robert Brook, 42/33.
brondys, *sb. pl.*, burning wood, 77/26.
broþell, *sb.*, wretch, worthless person, 89/8.
broþer, *sb.*, brother, 6/16; *pl.* brethern, 34/11; breþer, 40/15; bretheren, 295/17.
bruchull, *adj.*, brittle, 166/21.
brusset, *pp.*, broken, 238/31.
brydde, *sb.*, bird, 43/22.
brydyls: *see* bridul.
brygge, *sb.*, bridge, 144/2; bryge, 229/11.
bryght, *adj.*, bright, 17/5.
bryghtnes, *sb.*, brightness, 249/5.
brymston, *sb.*, brimstone, sulphur, 5/33; brynston, 219/7.
brynge, *v.*, to bring, *inf.*, 36/18; bryngon, 296/16; *pr.* 3 *sg.* brynguth, 291/15; *imp. sg.* brynge, 302/9; *pl.* bryngyth, 33/8; *pt.* 3 *sg.* broght, 1/13; brocht, 185/35; browthe, 290/1; *pl.* broghton, 14/19; broght, 16/26; browthon, 290/21; *pp.* y-broght, 20/30; broght, 53/7; broȝt, 123/18; brocht, 222/29; browth, 294/3; broȝt, 301/26.
bryngyng, *sb.*, bringing, 193/27.
brynke, *sb.*, brink, 51/12.
Brystow, *pr. n.*, Bristol, 248/31.
buffen, *v.*, to strike; *pt.* 3 *pl.* buffed, 121/32.
bugull, *sb.*, ox, 136/33.

bull, *sb.*, bull, 258/15.
bulmyng (?), 5/30.
burden, *sb.*, burden, load, 33/8; borden, 38/9; burthen, 61/10; *pl.* berthens, 157/19.
burgenen, *v.*, to bud, sprout; *pr.* 3 *pl.* burgeneth, 20/23.
burines: *see* burynes.
bursten, *v.*, to burst, break; *pt.* 3 *sg.* barst, 42/30; *pl.* borston, 273/9.
burthe, *sb.*, birth, giving birth, 21/7; byrþe, 21/13.
burthe-tyme, *sb.*, time of birth, 246/2.
bury, *v.*, to bury, *inf.*, 9/15; *pt. pl* buryeden, 20/13; buryeth, 185/29; buryet, 220/9; byried, 296/10; *pp.* buryet, 14/11; buryt, 179/25; buryde, 210/15; beried, 294/25; byryed, 296/7; ybyried, 297/20.
burynes, *sb.*, burying-place, tomb, 280/20; byrinesse, 296/20.
buryyng, *sb.*, burying, 281/8; byriing, 297/24.
busturly, *adv.*, roughly, 23/11.
but, *conj.*, *prp.*, *adv.*, but, except, unless, 2/6; butte, 210/34; bote, 209/23.
butler, *sb.*, butler, 19/9; botler, 98/11; boteler, 98/15.
buxom, *adj.*, obedient, 109/34; boxom, 284/3.
buylen, *v.*, to boil; *pr.* 3 *sg.* buyluþe, 162/13.
buysty, *sb.*, box, 203/31.
by, *prp.*, by, 2/26; be, 10/3.
by and by, *adv.*, by and by, slowly, 44/4.
bydde, *v.*, to bid, ask, command, *inf.*, 236/31; *pr.* 1 *sg.* bydde, 33/19; 3 *sg.* byddys, 42/2; byddeþe, 58/5; *imp. sg.* byd, 10/23; *pt.* 3 *sg.* bade, 7/5; bede, 31/6; badde, 298/15; *pl.* bade, 75/20; beden, 9/5; bede, 35/32; *pr. p.* byddyng, 36/1; bydyng, 149/2; *pp.* beden, 10/29; bed, 235/34.
byddyng, *sb.*, bidding, praying, 41/30; bydyng, 291/12.
byen, *v.*, to buy, *inf.*, 98/33; bye, 14/32; *imp. sg.* by, 40/8; *pt.* 3 *sg.* boght, 5/36; *pp.* boght, 55/34.
byers, *sb. pl.*, buyer, purchaser, 115/36.
byfor-hond, *adv.*, beforehand, before, 36/12.
byge, *adj.* (*sb.*), big, strong, 201/5.
bygulstede, *sb.*, slaughter-house, 136/34.
byhalfe, *sb.*, behalf, 138/19; byhalue, 131/23.
byhynd, *adv.*, behind, 22/27; bihynd, 112/19; behynde, 299/27.
byld, *v.*, to build, *inf.*, 134/6; *pt.* 3 *sg.* byld, 30/1; byldytte, 211/26; *pp.* bylde, 146/17.
byldyng, *sb.*, building, 177/23.
byleue: *see* beleue.
byll, *sb.*, bill, beak, 73/5.
bylyon, *v.*, to cohabit with, *inf.*, 105/7; *pp.* bylayn, 105/27.
bynde, *v.*, to bind, oblige, *inf.*, 209/8; bynd, 8/26; *pr.* 3 *sg.* byndyth, 187/20; *pt.* 3 *sg.* bond, 119/8; *pl.* bonden, 9/1; bownden, 176/29; bowndyn, 210/7; *pp.* bonden, 53/24; bowndyn, 200/36; ybondyn, 209/16.
byneþe, *adv.*, beneath, 102/13.
bynyȝtet, *pp.*, benighted, 213/2.
byrth: *see* burth.
byrth-day, *sb.*, birthday, 47/1.
byschoppe, *sb.*, bishop, 9/22.
byschopryche, *sb.*, bishopric, 81/35.
bysyde, *prp.*, beside, close by, 71/13; bysydys, 238/25; besydys, 242/37.
bysyen, *v.*, to be busy, occupy oneself; *pr.* 3 *sg.* busyuþ, 93/8; bysyuþe, 108/19; *pp.* bysyede, 67/2.
bysyly, *adj.*, busy, 65/35; besy, 47/18.
bysynes, *sb.*, business, 130/35; besynes, 231/1.
Bytinys, *pr. n.*, Bithynia, 262/31.
bytokenen, *v.*, to betoken, signify; *pr.* 3 *sg.* bytokenyth, 60/2; *pl.* bytokenyth, 95/12; bitokneþe, 126/22; *pt.* 3 *sg.* bytokenyd, 132/7.
byttyrly, *adv.*, bitterly, 30/14.
bytwene, *prp.*, between, 22/30.
bytwyx, *prp.*, between, 11/15; betwyx, 291/30; betwysse, 292/33.

caas: *see* case.
cacche, *v.*, to catch, *inf.*, 286/6; *pt.* 3 *sg.* caght, 193/17; kaght, 104/13; *pl.* kaghten, 270/29; *pp.* caght, 62/31.
cage, *sb.*, cage, 43/21.
calfe, *sb.*, calf, 261/10.
calle, *v.*, to call, *inf.*, 184/16; *pr.* 2 *sg.* calles, 173/18; 3 *sg.*

callyth, 23/18 ; *pl.* callen, 57/13 ; calue, 115/17 ; calluth, 299/26 ; calle, 172/3 ; called, 172/5 ; *pt.* callet, 6/19 ; *pp.* callyd, 182/29 ; calyd ; 184/26 ; cald, 213/23 ; callad, 6/23.
callyng, *sb.*, calling, 13/11.
Caluary, *pr. n.*, the hill of Calvary, 77/35, 122/2, 144/31.
camele, *sb.*, camel, 140/6 ; camell, 268/17.
candyll, *sb.*, candle, 59/30 ; condyll, 60/26.
Candylmasse-day, *pr. n.*, Candlemas-day, 57/1 ; Condylmasse-day, 60/18.
Cane of Galyle, *pr. n.*, Cana in Galilee, 48/7, 230/6.
canonysen, *v.*, to canonize ; *pt.* canonysyt, 137/35 ; *pp.* cananyset, 17/36.
Capitolion, *pr. n.*, Capitol, 190/10.
cappe, *sb.*, cap, 42/20.
capten, *sb.*, captain, 230/29.
capuls, *sb. pl.*, horse, nag, 22/31.
carallys, *sb. pl.*, coral, 113/17.
cardenalles, *sb. pl.*, cardinal, 11/20.
careyn, *sb.*, carrion, carcase, 73/3 ; caren, 156/3 ; kareyn, 156/7.
carien, *v.*, to carry ; *pt.* caried, 212/34.
carpenter, *sb.*, carpenter, 19/2.
cart, *sb.*, cart, 273/6.
caryge, *sb.*, carriage, 273/7.
case, *sb.*, case, 146/9 ; caas, 6/33.
cast, *v.*, to cast, deliberate, *inf.*, 7/26 ; *pr.* 3 *sg.* castype, 84/23 ; castys, 128/9 ; *imp. pl.* cast, 5/32 ; castys, 139/12 ; *pt.* 3 *sg.* kest, 13/1 ; cast, 53/36 ; *pl.* casten, 6/17 ; keston, 115/4 ; kyst, 237/28 ; *pp.* cast, 5/26.
castell, *sb.*, castle, fort, 42/13.
catayle, *sb.*, cattle, property, 88/25 ; catell, 94/13 ; cateyle, 287/2.
cause, *sb.*, cause, 2/2 ; cawse, 42/25.
caue, *sb.*, cave, 22/30.
cawdren, *sb.*, caldron, 5/32.
Cawnturbury, *pr. n.*, Canterbury, 243/20 ; Caunturbury, 40/18 ; Canturbury, 41/31.
celle, *sb.*, cell, 220/29.
centuary, *sb.*, cemetery, 298/18 ; sentuary, 298/7 ; sentuari, 298/21 ; seyntwary, 299/10.
Ceolus, *pr. n.*, Ceol, 144/19.
cercule, *sb.*, circle, 25/22 ; cerkyll, 25/23 ; cerkyl, 179/15.
certefyet, *pp.*, certified, 75/35.
certeyne, *adj.*, certain, 48/14 ; serteyne, 301/2.
Cesare, *pr. n.*, Caesarea, 19/2.
chafen, *v.*, to make warm ; *pt.* chafet, 160/16.
chaffaryng, *sb.*, chaffering, trading, 116/3.
chalanch, *v.*, to challenge, accuse, *inf.*, 241/24 ; *pt.* chalanchet, 241/12 ; *pp.* chalenchyng, 4/30.
chalange, *sb.*, challenge, 58/15.
chalice, *sb.*, chalice, 171/2 ; chalis, 171/8 ; chales, 20/25 ; *pl.* chalays, 250/14.
chambyr, *sb.*, chamber, 32/15 ; chambre, 178/3.
chambyr-dyre, *sb.*, chamber door, 222/20.
chanell, *sb.*, gutter, 195/21.
changen, *v.*, to change ; *pt.* chanchyd, 197/25 ; chaunged, 246/19 ; *pp.* changet, 112/7.
chansele, *sb.*, chancel, 29/30.
chapell, *sb.*, chapel, 30/2.
chapmen, *sb. pl.*, chapman, merchant, 91/22.
charch, *sb.*, charge, 10/5.
charche, *v.*, to charge, *inf.*, 100/31 *pr.* 1 *sg.* charche, 41/9 ; 3 *sg.* chargyth, 86/8 ; *pt.* charched, 13/6 ; charget, 25/27 ; charchet, 163/9.
charcolys, *sb. pl.*, charcoal, 105/10 ; charkolus, 292/4.
chare, *sb.*, cart, 37/16.
Charles, *pr. n.*, Charles, 46/30.
chartur, *sb.*, charter, 172/16.
charyotes, *sb. pl.*, chariot, 101/28.
charyte, *sb.*, charity, 70/23.
chastyce, *v.*, to chastise, chasten, *inf.*, 283/10 ; chastes, 67/6 ; chast, 64/34 ; *pr.* 1 *sg.* chast, 67/9 ; *pt. pl.* chastest, 68/25 ; *pp.* chastist, 161/9.
chastyte, *sb.*, chastity, 11/31.
chaunseler, *sb.*, chancellor, 38/34.
chaynes, *sb. pl.*, chain, 69/31 ; cheynes, 187/20.
chayre, *sb.*, chair, 10/8.
chedyng, *sb.*, shedding, 36/32.
chef, *sb. and adj.*, chief, 12/14 ; cheff, 266/15.
cheke, *sb.*, cheek, 19/9.
Chelmes-forde, *pr. n.*, Chelmsford, 242/38.

chep, *sb.*, cheap, bargain, 9/18.
Chepe, *pr. n.*, Cheapside, 39/34; Scheppe, 196/30.
chere, *sb.*, cheer, countenance, 16/7.
cheresly, *adv.*, lovingly, tenderly, 9/28.
cheresshe, *v.*, to cherish, *inf.*, 90/36; *pt.* cherysched, 85/12.
Chere-þursday, *pr. n.*, Maundy Thursday, 169/5.
cherly, *adv.*, dearly, 39/17.
chese, *sb.*, cheese, 84/7.
chese, *v.*, to choose, *inf.*, 12/12; chose, 211/14; *imp. sg.* ches, 249/22; *pt.* 3 *sg.* ches, 79/9; chos, 191/15; *pl.* chosen, 28/10; *pp.* choson, 12/10.
chesyng, *sb.*, choosing, 11/27.
chevetens, *sb. pl.*, chieftain, 250/36.
choken, *v.*, to choke; *pt.* choket, 71/11.
chose, *sb.*, choice, 90/34.
choton, *v.*, to shoot, *inf.*, 64/19.
choynus, *sb. pl.*, fissure, crack, 192/21.
chyld, *sb.*, child, 11/32; schyld, 25/20; schyll[d], 194/2; schild, 205/30; *pl.* childyrne, 3/28; chyldyrne, 4/3; childyr, 12/6; chyldren, 23/18; chyldyren, 29/10; chyldre, 36/21; chyldyr, 271/1; schylldren, 37/4; schyldyrne, 259/31.
chyld-bedde, *sb.*, child-bed, 49/31.
chyldhede, *sb.*, childhood, 26/21.
chyldles, *adj.*, childless, 37/3.
chyldyng, *sb.*, child-bearing, delivery, 298/28.
Chyldyrmas-day, *pr. n.*, Childermas-day, 41/34.
chyle, *sb.*, moment, 195/26, 212/19.
chyn, *sb.*, chin, 67/16.
chynchnes, *sb.*, stinginess, parsimony, 85/3.
chyrch, *sb.*, church, 1/7; chirch, 1/16.
chyrche-dyr, *sb.*, church-door, 12/17; chyrche-durre, 12/14; chyrch-dorre, 278/29.
chyrche-ȝorde, *sb.*, churchyard, 179/24; chirch-ȝorde, 297/28; chyrch-ȝeorde, 244/9; chirch-ȝarde, 298/29; chyrch-ȝarde, 296/19.
chyrche-halyday, *sb.*, church-holiday, 277/30.
chyrch-tresowre, *sb.*, church-treasure, 219/9.
chyualrous, *adj.*, chivalrous, 59/16.
chyualry, *sb.*, chivalry, 59/12.
circumcysed, *pp.*, circumcised, 46/20; circumsiset, 45/22; ycircumcised, 46/12.
circumstance, *sb.*, circumstance, 94/36.
clade, *pp.*, dressed, 239/15.
clanse, *v.*, to cleanse, purify, *inf.*, 50/36; *pr.* 3 *sg.* clansuþ, 59/2; *imp. pl.* clansyth, 89/18; *pt.* clansyd, 204/9; *pp.* clansed, 57/8.
clansyng, *sb.*, cleansing, 57/7; clansying, 58/1.
clappys, *sb. pl.*, clap, noise, 118/27.
claterer, *sb.*, clatterer, 229/33.
Clement, *pr. n.*, Clement, 189/35.
clene, *adj.*, clean, 2/13; *adv.* clanly, 35/10.
clennes, *sb.*, cleanness, 32/9; clannes, 156/10.
Cleophace, *pr. n.*, Cleophas, 215/24.
cleped, *pp.*, called, 1/5.
clere, *adj.*, clear, 17/32.
clerge, *sb.*, clergy, 160/12.
clerk, *sb.*, clerk, scholar, 164/1.
clerkelyk, *adv.*, like a clerk, 163/5.
clerte, *sb.*, splendour, 102/21.
cleuen, *v.*, to cleave, split; *pt.* 3 *sg.*, cleue, 102/1; clefe, 265/29.
clochus, *sb. pl.*, claw, 130/37.
cloppys, *sb. pl.*, monster, (*Legenda aurea* : marinae beluae), 2/34.
clos, *adj.*, close, shut up, secret, 41/10.
close, *v.*, to close, *inf.*, 194/12; *pr.* 3 *sg.* closyth, 20/28; *pt.* closud, 72/28; *pp.* closyd, 147/22.
clote, *sb.*, lump, piece (of cloth), 172/26.
cloþ, *sb.*, cloth, 39/19.
cloþe, *v.*, to clothe, *inf.*, 70/25; *pr. pl.* cloþuþ, 130/21; cloþe, 130/22; *pt.* kloþyd, 231/24; *pp.* cloþede, 39/19; ycloþet, 4/15; claþyd, 272/12.
cloþyng, *sb.*, clothing, 63/16.
clowde, *sb.*, cloud, 101/24.
clowten, *v.*, to repair; *pr. p.* clowtyng, 136/14.
cloystyr, *sb.*, cloister, 42/11.
clymbe, *v.*, to climb, *inf.*, 135/19.
clyp, *v.*, to embrace, *inf.*, 8/33; klyp, 112/33; klip, 124/20; *pt.* clyppyd, 124/17.
clyppe, *v.*, to clip, *inf.*, 147/16; clyp, 125/11; klippe, 125/33; *pp.* clypped, 147/18.
code, *sb.*, pitch, 219/7.
cofur, *sb.*, coffer, 248/8.

coke, *sb.*, cock, 188/4.
colde, *sb.*, cold, 5/24.
cole, *sb.*, coal, 56/15.
cole-fyre, *sb.*, coal-fire, 292/11; colefure, 105/16.
coleman, *sb.*, coal-man, 292/13.
colet, *sb.*, collect (short prayer), 129/20.
Coleyne, *pr. n.*, Cologne, 21/5.
coloure, *sb.*, colour, 147/27.
combrans, *sb.*, trouble, annoyance, 129/10.
comburment, *sb.*, encumbrance, 202/29.
combyr, *v.*, to annoy, encumber, entangle, *inf.*, 68/11; *pp.* comburet, 208/18; combyrd, 23/29; combret, 24/3.
come, *v.*, to come, *inf.*, 1/20; comm, 254/26; comyn, 289/13; cum, 292/16; *pr.* 2 *sg.* comyst, 89/36; comys, 115/5; come, 272/30; 3 *sg.* comyth, 2/28; comet, 172/5; *pl.* come, 50/14; comen, 2/26; *imp. sg.* comme, 12/20; come, 18/22; *pl.* comeþe, 4/3; *pt.* 3 *sg.* come, 1/26; comme, 8/7; cum, 180/6; cam, 289/18; *pl.* come, 4/7; comme, 7/18; comen, 12/12; *pr. p.* cummyng, 298/33; *pp.* commen, 14/26; comyn, 147/14; ycomyn, 75/26.
comendyng, *sb.*, commending, commendation, 2/18.
comfort, *sb.*, comfort, 46/20; confort, 55/4.
comfort, *v.*, to comfort, strengthen, *inf.*, 245/21; *pr.* 3 *sg.* comforteþ, 156/14; 3 *pl.* comfortyþ, 219/28; *pt.* confortet, 9/36; comfortet, 16/6; *pp.* conforted, 54/25; comfortet, 82/7.
commaunde, *v.*, to command, *inf.*, 62/13; *pr.* 1 *sg.* commaunde, 175/4; *imp. sg.* commaunde, 190/8; *pt.* commaundet, 7/25; commawndyd, 8/36; commaundytt, 219/20; commawnde, 276/23; *pr. p.* comawndyng, 22/20; *pp.* commawndet, 13/25.
commaundement, *sb.*, commandment, 219/34; comaundement, 149/23.
commendabull, *adj.*, recommendable, 166/4.
commenden, *v.*, to commend; *pt.* commendyd, 9/23; *pp.* commendet, 10/22.
company, *sb.*, company, 10/6; cumpanye, 293/5.
compas, *sb.*, compass, 174/21.
compassyon, *sb.*, compassion, 11/28; compacyon, 216/33.
compenabull, *adj.*, companionable, friendly, 284/18.
comperson, *sb.*, comparison, 113/3.
compleynen, *v.*, to complain; *pr.* 3 *sg.* compleynyþe, 112/22.
comprehend, *v.*, to understand, *inf.*, 167/25.
comyn, *sb. and adj.*, common, 27/29; *pl.* comyns, the common people, 65/35.
comyng, *sb. and adj.*, coming, arrival, 1/6; commyng, 2/23.
comynty, *sb.*, people, public, 189/6.
con, *v.*, to offer, to be able to do (something), *inf.*, 199/22; *pr.* 1 *sg.* kan, 4/9; 3 *sg.* can, 3/2; con, 10/35; *pl.* con, 13/35; can, 50/15; *pt.* 3 *sg.* cowthe, 5/22; *pl.* cowth, 28/11; cowthen, 49/19.
concent, *sb.*, consent, 35/9.
concenten, *v.*, to consent; *pr.* 1 *pl.* concenten, 46/7.
concepcyon, *sb.*, conception, 15/12.
conceyte, *sb.*, conception, 109/14; conseyt, 58/3.
conceyue, *v.*, to conceive, *inf.*, 106/29; conseyue, 16/24; *pr.* 3 *sg.* conseyueth, 57/26; *pl.* conceyueþe, 253/23; *pt.* 2 *sg.* conceyuedyst, 109/8; 3 *sg.* conceyuet, 58/1; *pp.* conseyuet, 46/19; conceyuet, 47/2.
conceyvyng, *sb.*, conceiving, 57/9.
concyens, *sb.*, conscience, 2/13; consyens, 93/3; consyence, 263/18; conscyens, 263/23.
condicion, *sb.*, condition, 224/35; *pl.* condicions, 290/14.
condyll, &c.: *see* candle.
conferme, *v.*, to confirm, *inf.*, 46/20; *pr.* 3 *sg.* confermeþ, 158/4; *pt.* confermed, 136/5; *pp.* confermyd, 121/10.
confessour, *sb.*, confessor, 40/28.
confondyng, *sb.*, confounding, 163/31.
conformen, *v.*, to conform; *pt.* conformed, 121/4.
confoundet, *pp.*, confounded, 164/35.
confusyd, *pp.*, confused, 209/30.
confusyon, *sb.*, confusion, 2/22; confucyon, 2/20.
confyrmacyon, *sb.*, confirmation, 32/30.
congelut, *pp.*, congealed, 166/21.
coniuren, *v.*, to conjure; *pt.* coniured, 125/22.
connably: *see* couenable.

connyng, *sb.*, experience, skill, knowledge, 145/12; conyng, 221/21.
conqueren, *v.*, to conquer; *pt.* conquerod, 59/12.
consayle, counsel, &c.: *see* cownsell.
Constantyn, *pr. n.*, the emperor Constantin, 37/11; Constantyne, 143/34.
Constantyne, *pr. n.*, the town of Constantinople, 151/9.
constrayne, *v.*, to constrain, *inf.*, 8/23; *pr.* 3 *sg.* constreyneþe, 285/22; *pp.* constrayned, 102/33.
constytucyons, *sb. pl.*, constitution, rule, 138/15.
consyderen, *v.*, to consider; *pr. p.* consyderyng, 153/18.
contemplatyf, *adj.*, contemplative, 230/37.
contempplacion, *sb.*, contemplation, 207/17.
continuantly, *adv.*, continually, 271/19.
contre, *sb.*, country, 8/5; contray, 8/14; contrey, 12/12; cuntre, 179/30.
contrycyon, *sb.*, contrition, 78/16; contricion, 74/26; contrisyon, 279/24.
contryte, *adj.*, contrite, 74/30.
contynue, *v.*, to continue, *inf.*, 44/28; contynew, 161/19; *pr. pl.* contynueþe, 56/4.
conuersyon, *sb.*, conversion, 52/26.
conuerten, *v.*, to convert; *pt.* conuertyd, 217/31; *pp.* conuerted, 52/28.
conuertyng, *sb.*, converting, 52/27.
cood, *sb.*, pitch, 5/33.
coold, *adj.*, cold, 5/17.
cop, *sb.*, summit, head, 77/25.
copies, *sb. pl.*, copy, 215/15.
cordys, *sb. pl.*, cord, 122/30.
Corintheos, *Lat.*, *pr. n.*, epistle to the Corinthians, 86/3.
corne, *sb.*, corn, grain, 98/22.
cornell, *sb.*, corner, 130/17.
Cornweyle, *pr. n.*, Cornwall, 258/27.
corrupt, *adj.*, corrupt, 192/12.
cors, *sb.*, corpse, body, 64/1.
corseyntys, *sb. pl.*, a holy body, saint, 11/25.
corupcyon, *sb.*, corruption, 224/36.
coruen, *pp.*, carved, 201/7.
Cosdre, *pr. n.*, Cosdroe, king of Persia, 250/10.
cosse: *see* kysse.
cost, *sb.*, cost, expense, 206/4.
costen, *v.*, to cost; *pt.* 3 *sg.* cost, 20/7.
cosyn, *sb.*, cousin, 52/3.
cote, *sb.*, coat, 31/36.
councellyng, *adj.*, counselling, 157/8.
courte, *sb.*, court, 17/37.
couenable, *adj.*, suitable, convenient, 184/20; *adv.* connably, 267/5.
couenant, *sb.*, covenant, 45/2; cownant, 44/30.
couerlyt, *sb.*, coverlet, 196/27.
couet, *v.*, to covet, *inf.*, 98/4; *pt.* couetyd, 220/13.
couetowse, *adj.*, covetous, 231/11.
couetyse, *sb.*, covetousness, 21/32; couetyes, 216/22; couitys, 217/7; couytyce, 219/1.
cow, *sb.*, cow, 100/27.
cownsell, *sb.*, counsel, 41/18; consayle, 9/33; consele, 37/12; cownseyle, 10/3; counseyl, 112/11; concell, 133/8; counsell, 157/3; consell, 157/4; councell, 157/12.
cownsell, *v.*, to counsel, *inf.*, 103/12; consayle, 91/34; *pr.* 1 *sg.* counsell, 146/25; *pt.* counselyt, 64/32; conseylet, 91/25; concelet, 175/23; *pr. p.* counselyng, 157/10; cownselyng, 239/15; *pp.* counseylet, 121/20.
cownsell, *pp.* concealed, 13/7.
cowntenance, *sb.*, countenance, 64/32.
cowntur, *sb. pl.*, counter, 255/2.
cowntys, *sb.*, account, 242/12.
cowpull, *sb.*, couple, coupling, union, 72/15.
cowpult, *pp.*, coupled, 214/4.
cowthe: *see* con.
cracche, *sb.*, manger, crib, 22/8.
Cradok, *pr. n.*, Cradoc (murderer of St. Winifred), 178/1.
cradull, *sb.*, cradle, 12/3; kradyll, 196/15; cradyl, 196/21.
craft, *sb.*, craft, 55/12.
creature, *sb.*, creator, 174/16.
creatures, *sb. pl.*, creature, 236/21.
credebule, *adj.*, credible, 51/9.
creme, *sb.*, cream, 233/1; creem, 158/16.
crepen, *v.*, to creep; *pr. p.* crepyng, 124/16; *pp.* kropon, 300/29.
crepull, *sb.*, cripple, 274/18.
crismatory, *sb.*, chrismatory, 158/15.
Cristenmasse-day, *pr. n.*, Christmas-day, 109/21
Cristenmasse-nyght, *pr. n.*, Christmas-night, 48/15.
cristenyng, *sb.*, baptism, 158/7.

cristenyng tyme, *sb.*, time of baptism, 158/4.
cristyn : *see* crysten.
croches, *sb. pl.*, crutch, 100/16.
croket, *adj. and sb.*, crooked, 189/15; crowket, 218/31; croke, 236/30.
cromes, *sb. pl.*, crumb, 95/9.
cronyclys, *sb. pl.*, chronicle, 81/33; cronyculs, 146/16.
crosse, *sb.*, cross, 3/33.
crow, *v.*, to crow, *inf.*, 188/4; *pt.* 3 *sg.* cru, 188/5.
Crowland, *pr. n.*, Crowland, a town in Lincolnshire, 239/27.
crowne, *sb.*, crown, tonsure, 42/23.
crownen, *v.*, to crown; *pt.* crowned, 109/32.
cruell, *adj.*, cruel, 1/15; cruele, 187/26.
cruelte, *sb.*, cruelty, 36/37.
cruschet, *pp.*, crushed, 134/15.
cry, *sb.*, cry, shouting, 98/8; crie, 195/13.
cry, *v.*, to cry, *inf.*, 5/34; *pr.* 1 *sg.* crye, 65/19; 3 *sg.* cryeth, 112/31; *pl.* cryen, 101/16; *pt.* 3 *sg.* criet, 6/30; cryed, 19/18; *pl.* cryedyn, 30/13; cryed, 30/15; cryde, 202/7; cryden, 209/11; *pr. p.* cryyng, 5/30; cryng, 223/29.
Cryst, *pr. n.*, Christ, 1/12; Crist, 1/8.
crystall, *sb.*, crystal, 20/14; cristall, 146/11.
crysten, *sb. and adj.*, christian, 21/11; cristyn, 227/1.
crystyn, *v.*, to christen, baptise, *inf.*, 210/3; cristen, 11/33; *pp.* crystened, 36/31; icrystenet, 45/2; crystenyd, 109/10; cristonet, 207/15; crystonet, 219/33.
crystyndome, *sb.*, christendom, 17/37; crystendame, 59/34; cristyndom, 196/16.
cryyng, *sb.*, crying, 13/26.
cubytys, *sb. pl.*, cubit, 2/31; cubites, 72/17.
culn-mowth, *sb.*, kiln-mouth, opening of a furnace, 281/8.
culuer, *sb.*, pigeon, dove, 73/4; coluer, 202/3.
culuer-bryddes, *sb. pl.*, dove, 57/22.
cum, cummyng : *see* come.
cuppe, *sb.*, cup, 99/21; coppe, 99/32.
curatour, *sb.*, curator, 89/25.
curen, *v.*, to cure; *pr.* 2 *sg.* cures, 264/7.
curs, *sb.*, curse, 138/17.
cursed, *pp.* (*adj.*), cursed, 121/3; curseth, 170/20; icursed, 288/19.
cursen, *v.*, to curse; *pt.* cursed, 29/20.
curtesy, *sb.*, courtesy, kindness, 80/8.
curteyse, *adj.*, courteous, 242/5.
curtyll, *sb.*, kirtle, tunic, 188/18.
custom, *sb.*, custom, 113/25; *pl.* costoms, 44/6.
cydyr, *sb.*, cedar, 78/1.
cypur, *sb*, cypress, 78/1.
Cypure, *pr. n.*, Cyprus, 176/22.
cyrcumcysyon, *sb.*, circumcision, 45/21; circumsicyon, 45/7.
cyte, *sb.*, city, 12/12; cite, 8/20; syte, 12/11.
cytesons, *sb. pl.*, citizen, 259/10.
Cythya, *pr. n.*, Scythia, 138/34.
cyvys, *sb. pl.*, citizen, 282/26.

dadull, *sb.*, tattle, 279/32.
dalyance, *sb.*, dalliance, 145/16.
Damaske, *pr. n.*, Damascus, 53/30.
dame, *sb.*, dame, lady, 10/13.
dampnacyon, *sb.*, damnation, 68/7.
dampnen, *v.*, to condemn, *pr.* 2 *sg.* dampnes, 55/37; *pt.* dampnet, 46/9; *pp.* dampnet, 5/34; y-dampned, 13/29.
damysel, *sb.*, damsel, 185/21; damesell, 133/15.
daren, *v.*, to lurk, be concealed; *pt.* daret, 3/17; *pr. p.* daryng, 194/15.
Darius, *pr. n.*, Darius, 287/11.
darknes : *see* derkenesse.
date, *sb.*, date, 223/34.
daunsys, *sb. pl.*, dance, 182/24.
Davyd, *pr. n.*, David, 166/15; Dauit, 215/17.
dawnce, *v.*, to dance, *inf.*, 65/8; dawnse, 185/18.
dawnyng, *sb.*, dawning, 204/19; dawyng, 24/36.
day, *sb.*, day, 1/5; dey, 6/4.
day-journes, *sb. pl.*, day's journey, 213/7.
dayntees, *sb.*, dainties, 39/26; dayntes, 85/10.
dayntep, *adj.*, dainty, 85/13.
day-ster, *sb.*, day-star, 221/31.
debate, *sb.*, debate, strife, 20/30.
Decius, *pr. n.*, Decius, 217/35.
ded, *adj.*, dead, 2/1.
dede, *sb.*, deed, 31/18.
dedly, *adj.*, deadly, mortal, 50/29.
Dedys of pe apostoles, Acts of the Apostles, 27/1.

defamacyon, *sb.*, defamation, calumny, 286/35.
defawte, *sb.*, default, want, 13/13.
defe, *adj.*, deaf, 189/14.
defence, *sb.*, defence, 146/26.
defende, *v.*, to defend, *inf.*, 128/37; *pr. pl.* defendyth, 111/28; defendyn, 280/24.
defender, *sb.*, defender, 240/31.
defendyng, *sb.*, defending, 53/2.
defowle, *v.*, to defoul, insult, *inf.*, 192/25; *pp.* defowled, 26/10.
degre, *sb.*, degree, 10/21.
deken, *sb.*, deacon, 162/29.
dele, *sb.*, deal, part, 42/28. *See also* dole.
dele, *v.*, to deal, *inf.*, 55/17; *pr.* 3 *sg.* deluþe, 156/21; *pl.* delon, 156/20; *pt. sg.* dalt, 19/31; *pl.* dalton, 245/12; delet togedyr, 'had intercourse,' 11/32; *pp.* dalt, 270/8.
deliberacyon, *sb.*, deliberation, 68/6.
delicate, *adj.*, delicate, 254/14.
delyte, *sb.*, delight, 96/14.
delyuer, *v.*, to liberate, deliver, *inf.*, 13/30; *imp. sg.* delyuer, 286/32; *pt.* delyuerd, 37/36; *pp.* delyuerd, 22/34; deliuerd, 226/35.
delyuerance, *sb.*, deliverance, 248/3.
deme, *v.*, to deem, judge, *inf.*, 1/11; dome, 4/34; demon, 295/33; *pr. pl.* demyn, 284/19; *pt.* demede, 75/9; *pp.* demed, 79/21.
demyng, *sb.*, deeming, punishing, 86/15.
den, *sb.*, den, cave, 258/16.
Denmarke, *pr. n.*, Denmark, 17/19.
depart, *v.*, to divide, depart, go away, *inf.*, 14/33; *pr.* 3 *sg.* departyth, 24/36; *pt.* departed, 5/14; *pp.* departyd, 47/20.
depe, *adj.*, deep, 145/24; *adv.* duply, 167/29.
depe, *v*, to immerse deeply, *inf.*, 192/11.
Derbe, *pr. n.*, Derby, 244/14.
dere, *sb.*, dearth, 9/18.
dere, *adj.*, dear, 223/11.
dered, *pp.*, loved, honoured, 283/7.
derke, *adj.*, dark, 148/20.
derkenesse, *sb.*, darkness, 17/20; derkenes, 23/29; derknes, 23/31; darkenes, 24/3; darknes, 103/21.
derlyng, *sb.*, darling, 30/34.
derþe, *sb.*, dearth, 9/18.
des . . . : *see also under* dys . . .
desayue, dessayue : *see* deseyue.
desayuour, *sb.*, deceiver, 147/12.
descende, *v.*, to descend, *inf.*, 215/5.
descent, *sb.*, descent, 215/13.
deserte, *sb.*, desert, 6/9.
deseruen, *v.*, to deserve; *pr. pl.* deserue, 155/21; *pt.* deseruet, 80/10.
desesyt, *pp.*, troubled, annoyed, 255/14.
deseyt, *sb.*, deceit, 208/19; dyssayte, 144/3.
deseyue, *v.*, to deceive, *inf.*, 46/17; desayue, 46/10; dessayue, 112/11; *imp. pl.* dessayue, 130/17; *pt.* deseyuet, 46/9; dysseyueth, 286/10; *pp.* deseyuet, 5/10; deseyvet, 45/15; dysceyuet, 76/24.
desolate, *adj.*, desolate, lonely, 195/33.
despeyre, *sb.*, despair, 13/8; dyspayre, 26/12.
despyte, *sb.*, contumely, spite, 117/19; *pl.* despytes, 97/20.
destruccyon, *sb.*, destruction, 140/34.
destrye, *v.*, to destroy, *inf.*, 24/20; dystrye, 31/20; destri, 207/13; destroye, 301/22; *pr.* 3 *sg.* destryth, 287/26; *pp.* destriet, 146/17; destryed, 53/12.
desyre, *v.*, to desire, *inf.*, 24/16; *pr.* 1 *sg.* desyre, 8/33; 3 *sg.* desyryth, 94/27; *pl.* desyre, 265/21; desyryn, 283/22; *pr. p.* desyryng, 284/3.
deþe, *sb.*, death, 1/23.
dethe-bedde, *sb.*, death-bed, 78/21.
deþ-day, *sb.*, death-day, 179/20.
deþ-tyme, *sb.*, time of death, 78/31.
deuell, *sb.*, devil, fiend, 9/24.
deuenyte: *see* divinity.
deuocyon, *sb.*, devotion, 26/32.
Devonschyre, *pr. n.*, Devonshire, 173/32.
deuors, *sb.*, divorce, 286/35.
devot, *adj.*, devout, 52/29; deuout, 279/1.
devowryd, *pp.*, devoured, 206/5; deuoured, 133/20.
devyne, *adj.*, divine, 241/2.
dew, *adj.*, due, 26/4.
dewe, *sb.*, dew, 146/19.
deye : *see* dye.
deyen, *v.*, to dye; *pr.* 3 *sg.* deyþe, 253/24.
deynt, *pp.*, hallowed, 199/18.
diligens, *sb.*, attention, 232/10.
dismembryd, *pp.*, dismembered, 114/9.
diuinyte, *sb.*, divinity, 167/27; deuenyte, 186/6.
do, *v.*, to do, *inf.*, 4/19; don, 7/4; *pr.*

1 *sg.* do, 293/9; 2 *sg.* dos, 205/32; dust, 299/30; 3 *sg.* doth, 28/27; duth, 291/8; *pl.* do, 146/25; done, 50/17; doþe, 52/33; *imp. sg.* do, 25/26; *pl.* doþe, 50/29; *pt.* 1 *sg.* dyd, 10/36; 2 *sg.* dyddyst, 75/22; duddyst, 288/24; 3 *sg.* dyt, 4/26; dede, 13/2; dude, 20/33; dudde, 178/33; *pl.* dyddyn, 4/8; deden, 22/5; doden, 23/34; dedden, 27/28; dytdyn, 221/31, 224/3; dudun, 301/3; *pr. p.* doyng, 6/7; *pp.* don, 4/2; ydone, 16/13; ydo, 18/25.
doctor, *sb.*, doctor, scholar, 79/6.
doctryne, *sb.*, doctrine, 159/20.
dodde, *v.*, to shave, clip, *inf.*, 125/11.
dofhowse, *sb.*, dove-cot, 266/14.
dogge, *sb.*, dog, 19/14.
doghtyr, *sb.*, daughter, 9/28; dochtyr, 203/19; doȝtyr, 245/19.
dole, *sb.*, division, part, 156/17.
dolfully, *adv.*, in a doleful manner, sorrowfully, sadly, 194/29.
dombe, *adj.*, dumb, 96/11.
dome, *sb.*, doom, 3/6.
dome, *v.*: *see* deme.
domes-man, *sb.*, doomsman, 4/26.
Domician, *pr. n.*, Domitian, 31/9.
Domink, St., *pr. n.*, St. Dominic, 73/20.
don: *see* downe.
dongen, *sb.*, dungeon, 211/32.
dore, *sb.*, door, 72/28.
doses: *see* dyses.
dosesyd, *pp.*, diseased, 130/6; desesut, 137/14.
dount, *sb.*, force, violence, 39/11.
dowbull, *adj.*, double, 68/7.
dowbull, *v.*, to double, *inf.*, 57/24; *pr.* 3 *sg.* dowbulth, 57/30.
dowbull-wald, *pp.*, surrounded with a double wall, 229/25.
dowe, *sb.*, pigeon, 51/15; dowve, 51/22.
dowen: *see* downe.
downe, *prp.*, down; don, 5/30; dowen, 13/4; doune, 249/11; adon, 8/11; adowne, 3/7.
downeward, *adv.*, downward, 249/11; donward, 97/4.
dowre, *sb.*, dowry, dower, 144/23.
dowte, *sb.*, doubt, 51/27; doute, 225/3.
dowten, *v.*, to doubt; *pt.* dowtyd, 160/22.
doyng, *sb.*, doing, 17/8.
dragon, *sb.*, dragon, 200/30.
draw-bryge, *sb.*, draw-bridge, 229/9.
drawe, *v.*, to draw, withdraw, carry, *inf.*, 25/14; drawon, 297/8; *pr.* 1 *sg.* dray, 271/18; 3 *sg.* drawet, 25/8; *pt.* 1 *sg.* drewe, 9/33; dro, 188/1; 3 *sg.* drogh, 22/21; drew, 79/30; *pl.* drewen, 136/32; droghen, 42/9; *pp.* drawen, 7/24; drawn, 126/14.
dred, *adj.*, adread, afraid, 157/33.
drede, *sb.*, dread, terror, 1/26.
drede, *v.*, to dread, *inf.*, 151/1; *pr.* 2 *sg.* dredyst, 193/7; 3 *sg.* dredyþe, 151/3; *imp. pl.* dredyth, 5/10; *pt.* 3 *sg.* dred, 94/14; *pl.* dredyn, 183/11.
dredfull, *adj.*, dreadful, 47/22.
dreme, *sb.*, dream, 196/18.
dressen, *v.*, to direct, prepare; *pr.* 1 *sg.* dresse, 67/9.
droȝt, *sb.*, drought, 137/14.
dromendarys, *sb. pl.*, dromedary, 48/23.
dronke, *adj.*, drunk, 127/7.
droppe, *sb.*, drop, 107/12.
droppe, *v.*, to drop, *inf.*, 132/14; *pr.* 3 *sg.* droppyþ, 128/16; *pt.* dreppyd, 43/9; dropet, 171/7; droppyd, 141/7; *pr. p.* droppyng, 132/1.
drowne, *v.*, to drown, *inf.*, 7/26; *pr. pl.* drownyþe, 150/17; drowne, 259/33; *pt. pl.* drownot, 209/35; *pp.* drownet, 8/3; drownd, 201/32.
drowpe, *v.*, to droop, to be humble, *inf.*, 65/23.
Drusyan, *pr. n.*, Drusiana, a widow, 32/33.
dry, *adj.*, dry, 102/2.
drye, *v.*, to dry, *inf.*, 66/29; *pr.* 3 *sg.* dryþe, 253/12; *pt.* 3 *sg.* dryet, 71/10; *pl.* dryden, 23/12.
dryngke, *sb.*, drink, 4/5; drinke, 293/1; drynk, 293/8.
drynke, *v.*, to drink, *inf.*, 3/5; dryng, 7/1; dryngke, 31/24; drynkon, 293/5; *imp. sg.* drynke, 31/25; *pr.* 3 *sg.* dryngketh, 32/20; drynkyth, 285/9; *pl.* drynkythe, 286/13; *pt.* 3 *sg.* dranke, 5/20; drangke, 31/31; *pl.* dronken, 127/6; *pr. p.* dryngkyng, 31/35; *pp.* drongken, 31/29; dronken, 160/26.
dryve, *v.*, to drive, *inf.*, 278/14; *pr.* 3 *sg.* dryuyþ, 150/35; *pt.* 3 *sg.* drof, 66/28; *pl.* drowen, 28/9; dryven, 183/21; *pp.* dryuen, 18/18; dryfvyn, 260/17.
duke, *sb.*, duke, 242/26.
dulfull, *adj.*, doleful, 37/18.

Dunstan, St., *pr. n.*, St. Dunstan, 60/17.
dure, *v.*, to last, endure, *inf.*, 169/3; *pt.* 3 *sg.* duret, 22/19.
durren, *v.*, to dare; *pt.* 1 *sg.* durst, 172/28; 3 *sg.* durst, 22/26; dyrst, 60/36; dirst, 238/22; *pl.* durst, 241/8.
dwelle, *v.*, to dwell, *inf.*, 177/3; dowel, 197/15; dwel, 292/15; *pr.* 3 *sg.* dwellyth, 278/9; dwelled, 40/34; dowellyd, 195/1; *pr. p.* dwellyng, 91/21.
dwst, *sb.*, dust, 178/34.
Dyaclisian, *pr. n.*, Diocletian, 134/11.
Dyalogus, *pr. n.*, Dialogue, 278/25.
dych, *sb.*, ditch, 228/34.
dye, *v.*, to die, *inf.*, 1/26; dyon, 297/21; deye, 9/9; deyn, 66/27; dee, 122/27; *pr.* 1*sg.* dee, 141/34; 3 *sg.* deyth, 76/27; dyeth, 298/28; *pl.* dyon, 295/3; dyoth, 295/4; *pt.* 3 *sg.* dyet, 1/28; deyet, 3/32; deyd, 7/8; diet, 205/25; *pl.* deydyn, 23/34; dyedyn, 35/11; deyeden, 50/8; dyet, 288/13; *pp.* deyet, 256/14.
dygge, *v.*, to dig, *inf.*, 143/13; *pt.* 3 *pl.* dygged, 144/33.
dygnyte, *sb.*, dignity, 153/15; dignyte, 153/15.
dying, *sb.*, dying, death, 294/10; deynge, 154/12.
dynien, *v.*, to din, resound; *pt.* 3 *sg.* dynned, 275/14.
dyrre, *sb.*, door, 42/12; dure, 269/26.
dyryge, *sb.*, dirge, 222/14.
dyscencyon, *sb.*, dissension, 162/9.
dysche, *sb.*, table, dish, 42/23.
dyscomfet, *v.*, to defeat, *inf.*, 279/17.
dyscomfort, *sb.*, discomfort, 46/22.
dyscomfort, *pp.*, discomforted, 243/27.
dyscord, *sb.*, discord, 162/9.
dyscrecyon, *sb.*, discretion, 157/6.
dyscretly, *adv.*, discreetly, 70/20.
dyscyplyn, *sb.*, discipline, 44/5.
dyscypull, *sb.*, disciple, 52/30; dyssipull, 255/16; descypull, 6/10; discipull, 209/9.
dysese, *sb.*, disease, 69/25; diseas, 177/2; doses, 14/6.
dyskeuer, *v.*, to discover, *inf.*, 112/10; *pt.* dyskeuert, 255/23; *pp.* dyskeuered, 112/1.
dyspensen, *v.*, to dispense; *pr.* 3 *sg.* dyspensyth, 82/16.
dysplayen, *v.*, to unfold, disclose, display; *pp.* desplayde, 150/29.
dysplesen, *v.*, to displease; *pr. pl.* dysplesyth, 112/27; *pt.* dysplesyd, 15/22.
dysposicione, *sb.*, disposition, 175/25.
dyspoyle, *v.*, to despoil, take away, annihilate, *inf.*, 121/21; *pt.* despoyled, 28/12; dyspoylut, 251/28; *pp.* dyspoyled, 121/21.
dyspute, *v.*, to dispute, *inf.*, 27/19; dyspytte, 48/14; dispute, 166/31; dyspyte, 186/9; *pr.* 3 *sg.* dysputyth, 53/13; *pt.* sputyd, 109/15; disputed, 27/12; *pr. p.* disputyng, 48/16; dysputyng, 53/11.
dysputson, *sb.*, disputation, 27/14; dysputeson, 27/16; dyspytson, 27/35.
dyspysen, *v.*, to despise; *pr. pl.* dyspysype, 249/7; *pt.* 3 *sg.* dispisyd, 200/12; dyspysyd, 136/31.
dyspytes, *sb. pl.*, contumely, scorn, spite, 241/7.
dyspytously, *adv.*, scornfully, 155/3; dysputysly, 121/34; dyspytwysly, 240/1.
dystresse, *sb.*, distress, 247/33; dysstres, 38/15; destresse, 90/34.
dystressyd, *pp.*, distressed, 189/8.
dystrowbult, *pp.*, disturbed, troubled, 241/3.
dystrye: *see* destrye.
dysturbans, *sb.*, disturbance, 241/14.
dyswayre, *adj.*, strayed, gone astray, 148/21.
dyuerse, *adj.*, divers, 8/10; dyuerce, 122/12.

eddyr, *sb.*, adder, 83/6.
Edmunde, St., *pr. n.*, St. Edmund, 167/15.
Edward, St., the Confessour, *pr. n.*, St. Edward the Confessor, 84/23, 148/10.
ee, *sb.*, eye, 86/31; eye, 100/12.
een-syght, *sb.*, eye-sight, 234/7.
eft, *adv.*, afterwards, 11/12.
eftsonus, *adv.*, eftsoons, 52/18.
eftys: *see* 3ift.
Egeas, *pr. n.*, Egeas, justice of Patras, 8/21.
Ezechyel, *pr. n.*, Ezekiel, 162/26.
eggys, *sb. pl.*, egg, 84/7.
eght, *num.*, eight, 45/25; 3eght, 47/23.

egurly, *adv.*, eagerly, 243/10.
Egypt, *pr. n.*, Egypt, 24/22.
Eirlond, *pr. n.*, Ireland, 71/18; Yerlond, 192/16.
elbowe, *sb.*, elbow, 301/35.
Elcana, *pr. n.*, Elkanah, 213/28.
elde, *sb.*, age, 197/37.
ele: *see* euell.
element, *sb.*, element, 166/12.
eleuon, *num.*, eleven, 80/29; aleuen, 81/3.
Elizabeth, St., of Spayne, *pr. n.*, St. Elizabeth of Spain, 226/6.
elleswher, *adv.*, elsewhere, 74/28.
ellys, *adv.*, else, 9/6; els, 271/33.
eloquent, *adj.*, eloquent, 76/17.
Elyn, St., *pr. n.*, St. Helen, 143/34, 250/2.
Elyzabeth, *pr. n.*, Elizabeth, St. John the Baptist's mother, 107/22.
eme-crysten, *sb.*, fellow-christian, 52/2.
emperess, *sb.*, empress, 109/32; emperice, *sb.*, empress, 224/23; emperace, 297/12.
emperour, *sb.*, emperor, 13/14.
empyre, *sb.*, empire, 25/16.
enbawmet, *pp.*, embalmed, 204/21.
encawsen, *v.*, to cause, induce; *pt.* encawsut, 183/2.
encharme, *v.*, to charm, enchant, *inf.*, 192/33.
encheson, *sb.*, cause, occasion; *in phrase*, for þe enchesen þat, 'because,' 26/30.
encrese, *sb.*, increase, welfare, 43/30.
encrese, *v.*, to increase, *inf.*, 23/7; *pr. pl.* encresen, 53/18; *pt.* encreset, 142/10.
ende, *sb.*, end, 4/32; ȝende, 68/2.
ende, *v.*, to end, *inf.*, 286/28; *pr.* 3 *sg.* endythe, 68/29; *pp.* endyd, 87/20.
endeyn, *sb.*, indignation, 284/18.
endyng, *sb.*, ending, 1/2.
endyng-day, *sb.*, last day, 31/8.
enfamyschen, *v.*, to famish, starve; *pt.* enfamecht, 141/26; *pp.* enfamyscht, 137/15.
enfecte, *pp.*, infected, tainted, 68/13.
enformen, *v.* to inform; *pt.* enfowrmyd, 206/17; *pp.* enformed, 117/30.
enforse, *v.*, to enforce, *inf.*, 65/30; *pr.* 3 *sg.* enforsuþe, 65/29.
Englond, *pr. n.*, England, 5/12.
Englysche, *sb. and adj.*, English, 76/6.
engynes, *sb. pl.*, engine, 228/33.
Enklus, *pr. n.*, a hermit, 195/6.
enmy, *sb.*, enemy, 28/28.
enpayryng, *sb.*, impairing, damage, 109/1.
enpeched, *pp.*, impeached, accused, 13/24.
ensampull, *sb.*, example, 24/29; ensample, 170/19; ensaumpul, 291/33.
enscharmen, *v.*, to charm, enchant, *pt.* enscharmyd, 190/3.
ensens, *sb.*, incense, 48/20; encens, 128/3.
enspyre, *v.*, to inspire, *inf.*, 168/10; *pr.* 3 *sg.* enspyryþe, 157/4; *pp.* enspyret, 168/6.
entent, *sb.*, intent, 17/38.
entren, *v.*, to enter, *pt.* entred, 228/27; entyrd, 230/21.
entysen, *v.*, to entice, mislead; *pt.* entyset, 70/6.
entysyng, *sb.*, enticing, enticement, 6/28.
envenome, *v.*, to envenom; *pr.* 3 *sg.* envenomyth, 192/6; *pp.* enve[ne]-mode, 68/13.
envy, *sb.*, envy, 27/11.
envye, *v.*, to envy; *pt.* envyut, 112/14.
envyus, *adj.*, envious, 27/31; envyous, 132/9.
eny: *see* any.
Ephesym, *pr. n.*, Ephesus, 222/20; Ephasy, 147/4; Ephesim, 32/32.
Epyphany, *pr. n.*, Epiphany, 47/32.
Epyphanyus, *pr. n.*, Epiphanius, father of St. Nicholas, 11/29.
erber: *see* herber.
erbys, erbes: *see* herbys.
ere, *sb.*, ear, handle, 221/5; heres, 112/21.
ere, *adv.*, before, formerly, 249/1; or, 184/18.
erle, *sb.*, earl, 172/22.
erly, *adv.*, early, 12/14.
Ermogines, *pr. n.*, Hermogines, a magician, 209/1; Ermegines, 208/22.
ermyd, &c.: *see* heremyt.
ermytage, *sb.*, hermitage, 195/36.
ernde, *sb.*, errand, 61/22.
eron, *sb.*, eagle, 261/11.
Erraclyus, *pr. n.*, Heraclius, 250/17; Erraclius, 250/21.
erroure, *sb.*, error, 46/28.
erþe, *sb.*, earth, 3/13; ȝerthe, 13/23; vrth, 294/24.
erþe-qwake, *sb.*, earthquake, 137/8.

erthyn, *adj.*, earthen, 192/21.
erytage : *see* herytage.
Esav, *pr. n.*, Esau, 93/22.
eschoyn, *v.*, to avoid, escape, *inf.*, 5/19 ; eschew, 253/26.
ese, *sb.*, ease, 148/33 ; ees, 80/18 ; ȝees, 99/26.
eskys : *see* askes.
est, *sb.*, east, 24/6.
Estyr-day, *pr. n.*, Easter-day, 227/3.
Estyr-weke, *pr. n.*, Easter-week, 68/30.
esy, *adj.*, easy, 90/30.
esyd, *pp.*, eased, delivered, 80/14 ; ȝeesyt, 246/3.
ete, *v.*, to eat, *inf.*, 3/5 ; *pr.* 3 *sg.* etyth, 285/8 ; *pl.* eten, 66/21 ; etuþe, 286/12 ; *imp. sg.* ete, 290/8 ; *pt.* ete, 66/22 ; etyth, 220/4 ; *pt.* 3 *sg.* ete, 5/20 ; ȝete, 152/7 ; *pl.* (with pron.) ȝeten, 66/21 ; etyn, 19/13 ; ete, 23/4 ; *pr. p.* etyng, 142/9 ; *pp.* eten, 54/25 ; eton, 133/20.
eth, *adj.*, easy, 228/31.
Ethelbert, *pr. n.*, Ethelbert, 190/32.
euangelyst, *sb.*, evangelist, 260/32.
Eue, *pr. n.*, Eve, 35/17.
euell, *sb.*, evil, 10/5 ; ele, 291/26.
euell-lyuyng, *adj.*, evil living, 94/1.
euen, *sb.*, evening, 6/4.
euen, *adj.*, even, flat, 3/16.
euen-cristyn, *sb. pl.*, fellow christian, 4/2.
euen-old, *adj.*, of the same age, 120/23.
euensonges, *sb. pl.*, evensong, 168/33.
euentyde, *sb.*, eventide, 5/13.
euer, *adv.*, ever, 1/10 ; eure, 291/31.
euere, *sb.*, good fortune, 59/14.
euerlastyng, *adj.*, everlasting, 1/29 ; eurelastyng, 293/17.
euermore, *adv.*, evermore, 164/33 ; euremore, 301/6.
euerous, *adj.*, fortunate, 59/13 ; evourous, 218/1.
euer-ych, *adj.*, every, 22/21.
euerych on, *adj.*, every one, 211/4.
Eufanisia, *pr. n.*, Ephigenia, the king of Nadaber's daughter, 256/26.
Eukerius, *pr. n.*, Eucarius, a bishop, 281/2.
Evlalya, *pr. n.*, Eulalia, a nun, 299/24.
euol, *adj.*, evil, 226/34.
euydente, *adj.*, visible, 179/15.
evyllys, *sb. pl.*, a hooked instrument of torture, 195/12, 200/24 ; evillys, 219/5.
euyry, *adj.*, every, 201/27.
exaltacyon, *sb.*, exaltation, 252/1 ; exultacyon, 250/3.
excepte, *prp.*, except, 66/13.
excusacyon, *sb.*, excuse, 154/25.
excuse, *v.*, to excuse, *inf.*, 65/37 ; *pp.* excuset, 158/3.
executure, *sb.*, executor, 1/27.
exen, *sb. pl.*, axe, 134/4.
exen : *see* ox.
experyment, *sb.*, experiment, 25/8.
expowne, *v.*, to expound, interpret, *inf.*, 282/3 ; *pt.* expowned, 162/30.
expressed, *pp.*, expressed, 82/32.
exyle, *sb.*, exile, 148/2 ; exhile, 39/18.
exyle, *v.*, to exile, *inf.*, 147/32 ; exile, 197/32 ; *pp.* exiled, 41/20.
eyre : *see* ayre.
eyron : *see* yerne.
eyther, *adj.*, either, 290/17.

face, *sb.*, face, 10/18 ; *pl.* facys, 132/8.
fache, *v.*, to fetch, *inf.*, 14/8 ; feche, 174/12 ; *imp. sg.* fache, 101/17 ; *pp.* fachyd, 192/18.
faden, *v.*, to fade ; *pr.* 3 *sg.* fadyth, 283/34.
fadyr, *sb.*, father, 1/24.
fadyrles, *adj.*, fatherless, 15/17.
fall, *v.*, to fall, let fall, happen, become, suit, *inf.*, 2/32 ; fal, 3/14 ; fallon, 290/24 ; *pr.* 3 *sg.* fallyth, 15/31 ; *pl.* fall, 286/28 ; fallen, 95/9 ; fallyþe, 150/10 ; *pt.* 3 *sg.* fell, 5/13 ; fylle, 180/24 ; *pl.* fellen, 13/37 ; fallyn, 183/3 ; fel, 198/28 ; *pp.* fallen, 12/30.
fallyng, *sb.*, falling, 174/7.
fallyng-euyl, *sb.*, epilepsy, 180/17.
fals, *adj.*, false, 13/25 ; falce, 298/24.
fame, *sb.*, fame, slander, 108/16.
fantasy, *sb.*, fancy, 250/24 ; fantesy, 46/25.
fare, *sb.*, journay, success, fortune, behaviour, 43/5.
fare, *v.*, to go, travel, be, treat, *inf.*, 40/9 ; *pr.* 2 *sg.* farust, 293/26 ; 3 *sg.* faryth, 148/29 ; *pt.* 3 *sg.* ferd, 148/30 ; *pl.* ferden, 35/18 ; ferd, 114/6 ; ferden fowle wyth homselfe, 'fell foul with themselves,' 273/9 ; *pp.* ferde, 248/33.
farewel, *sb.*, farewell, 295/11.
fast, *adj. and adv.*, firm, quick, 5/32.
fast, *v.*, to fast, *inf.*, 6/4 ; *pr.* 2 *sg.*

fastes, 7/3; 3 *sg.* fastyth, 199/26; *pl.* fast, 253/10; fastyn, 253/16; *pt.* 3 *sg.* fast, 7/2; *pl.* fastyn, 253/7; *pr. p.* fastyng, 54/16; *pp.* fast, 83/11.
faste, *sb.*, fast, abstinence, 82/21.
fastyng, *sb.*, fasting, 82/20.
fastyng-dayes, *sb. pl.*, fasting-day, 286/17.
fat, fatte, &c.: *see* feten.
fauer, *v.*, to favour, please, *inf.*, 40/5.
fax, *sb.*, hair, 147/17.
fay: *see* faythe.
fayle, *v.*, to fail, *inf.*, 194/1; *pr.* 3 *sg.* fayleth, 68/16; *pt.* faylyd, 99/17.
fayne, *adj.*, joyful, willing, inclined, 7/30.
faynen, *v.*, to feign; *pt.* faynet, 40/11.
faynt, *adj.*, feigned, 41/25.
faynyng, *sb.*, feigning, 76/12; feynyng, 74/26.
fayre, *sb.*, fairing, 86/20, 86/25.
fayre, *adj.*, fair, 9/25; feyr, 301/11; feer, 19/28.
faythe, *sb.*, faith, 7/33; fay, 18/11; feyþe, 106/29.
fayþefull, *adj.*, faithful, 236/18.
Februa, *pr. n.*, Februa, 59/20.
February, *pr. n.*, February, 59/21.
febull, *adj.*, feeble, 34/13.
fede, *v.*, to feed, *inf.*, 85/9; *pr.* 3 *sg.* feduth, 296/33; *pt.* 3 *sg.* fedde, 103/27; *pl.* fedden, 4/4; *pp.* fed, 4/14.
fedyng, *sb.*, feeding, 255 /
feer: *see* fayre.
feght, *v.*, to fight, *inf.*, 43/18; fyght, 111/29; *pr.* 3 *sg.* feghtyth, 55/11; *pl.* feghtyth, 243/16; *imp. sg.* feght, 243/30; *pt.* 3 *sg.* faght, 243/11; *pp.* fochtyn, 186/20; foghten, 116/7.
feghtyng, *sb.*, fighting, 186/21.
felaw, *sb.*, fellow, 91/28; felow, 39/10.
feld, *sb.*, field, 151/3; feelde, 243/13.
fele, *v.*, to feel, *inf.*, 95/36; *pr.* 1 *sg.* fele, 95/34; 2 *sg.* felys, 95/33; 3 *sg.* feleþe, 2/14; *pl.* felen, 88/1; felyth, 285/35; *pt.* 3 *sg.* feld, 147/25; *pl.* felden, 142/2; *pr. p.* felyng, 119/17.
fele, *adj.*, many, 10/6.
felyschip, *sb.*, fellowship, 227/4.
fende, *sb.*, fiend, devil, 2/21; fynde, 239/1.
fendys-chyld, *sb.*, fiend's-child, 92/12.
fene, *sb.*, dirt, mud, clay, 136/23; fenne, 223/26.
fer, *sb.*, fear, 3/18; ferd, 3/5.
ferde, *pp.*, frightened, 193/5.
ferdfull, *adj.*, fearful, dreadful, 2/25.
feren, *v.*, to frighten; *pt.* fered, 278/34; feeryd, 281/17.
feres, *sb. pl.*, companion, 176/32.
ferre, *adj. and adv.*, far, 5/29.
fers, *adj.*, fierce, wild, 55/16; feers, 55/11.
feruent, *adj.*, fervent, 204/15.
fest, *sb.*, feast, 19/8.
fesycyon, *sb.*, physician, 193/25.
fet, *sb.*, vessel, cask, 7/26.
feten, *v.*, to fetch; *pt.* 3 *sg.* fatte, 6/15; fat, 103/21; *pl.* fatten, 7/18; fattyn, 62/2; *pp.* fatte, 134/27.
feture, *sb.*, feature, 237/8.
few, *adj.*, few, 23/7.
fewte, *sb.*, dirt, 214/20.
feynyng: *see* faynyng.
Filet, *pr. n.*, Philet, a magician, 208/23.
flagellacyon, *sb.*, flagellation, 45/33.
flamys, *sb. pl.*, flame, 238/10.
flat, *adj.*, flat, 180/18.
flateryng, *sb.*, flattering, 74/27.
fle, *v.*, to flee, *inf.*, 36/26; *pr.* 3 *sg.* fleþe, 156/5; *pl.* fleyn, 230/25; *imp. sg.* fle, 42/17; *pt.* 3 *sg.* flogh, 34/3; flagh, 42/29; *pl.* floghen, 146/21; floen, 183/15; 204/15; fleen, 137/9; fleon, 230/26.
fle, *v.*, to fly, *inf.*, 190/9; *pt.* 3 *sg.* flogh, 222/18; *pl.* fleyn, 183/3; *pr. p.* fleyng, 158/18; *pp.* flowen, 190/13.
flem, *sb.*, river, 48/5.
Flemyngys, *sb. pl.*, fugitive, outlaw, 39/1.
flesche, *sb.*, flesh, 40/23; flessch, 94/32; flesse, 290/26.
fleschly, *adj.*, fleshly, 57/33.
fleys, *sb. pl.*, fly, 138/5.
flode, *sb.*, flood, 289/18.
flore, *sb.*, floor, 39/24.
floteren, *v.*, to flutter, to be unsteadfast; *pt.* 3 *sg.* floterut, 188/14; *pr. pl.* flotereþ, 150/12; *pl.* floturet, 260/4.
floure, *sb.*, flower, 9/29.
flyter, *sb.*, one who quarrels, 229/33.
flyx, *sb.*, flux, 204/23.
fode, *sb.*, food, 71/36.
Foka, *pr. n.*, Phocas, 266/26.
folde, *v.*, to fold, *inf.*, 196/24.

fo'e, *sb.*, fool, 159/15.
folke, *sb.*, folk, people, 9/4.
fologht, *sb.*, baptism, 15/7; folgh[t], 126/33.
folow, *v.*, to baptise, *inf.*, 37/33; *pt.* folowed, 8/13; folewet, 136/28; folowde, 210/4; *pr. p.* folewyng, 184/21; *pp.* folowed, 35/11; foloet, 46/21; folowde, 184/22; fowlut, 202/11; fulwed, 303/4.
folower, *sb.*, baptiser, 245/31.
folowyng, *sb.*, baptism, 48/2; foloyng, 50/31; folewyng, 52/17.
foly, *sb.*, folly, 33/34.
foly, *adj.*, foolish, 96/27.
fonnet, *pp.*, foolish, infatuated, 250/32.
fonte, *sb.*, font, 36/31.
fonte-halowyng, *sb.*, hallowing of the font, 128/9.
for, *prp.*, for, as to, 1/12.
for, *conj.*, for, 1/18; (with *inf.*), in order to; fore, 178/6.
forbeden, *v.*, to forbid; *pr.* 3 *sg.* forbedyth, 96/22; *pt.* 3 *sg.* forbede, 49/11; forbade, 66/16; *pp.* forbedyn, 66/19; forbodon, 291/5.
forbedyng, *sb.*, forbidding, 291/11.
forbere, *v.*, to forbear, *inf.*, 222/22; *pt.* 3 *sg.* forbare, 214/10.
forbetyn, *pp.*, badly beaten, 192/20.
forbode, *sb.*, interdiction, 290/10.
forcursyd, *pp.*, cursed, 298/4.
forde, *sb.*, ford, 94/17.
forest, *sb.*, forest, wood, 119/5.
forfet, *sb.*, forfeit, offence, sin, 82/13.
forfeten, *v.*, to forfeit; *pr. subj.* 3 *sg.* forfet, 172/17.
forȝete, *v.*, to forget, *inf.*, 64/3; forȝeton, 115/29; *pr. pl.* forȝetuþ, 267/12; *imp. sg.* forȝet, 252/26; *pt.* 3 *sg.* forȝet, 6/28; forȝeted, 24/16; forgate, 145/14; *pp.* forȝetyn, 10/10; forȝeton, 17/12.
forȝetfull, *adj.*, forgetful, 66/15.
forȝeuen, *v.*, to forgive, *inf.*, 26/21; forȝeue, 124/20; *pr.* 1 *sg.* forȝeue, 124/14; *pl.* forȝeuen, 285/14; *imp. sg.* forȝeue, 28/20; *pt.* 3 *sg.* forȝeue, 273/15; *pp.* forȝeuen, 26/22.
forȝeuenesse, *sb.*, forgiveness, 44/3; forȝyfnes, 96/5; forȝeuenes, 285/31.
forgo, *v.*, to escape, forgo, abstain from, *inf.*, 99/18.
forhede, *sb.*, forehead, 238/14.
forkys, *sb. pl.*, fork, 219/8.
forlet, *pp.*, left to go to ruin, 39/8.
forlorne, *adj.*, lost, 6/35; forlore, 107/27.
for-lytyll, *adv.*, very little, 220/25.
formast, *adj.*, foremost, first, 1/24.
forme, *sb.*, form, manner, fashion, 48/8; fowrme, 264/30.
forme, *adj.*, former, 18/34.
formen, *v.*, to form; *pt.* fowrmyd, 183/28; *pp.* formet, 164/3.
formyng, *sb.*, formation, 57/33.
forres: *see* furures.
fors, *sb.*, force, 117/27.
forsake, *v.*, to forsake, deny, *inf.*, 159/14; *pr.* 3 *sg.* forsakuth, 294/15; *imp. sg.* forsake, 217/13; *pt.* 3 *sg.* forsoke, 75/3; *pp.* forsaken, 130/11.
forsoþen, *pp.*, seethed, boiled to pieces, 147/25.
forste, *sb.*, frost, 5/17.
forsworne, *pp.*, forsworn, 298/25.
forþe, *adv.*, forth, 6/20; furthe, 71/12; fruth, 75/16.
forþer, *adv.*, further, 86/26.
fortheryng, *sb.*, furthering, promotion, 199/11.
forthynke, *v.*, to repent. *inf.*, 33/7; *pr.* 3 *sg.* forthenkyth, 72/10; *pt. pl.* forthoght, 33/3.
forthyr, *adj.*, earlier, former, fore, 229/25.
forto (*with inf.*), to, in order to, 1/11.
fostyr, *v.*, to foster, *inf.*, 255/22; *pr.* 3 *sg.* fosturs, 287/20; *pt.* 3 *sg.* fostrut, 214/33; *pp.* fosterd, 227/32.
fote, *sb.*, foot, 10/17; *pl.* fote, 8/29; fete, 19/18; fette, 294/28.
fotemen, *sb. pl.*, footman, 101/30.
founden, *v.*, to found, set; *pt.* 3 *sg.* fonde, 62/9; *pp.*, fonden, 17/17; yfond, 59/11; fownde, 182/19.
foure, *card. num.*, four, 44/9.
fourthe, *ord. num.*, fourth, 45/35; fourte, 172/35; furþe, 179/3; forþe, 249/17.
fourty, *card. num.*, forty, 7/6; forty, 82/12.
fourty, *ord. num.*, fortieth, 57/11.
fowle, *adj. and adv.*, foul, 7/15.
fowles, *sb. pl.*, foul, bird, 3/5.
fraction, *sb.*, breaking of the bread in the Eucharist, 171/1.
fragelte, *sb*, fragility, frailty, 70/18.
fransy, *sb.*, frenzy, 194/16.
fraternite, *sb.*, fraternity, 263/25.
Fraunce, *pr. n.*, France, 39/16, 120/30; France, 41/20.

fray, *sb.*, terror, 151/10.
fraynen, *v.*, to ask, inquire; *pr.* 2 *pl.* frayne, 297/13.
fre, *adj.*, free, 31/3.
frechudly, *adv.*, greedily, 84/1.
fredome, *sb.*, freedom, 172/16.
Fredwyk, *pr. n.*, Frederick, 239/12.
freght, *pp.*, freighted, loaded, 13/14.
freke, *adj.*, insolent, daring, 292/2.
frele, *adj.*, frail, 228/31.
frelte, *sb.*, frailty, 87/15; freylt, 166/22.
Frenche, *adj*, French, 156/34.
frende, *sb.*, friend, 39/17.
frendeschip, *sb.*, friendship, 157/17; frendeschyppe, 265/15.
frerys, *sb. pl.*, friar, 91/34.
fresche, *adj.*, fresh, 130/20; fresshe, 152/31.
freten, *v.*, to eat, devour; *pt. pl.* freton, 27/33.
fro, *prp.*, from, 274/9.
frogge, *sb.*, frog, 193/33.
from, *prp.*, from, 2/13.
froþe, *sb.*, foam, spume, scum, 183/4.
froþe, *v.*, to froth; *inf.*, 53/27; *pr.* 3 *sg.* froþys, 84/27.
froton, *v.*, to rub; *pp.* frotude, 184/29.
fruyte, *sb.*, fruit, 15/32; fruyth, 15/24; frute, 138/1; fryte, 143/7; froyte, 290/2; frythe, 291/14.
Fryday, *pr. n.*, Friday, 12/4.
fryen, *v.*, to fry; *pr.* 3 *pl.* fryeth, 184/27.
fryghten, *v.*, to make afraid; *pr. p.* fryghtyng, 160/9.
fulfyll, *v.*, to fulfil; *inf.*, 50/33; fulfull, 51/8; fulfyllon, 291/17; *pr.* 3 *sg.* fullfylleþe, 157/24; fulfyllyth, 231/19; *pp.* fulfylled, 27/25; fulfuld, 207/21; fulfullet, 266/34.
full, *adj. and adv.*, full, 18/30; ful, 5/4.
fulle, *v.*, to fill, fulfil, *inf.*, 84/4; *pr. pl.* fullyþ, 201/25; *pt.* fulled, 32/22.
fullyng, *sb.*, filling, 266/10.
fulthe, *sb.*, filth, 194/9; fyllþe, 238/3.
fulwed: *see* folow.
fur, *adv.*, farther, 48/24.
fur, *adv.*, more, 286/21.
fures-brondys, *sb. pl.*, firebrand, 219/6.
furures, *sb. pl.*, fur, 39/20; forres, 40/21.
furut, *pp.*, fired, heated, 161/9.
fuson, *sb.*, plenty, abundance, 13/22.
fyf, *card. num.*, five, 7/2.
fyfte, *ord. num.*, fifth, 47/15; fyve, 46/2; fyuet, 7/2; fyfthe, 285/12.
fyftene, *card. num.*, fifteen, 179/20.
fyfty, *card. num.*, fifty, 72/17.
fygge-tre, *sb.*, fig-tree, 35/22; fygetre, 66/26.
fygur, *sb.*, figure, representation, 78/4; figur, 101/10; *pl.* fugurs, 167/19.
fyguret, *pp.*, represented, 70/20.
Fylbert, St., *pr. n.*, St. Filbert, 110/14.
fylle: *see* fall.
fynde, *v.*, to find, supply with food, *inf.*, 53/23; *pr.* 1 *sg.* fynde, 50/1; 2 *sg.* fyndest, 75/32; 3 *sg.* fyndythe, 24/31; *pt.* 3 *sg.* fonde, 12/17; fownde, 197/16; *pl.* fonden, 14/18; fowndyn, 207/10; fond, 129/12; *pp.* fonde, 11/8; fund, 201/22; foundon, 299/9; fownden, 280/27.
fyndyng, *sb.*, finding, invention (of the Cross), 142/32.
fyndyng, *sb.*, finding, 163/31.
fyne, *adj.*, fine, 40/1.
fyngyr, *sb.*, finger, 18/17.
fyoll, *sb.*, vial, phial, 158/20; *pl.* vyals, 146/11.
fyre, *sb.*, fire, 3/8; fure, 31/16; fuyr, 259/2.
fyre-forkes, *sb. pl.*, fire-fork, 220/2.
fyrmament, *sb.*, firmament, 160/5.
fyrst, *ord. num.*, first, 1/21; furst, 18/34.
fyrþir, *adv.*, further, 199/27.
fyschen, *v.*, to fish; *pr. p.*, fyschyng, 6/18.
fyscher, *sb.*, fisher, 191/3; fischer, 191/23.
fyssch, *sb.*, fish, 54/24.

Gabryell, *pr. n.*, Gabriel, 106/12; Gabriel, 299/13.
galpyng, *adj.*, gaping, yawning, 4/31.
Galyle, *pr. n.*, Galilee, 154/19.
Garganus, *pr. n.*, Gargano, 258/11.
garlond, *sb.*, garland, 17/2; garland, 17/10.
gastely, *adj. and adv.*, ghastly, 292/8.
gayly, *adv.*, gaily, 251/17.
gaynen, *v.*, to gain; *pr. pl.* gayneþ; 130/16; *pt.* 3 *sg.* gaynet, 226/30.

geanology, *sb.*, genealogy, 51/30; geanologe, 52/2.
gederyng, *sb.*, gathering, 161/30.
gedyr, *v.*, to gather, *inf.*, 8/11; *pr.* *pl.*, gedyrth, 184/27; *pt.* 3 *sg.* gederyd, 101/20; gedyrd, 125/21; *pl.* gedyrt, 29/4; gedryn, 183/2; *pp.* gederet, 16/34; gedert, 37/15.
generacyon, *sb.*, generation, mankind, 229/3.
generaly, *adv.*, generally, 269/5.
gent, *adj.*, gentle, 233/21.
gentre, *sb.*, gentry, gentility, 205/6.
gentyll, *adj. and sb.*, gentle, noble, nobleman, 200/19.
gentyllych, *adv.*, gently, 10/7.
gentylman, *sb.*, gentleman, 190/21.
George, St., *pr. n.*, St. George, 132/33.
gere, *sb.*, gear, harness, 273/9.
Gestes of Fraunce, *pr. n.*, Gests of France, 281/1.
Gestus of þe Romayns, *pr. n.*, Gesta Romanorum, 113/29, 116/12, 239/11.
gestys, *sb. pl.*, guest, 185/19.
gete, *v.*, to get, *inf.*, 2/7; geten, 31/27; gett, 214/5; *pr.* 3 *sg.* getet, 173/5; *imp. sg.* gete, 88/13; *pl.* getyth, 50/30; *pt.* 3 *sg.* gate, 38/21; gete, 39/15; *pl.* geton, 11/30; geton lond, 'gained ground,' 243/26; *pp.* getyn, 51/5.
Gethsemany, *pr. n.*, Gethsemane, 223/13.
getyng, *sb.*, getting, 169/29.
glad, *adj.*, glad, 12/36.
gladien, *v.*, to make glad, be glad; *pr.* 3 *sg.* gladyþ, 131/5; *pl.* gladyth, 232/23; *pt.* 3 *sg.* gladut, 245/19; *pp.* gladyd, 110/18.
gladnesse, *sb.*, gladness, 54/35.
glas, *sb.*, glass, 146/11.
glaueryng, *sb.*, flattering, deceiving, 48/33.
glette, *sb.*, slimy matter, greasy filth, 194/8.
glorye, *sb.*, glory, 71/25.
gloryfyet, *pp.*, glorified, 224/31.
gloryous, *adj.*, glorious, 29/15.
glosyng, *adj.*, flattering, 130/14.
gloteny, *sb.*, gluttony, 83/8.
glotterye, *sb.*, gluttony, 286/13.
gloues, *sb. pl.*, glove, 113/16.
Glowsetyr, *pr. n.*, Gloucester, 248/31.
glyden, *v.*, to glide; *pt.* 3 *sg.* glode, 48/28.
gnawe, *v.*, to gnaw, *inf.*, 95/21; *pr.* 3 *sg.* gnawyth, 95/20; *pl.* gnawen, 132/11; *pt.* 3 *sg.* gnof, 85/27; gnow, 194/18; *pp.* gnawen, 19/11; gnawyn, 225/27.
gobetes, *sb. pl.*, small piece, 302/13.
God, *sb.*, God, 3/30; Good, 66/5, 246/16.
goddys, *sb. pl.*, god, 20/12.
godely, *adj.*, goodly, gracious, 208/3.
godenes, &c.: *see* goodnes.
god-fadyr, *sb.*, godfather, 103/1.
godhed, *sb.*, godhead, 60/6.
god-modyr, *sb.*, godmother, 103/1.
gold, *sb.*, gold, 4/22.
gome, *sb.*, jest, game, 65/28; gomen, 65/28; gamen, 65/29.
gonen, *v.*, to yawn; *pt.* 3 *sg.* gonet, 137/26.
goo, *v.*, to go *inf.*, 2/14; gon, 33/2; *pr.* 1 *sg.* goo, 43/16; 3 *sg.* goth, 20/22; *pl.* gon, 84/13; *imp. sg.* goo, 6/31; go, 17/14; gos, 133/23; *pl.* goo, 4/11; gooth, 14/35; goþe, 33/9, goos, 48/19; *pt.* 1 *sg.* went, 302/7; 2 *sg.* ȝedes, 183/29; 3 *sg.* ȝede, 5/16; ȝeode, 9/12; went, 14/25; ȝode, 212/22; yede, 302/16; *pl.* ȝeodyn, 14/16; ȝeden, 20/10; went, 146/8; ȝoden, 146/18; wenten, 44/12; gon, 151/10; *pr. p.* goyng, 3/8; *pp.* gon, 6/21; goon, 11/7.
good, *sb.*, good, 4/17.
good, *adj.*, good, 1/2; godde, 21/11.
Good: *see* God.
goodnes, *sb.*, goodness, 15/14; godenes, 15/23.
gospell, *sb.*, gospel, 6/25.
gost, *sb.*, ghost, spirit, 9/11.
gostly, *adj.*, spiritual, 25/2.
gouernance, *sb.*, government, 22/17.
gouernen, *v.*, to govern; *pt.* 3 *sg.* gouernyd, 197/18; *pp.* gouernet, 45/9.
Gowdelake, St., *pr. n.*, St. Guthlac, 239/26.
grace, *sb.*, grace, 6/24; grece, 254/1.
gracyous, *adj.*, gracious, 55/22.
grapes, *sb.*, grapes, 20/23.
gras, *sb.*, grass, 174/23; gresse, 221/30; grece, 67/17.

graspen, *v.*, to grasp; *pr. p.* graspyng, 205/26.
grate, *sb.*, position of the spear when ready for striking, 133/28.
graue, *sb.*, grave, 298/11.
graue, *v.*, to bury, engrave, write down, *inf.*, 206/5.
graunsyre, *sb.*, grandsire, grandfather, 120/19.
grawnte, *sb.*, grant, 58/29.
grawnte, *v.*, to grant, *inf.*, 13/16; graund, 92/28; *pr.* 3 *sg.* grauntyþe, 74/19; *imp. sg.* graunt, 233/30; *pt.* graunted, 9/27; grawnted, 58/25; *pp.* grawntyd, 202/22.
grayle, *sb.*, gradual, 129/4.
grayþe, *adj.*, suitable, prepared, 124/31.
gre, *sb.*, favour, goodwill, 233/22.
grece, *sb.*, step, 246/14; grees, 246/11; greus, 129/5.
Gregory, St., *pr. n.*, St. Gregory, 18/31.
Gregory, *pr. n.*, Gregory, 266/30.
grene, *adj. and sb.*, green, fresh, 39/23.
grenne: *see* grynne.
grenne, *v.*, to gnash the teeth, *inf.*, 145/21; *pr. p.* grennyng, 131/18.
gret, *adj. and sb.*, great, 2/16.
grete, *v.*, to cry, weep, *inf.*, 196/19.
grete, *v.*, to greet, *inf.*, 110/1; greton, 299/13; *pr.* 3 *sg.* gretyth, 264/4; *imp. pl.* gretyth, 148/36; *pt.* 3 *sg.* greteth, 34/32; grette, 107/24; grete, 110/5; *pl.* gret, 222/33; *pp.* grete, 299/21.
gretnes, *sb.*, greatness, 119/7.
gretyng, *sb.*, greeting, 41/37.
grevance, *sb.*, grievance, pain, 180/20.
greve, *sb.*, grief, sorrow, pain, 180/27; grefe, 201/25.
greve, *v.*, to grieve, vex, *inf.*, 201/28; *pr.* 3 *sg.* greueth, 35/25; *pl.* 3 *sg.* greuet, 64/31.
greues, *adj.*, grievous, 155/31; *adv.* greuesly, 47/7; greuously, 112/22.
gripe, *v.*, to grip, seize, grasp, *inf.*, 65/27.
gronen, *v.*, to groan, *pr. p.* gronyng, 84/24.
gropen, *v.*, to grope, handle; *pp.* groped, 18/33.
Grosched, Robert, *pr. n.*, Robert Grosseteste, bishop of Lincoln, 78/19.
growen, *v.*, to grow; *pr.* 3 *sg.* grouyþ, 108/35; *pl.* growth, 184/28; *pt.* 3 *sg.* growet, 143/10; *pp.* groen, 253/25.
grownd, *v.*, to ground, *inf.*, 63/12; *pr.* 3 *sg.* growndyþ, 116/33; *pp.* groundyd, 71/28.
grownde, *sb.*, ground, bottom, 3/8; grond, 70/3.
grubbes, *sb. pl.*, grub, caterpillar, 226/1.
grucchen, *v.*, to grudge; *pr.* 3 *sg.* grucchepe, 100/8; *pl.* grucchyth, 263/28.
grucchyng, *sb.*, grudging, 77/23; grychyng, 69/23.
grydull, *sb.*, gridiron, 220/1.
grydyr, *sb.*, gridiron, 219/8; gredyr, 220/8.
grynd, *v.*, to grind, gnash, *inf.*, 145/21.
grynne, *sb.*, noose, snare, trap, 79/25; grenne, 79/24.
grys, *sb.*, gray fur, 40/2.
grysly, *adj.*, grisly, horrible, 90/10.
gryspen, *v.*, to gnash (the teeth); *pt.* gryspude, 27/34.
gurd, *pp.*, girded, 184/23.
guttys, *sb. pl.*, gut, 79/29.
gyde, *sb.*, guide, 48/22.
Gylbert, *pr. n.*, Gilbert, 38/12.
gylden, *adj.*, golden, 16/18.
gylt, *sb.*, guilt, 28/20; gult, 35/30.
gylt, *v.*, to sin, incur guilt, *inf.*, 83/31; *pr. pl.* gylty, 68/4; gultuþe, 285/17; gyltyth, 285/16; *pl.* 3 *sg.* gult, 37/2; gultud, 291/27; *pp.* gylt, 130/28.
gyltles, *adj.*, guiltless, 37/6.
gylty, *adj.*, guilty, 26/13.
Gylus, St., *pr. n.*, St. Giles, 180/3.
gynnys, *sb. pl.*, snare, 219/5.
gyrdyll, *sb.*, girdle, 184/23; gurdull, 133/30.
gyses, *sb. pl.*, guise, kind, 63/16.

habitacyon, *sb.*, habitation, 240/12; abytacyon, 239/30.
habundant, *adj.*, abundant, 86/13.
half, *adj.*, half, 9/11.
half-breþern, *sb. pl.*, half-brother, 99/16.
halle, *sb.*, hall, 10/12.

hall-porche, *sb.*, hall-porch, 104/9.
halow, *v.*, to hallow, keep holy, *inf.*, 17/26; *pr.* 3 *sg.* halewoþe, 52/33; halowþe, 245/24; *pl.* halewon, 267/9; halowen, 267/11; haloweþe, 282/35; *pt.* 1 *sg.* halowed, 183/29; 3 *sg.* halowet, 50/32; *pl.* halowod, 296/15; *pp.* halowet, 17/35; halowde, 158/16; yhalowet, 238/32.
halowes, *sb. pl.*, saint, 266/3; haloues, 266/7.
halowyng, *sb.*, hallowing, 165/18.
halson, *v.*, to conjure, adjure, salute, *inf.*, 104/11; *pt.* 3 *sg.* halset, 105/24; halowst, 207/25.
halt, *adj.*, lame, 94/24.
handul, *v.*, to handle, *inf.*, 171/6; *pt.* 3 *sg.* hondeled, 23/11; hondylt, 214/31; *pp.* hondelet, 18/33.
happen, *v.*, to happen, *inf.*, 116/24; *pt.* 3 *sg.* happude, 13/13; hapenet, 29/24; happyd, 148/19; happant, 52/7; hapend, 88/15; happonet, 269/29.
hard, *adj. and adv.*, hard, 9/2.
hardnes, *sb.*, hardness, 84/32.
hardy, *adj.*, brave, bold, 62/13.
hare, *sb.*, hare, 272/24.
harlottry, *sb.*, tale-telling, buffoonery, evil-doing, 63/23; harlatry, 96/24.
harm, *sb.*, harm, injury, 31/24.
harow, *sb.*, harrow, 126/18.
harpe, *sb.*, harp, 89/8.
harpen, *v.*, to play the harp; *pt.* harpyd, 89/6.
harper, *sb.*, harper, 89/6.
hast, *sb.*, haste, speed, 36/8.
hastely, *adv.*, hastily, 299/20.
hate, *v.*, to hate, *inf.*, 69/21; *pr.* 3 *sg.* hatyth, 72/4; *pl.*, haten, 22/2; *pt. pl.* hatud, 97/33.
haue, *v.*, to have, *inf.*, 2/2; han, 77/27; hauen, 296/21; *pr.* 1 *sg.* haue, 5/20; 2 *sg.* hast, 13/28; haues, 17/9; has, 88/12; 3 *sg.* hath, 2/14; has, 7/24; *pl.* haue, 146/26; han, 153/7; hauen, 254/19; *imp. sg.* haue, 31/36; *pt.* 2 *sg.* hadyst, 288/24; haddust, 293/27; 3 *sg.* hade, 6/6; hadd, 291/22; hed, 292/18; *pl.* haden, 8/7; hadden, 4/10; hade, 173/22; hadde, 245/11.
hauen, *sb.*, haven, port, 13/11.
hauere, *sb.*, property, 267/17.
hauyng, *sb.*, having, 11/28.
hawnsut, *pp.*, enhanced, exalted, 251/36.
hay, *sb.*, hay, 22/32.
hayl, *interj.*, hail, 8/32; heyle, 148/25.
Hayles, *pr. n.*, Abbey of Hailes, 146/14.
Hayme, *pr. n.*, Haymo, 127/3.
he, *pron.*, he, 1/26.
hear: *see* hygh.
hed, *sb.*, head, 12/19; heed, 302/36.
hedake, *sb.*, headache, 216/32.
hed-cyte, *sb.*, capital, 48/26.
hede, *sb.*, heed, care, attention, 28/22; hyde, 173/29.
hede, *v.*, to behead, *inf.*, 202/10; *pp.* hedyt, 217/10.
hedyr, *adv.*, hither, 19/11.
heere, *sb.*, hair, 276/3.
hegh, heghly: *see* hygh.
heghnes, *sb.*, haughtiness, 21/32.
heght, *sb.*, height, 72/18.
hegh-way, *sb.*, highway, 80/13.
helde, *v.*, to pour, *inf.*, 167/35; *pt.* 3 *sg.* held, 32/5. *See also under* hull.
hele, *sb.*, heel, 200/32.
hele, *sb.*, health, 1/29.
hele, *v.*, to heal, *inf.*, 64/10; *pr.* 2 *sg.* helyst, 264/6; *pt.* 3 *sg.* heled, 23/28; heelyd, 224/2; *pp.* helyd, 43/29; heelyd, 186/23.
helle, *sb.*, hell, 4/14.
helle-howndes, *sb. pl.*, hell-hound, 284/24.
hell-ȝeate, *sb.*, hell-gate, 62/3.
hell-wormys, *sb. pl.*, hell-worm, 131/19.
helpe, *sb.*, help, 9/33.
helpen, *v.*, to help, *inf.*, 27/6; helpe, 4/22; *pr.* 3 *sg.* helpuþe, 243/34; helput, 298/3; helpys, 18/32; *pl.* helpeþe, 157/26; *imp. sg.* helpe, 43/23; *pt.* 3 *sg.* halpe, 11/10; holpe, 13/6; *pl.* holpen, 103/1; *pp.* holpen, 4/16; jholpon, 292/29; yholpon, 296/5.
helper, *sb.*, helper, 108/20.
helt, *adv.*, assuredly, with assurance, willingly, 136/19, 180/34, 206/2.
helth, *sb.*, health, 212/28.
hende, *adj.*, handy, gentle, 242/5.
hennys, *adv.*, hence, 212/18.
her, *pron.*, her, 2/31; hir, 10/1; hyr, 2/30; hure, 7/12; hor, 16/29.

heraftyr, *adv.*, hereafter, 18/24.
herber, *sb.*, inn, lodging, 22/30; erbere, 293/6.
herber, *v.*, to entertain, *inf.*, 94/1; *pt. pl.* herbert, 4/6; *pp.* herbert, 4/16.
herberles, *adj.*, shelterless, without a lodging, 4/6.
herby, *adv.*, hereby, 7/33.
herbys, *sb. pl.*, herb, 3/4; erbys, 184/24.
here, *v.*, to hear, *inf.*, 4/21; heron, 297/3; *pr.* 3 *sg.* heruth, 43/25; *pl.* here, 21/11; heryth, 87/28; heryn, 219/27; *pt.* 1 *sg.* hert, 9/32; 3 *sg.* herd, 6/8; *pl.* herden, 8/4; herd, 13/37; *pp.* herd, 8/6; herde, 28/8.
here, *adv.*, here, 5/7.
herefor, *adv.*, herefore, 242/8.
heremyt, *sb.*, hermit, 177/15; ermyd, 195/1; ermet, 195/7.
hereopyn, *adv.*, hereupon, 186/8.
heres: *see* er.
heretykes, *sb. pl.*, heretic, 46/24; herytykes, 163/11; heritykes, 164/23.
herien, *v.*, to praise, glorify; *pt.* 3 *sg.* herut, 75/34; heryed, 78/14.
herken, *v.*, to hearken; *pt.* 3 *sg.* herkut, 216/28.
Herode, *pr. n.*, Herod, 24/20.
herof, *adv.*, hereof, 210/7.
hers, *sb.*, hearse, frame for holding candles in church, 118/15.
hert, *sb.*, heart, 2/5.
hert-blod, *sb.*, heart-blood, 37/7.
herte-cow, *sb.*, cove, cell of the heart, 293/29.
hertely, *adv.*, heartily, 5/4; hertly, 17/28.
hertfully, *adv.*, heartily, 28/26.
heruest, *sb.*, harvest, 253/11.
herwyth, *adv.*, herewith, 50/19.
heryng, *sb.*, hearing, 33/20.
herytage, *sb.*, inheritance, 94/28; erytage, 242/7.
het, *v.*, to call, to be called, *inf.*, 94/23; hette, 184/16; *pt.* 3 *sg.* hatte, 13/36; heght, 15/29; het, 29/25; *pp.* heton, 11/30.
hete, *sb.*, heat, 5/25.
hepen, *adv.*, hence, 6/31; hethens, 222/2.
hepen man, *sb.*, heathen, 135/30.
hepenes, *sb.*, heathen country, 171/33.
heue, *v.*, to heave, lift, *inf.*, 84/36; *imp. sg.* heue, 65/11; *pl.* haue, 236/9; *pt.* 3 *sg.* hef, 81/30; hevyd, 219/23; 3 *pl.* hevyn, 207/7; *pp.* heuen, 46/1.
heuen, *sb.*, heaven, 3/21; hewuen, 297/11.
heuen-blys, *sb.*, bliss of Heaven, 47/26.
heuenly, *adj.*, heavenly, 11/27.
hevy, *adj.*, heavy, frightened, 11/3.
heuynesse, *sb.*, heaviness, 64/27.
hew, *sb.*, colour, 84/25.
hew, *v.*, to hew, cut, strike, *inf.*, 143/12; *pt.* 3 *sg.* hew, 105/17.
hey, on, *adv.*, on high, aloft, up, 171/17.
heynes, *sb.*, highness, haughtiness, 2/5.
heyre, *sb.*, garment made of hair-cloth, 40/23.
hir: *see* hur.
Hirtacus, *pr. n.*, Hirtacus, a king, 256/30.
ho, *pron.*, she, 7/23; hoo, 7/13.
hoge: *see* huge.
hokur, *sb.*, mockery, derision, 275/28.
hold, *v.*, to hold, keep, *inf.*, 2/6; holden, 52/10; *pr.* 3 *sg.* holdeth, 44/32; haldyth, 182/27; *pl.* holden, 45/3; *imp. sg.* holde, 237/18; *pl.* hold, 50/19; holdupe, 118/30; *pt.* 3 *sg.* held, 7/19; huld, 12/1; *pl.* hulden, 11/32; helden, 13/38; hild, 213/11; *pp.* holden, 25/32.
holdyng, *sb.*, holding, keeping, possession, 161/30.
hole, *sb.*, hole, 163/6.
hole, *adj.*, well, healthy, whole, hale, 147/26; hoole, 43/32; holy, 15/7. *See also under* holy.
holy, *adj.*, holy, 1/7; hole, 93/11; haly, 295/12. *See also under* hole.
holyday, *sb.*, saint's-day, 148/13.
holynesse, *sb.*, holiness, 40/31.
Holy-rode-day, *pr. n.*, Holy-rood-day, 142/28.
hom, *pron.*, them, themselves, 2/21.
hom, *adv.*, home, 149/4.
hom-comyng, *sb.*, return home, 152/22.
home, *sb.*, home, 296/6; hoome, 215/16.
hommes, *sb. pl.*, ham (bend of the knee), 40/24.
homselfe, *pron.*, themselves, 33/2.
homward, *adv.*, homeward, 9/12.

honde, *sb.*, hand, 20/15; hande, 292/9.
hond-maydon, *sb.*, hand-maid, 107/6.
hondywerk, *sb.*, work, creation of one's hands, 87/14.
honest, *adj.*, honest, seemly, 29/18; *adv.* onestly, 244/12.
honeste, *sb.*, honesty, decorum, 197/14.
honge, *v.*, to hang, *inf.*, 200/22; *pt.* 3 *sg.* hongyt, 9/3; *pr. p.* hongyng, 80/3; *pp.* hongyd, 15/2.
hongry, *adj.*, hungry, 4/4.
hongyng, *sb.*, hanging, 235/13.
hongyr, *sb.*, hunger, 13/12; hungyr, 122/15.
honowre, *sb.*, honour, 2/20; honor, 180/5; honowur, 228/9.
hony, *sb.*, honey, 184/26.
honysoculs, *sb. pl.*, honeysuckle, 184/26.
hoo: *see* scho.
hoo-wolfe, *sb.*, she-wolf, 210/18.
hope, *sb.*, hope, 19/35.
hope, *v*, to hope, expect; *pr.* 1 *sg.* hope, 44/27; *pl.* hopyn, 115/34; *pt. pl.* hopyd, 148/30; *pr. p.* hopyng, 6/25.
hor, *pron.*, their, 6/19; herre, 28/27; hur, 3/17; here, 295/34.
horne, *sb.*, horn, 55/10.
horobylyte, *sb.*, horribility, 2/27.
horres: *see* hors.
horrybull, *adj.*, horrible, 2/25; orybull, 7/24; horryble, 28/8; horrybly, 33/21; orrybly, 197/25; horribly, 255/27.
hors, *pron.*, theirs, 275/29; horres, 4/30.
hors, *sb.*, horse, 48/25.
horsmen, *sb. pl.*, horseman, 101/29.
hory, *adj.*, filthy, dirty, 81/8.
hostage, *sb.*, hostage, 120/28.
hostes: *see* ost.
hote, *adj.*, hot, 5/28; *comp.* hattyr, 105/31.
hous, *sb.*, house, 32/13; houce, 231/20.
how, *adv.*, how, 4/29.
howkes, *sb. pl.*, hook, 82/6.
hownde, *sb.*, hound, dog, 133/32.
howselen, *v.*, to administer the Eucharist; *pr.* 3 *sg.* howseleth, 20/25; *pt.* 3 *sg.* howsulde, 173/13; howsulede, 175/8; *pp.* howsuld, 174/9; hosullud, 295/19.
howsell, *sb.*, housel, receiving of the Eucharist, 20/19; howsyl, 227/6.
howswold, *sb.*, household, 15/19.
hoytes, *sb. pl.*, a long stick, 273/10.
hudeloke, *sb.*, concealment, 159/32; in —, disguised, veiled.
huge, *adj.*, huge, 43/11; hoge, 62/15.
hull, *v.*, to cover, conceal, *inf.*, 85/30; *pt.* 3 *sg.* hulyd, 102/21; huld, 178/27; hult, 206/8; *pl.* helde, 199/5; *pp.* hullyd, 259/16.
humore, *sb.*, humour, 71/10.
hundered, a, *card. num.*, a hundred, 13/16; an hundyrd, 236/13.
hundyrthfold, *adj.*, hundredfold, 71/12.
hunt, *v.*, to hunt, *inf.*, 93/29; *pt.* 3 *sg.* hunted; 105/15; *pl.* huntet, 194/17.
hunter, *sb.*, hunter, 55/11.
hurle, *v.*, to hurl, *inf.*, 28/11; *pt.* hurled, 28/16.
hurne: *see* hyrne.
hurselfe, *pron.*, herself, 229/2.
hurten, *v.*, to hurt; *pt.* 3 *sg.* hurt, 189/17; *pp.* hurt, 258/22.
husbond, *sb.*, husband, 16/5; hosbond, 19/21.
husbond-man, *sb.*, husbandman, farmer, holder of husband-land, 5/12.
hyddous, *adj.*, hideous, 3/1; hydwes, 3/11; hydewes, 7/29.
hyde, *sb.*, hide, skin, 37/35.
hyde, *v.*, to hide, *inf.*, 43/36; *pt.* 3 *sg.* hudde, 40/26; *pl.* hydden, 35/22; *pp.* hud, 53/31; hydde, 60/5; hyddyn, 217/21.
hydurwarde, *adv.*, hitherward, 293/28.
hydwes, hydewes: *see* hyddous.
hydyr, *adv.*, hither, 209/19.
hydyrto, *adv.*, hitherto, 87/31.
hye, *v.*, to hie, haste, *inf.*, 88/35; *pr.* 3 *sg.* hyþe, 156/4; hyuþ, 156/9; *imp. pl.* hyth, 88/2; *pt.* 3 *sg.* hyet, 174/5; *pr. p.* hyyng, 195/10; *pp.* hyed, 84/28.
hygh, *adj.*, high, 3/36; heygh, 289/18; hegh, 18/11; heg, 55/21; heye, 79/19; hye, 176/1; hie, 186/32; hych, 193/19.
hyȝ, on, *adv.*, aloud, 217/12.
hygys, *adj.*, huge, 119/10.
Hyldon, Roudylf, *pr. n.*, Ranulphus Higden, 81/33.
hyll, *sb.*, hill, 2/30; hull, 72/30.
hyllyng, *sb.*, covering, 291/25.
hym, *pron.*, him, 1/9.
hymselfe, *pron.*, himself, 2/5.

hyndmost, *adj. and sb.*, hindmost, 220/31.
hyndryng, *sb.*, hindering, 63/26.
hyndyr, *adj.*, hinder, 229/26.
hyndyrlyngys, *sb. pl.*, a despised person, 140/33.
hyne, *sb.*, servant, 56/16.
hyr : *see* her.
hyre, *sb.*, hire, 71/33.
hyren, *v.*, to hire; *pt.* 3 *sg.* hyred, 145/8; *pp.* hyred, 66/5.
hyrne, *sb.*, corner, nook, 200/30; hurne, 200/35.
hys, *pron.*, his, 14/8; his, 1/2.
hyt, *pron.*, it, 5/17; hit, 2/21; itte, 295/20.
hytten, *v.*, to hit; *pt.* 3 *sg.* hut, 42/22; hutte, 42/26.

I, *pron.*, I, 7/13; y, 7/14.
i (for many forms with the prefix i-(j), see the simple forms).
Inde, *pr. n.*, India, 19/1; Ynde, 18/7.
infere : *see* ynfere.
Innocentys, the Innocents, 28/35; innocentes, 35/19.
inogh : *see* ynogh.
inspyracyon, *sb.*, inspiration, 136/7.
instaunce, *sb.*, instance, 136/2.
into, *prp.*, into, 1/21.
jrus, *adj.*, wrathful, 1/15.
Isaac, *pr. n.*, Isaac, 77/12, 93/20, 94/6; Isaake, 77/17.
Isakar, *pr. n.*, Isacar, a bishop, 15/30.
Israell, *pr. n.*, Israel, son of Isaac, 94/23.
Israell, *pr. n.*, Israel, the Jewish nation, 15/33.
Ive : *see* Jew.
iwysse, *adv.*, certainly, 233/7.

Jaboc, *pr. n.*, Jaboc, 94/16.
Jacob, *pr. n.*, Jacob, 48/11.
James, St., þe lasse, *pr. n.*, St. James, Alphaeus's son, 117/16; Jame, 117/15.
James, St., *pr. n.*, St. James, brother of St. John ante Portam Latinam, 148/5.
Jamys, St., þe mor, *pr. n.*, St. James, Zebedee's son, 208/10.
jangelyng, *sb.*, jangling, 201/10.
ianguler, *sb.*, jangler, 229/33.
Januare, *pr. n.*, January, 267/4.
iapys, *sb. pl.*, joke, trick, 63/22.
Jeremy, *pr. n.*, Jeremiah, 111/12.
Jerom, St., *pr. n.*, St. Jerome, 2/29.
Jeropolym, *pr. n.*, Hierapolis, 139/24.
Jerusalem, *pr. n.*, Jerusalem, 30/1.
Jeryco, *pr. n.*, Jericho, 82/29.
Jew, *sb.*, Jew, 14/22; Ive, 227/1.
jewels, *sb. pl.*, jewel, 33/11; jewelles, 33/28.
Jewre, *pr. n.*, Judaea, 48/20; Jure, 81/4; Jury, 121/9.
Jhesu, *pr. n.*, Jesus, 8/32; Jhesus, 52/8.
Joab, *pr. n.*, Joab, 112/14.
Joel, *pr. n.*, Joel, 160/32.
iogulry, *sb.*, jugglery, 255/20.
Johachym, St., *pr. n.*, St. Joachim, 15/15.
John Baptyst, St., *pr. n.*, St. John the Baptist, 6/9.
John, St., þe Evangelyst, *pr. n.*, St. John the Evangelist, 30/32.
Jon, *pr. n.*, John the converted Jew, 249/25.
Jon Belet, *pr. n.*, John Beleth, 79/5, 115/23, 122/34, 125/32, 164/1, 165/3, 171/25, 183/1, 247/3, 280/10, 298/8; Jon Belette, 280/22; Jon Belete, 296/6.
Jon Grysostom, *pr. n.*, John Chrysostom, 21/4, 235/27.
Jon, St., at the Port Latyne, *pr. n.*, St. John at the Latin gate, 146/30.
Jon Marke, *pr. n.*, John Markus, 176/7.
Joon, *pr. n.*, Johanna, St. Nicholas's mother, 11/30.
Jop, *pr. n.*, Job, 66/6, 89/21.
Jordan, *pr. n.*, Jordan, 48/5.
Joseph, *pr. n.*, Joseph, Jacob's son, 72/33.
Joseph, *pr. n.*, Joseph, the holy virgin's husband, 22/23.
Joseph Barsabas, *pr. n.*, Joseph Barsabas, 215/33; Josep Barsabas, 80/36.
Josephus, *pr. n.*, Josephus, 72/33, 122/13.
journay, *sb.*, journey, day's journey, 84/22; iourne, 277/11; iurney, 295/26.
joy, *sb.*, joy, 4/3.
Joy, *pr. n.*, mount Joy, 'mons gaudii,' 213/7.
ioyet, *pp.*, delighted, glad, 49/6.
ioyfully, *adv.*, joyfully, 224/32.
joynen, *v.*, to join, *pt.* 3 *sg.* joynut, 94/4; *pp.* joynet, 106/9.

ioyntys, *sb. pl.*, joint, 225/36.
Judas, *pr. n.*, Judas, who knew the place where the holy rood was hidden, 144/27.
Judas Skaryot, *pr. n.*, Judas Iscariot, 79/14.
Jude, St., *pr. n.*, St. Jude, 263/3.
juge, *sb.*, judge, 88/24.
jugement, *sb.*, judgement, 301/34.
Julianus Apostata, *pr. n.*, Julian the Apostate, 185/29.
iustes, *sb.*, joust, tournament, 298/31.
justyce, *sb.*, justice, judge, 7/18.
justyre, *sb.*, justice eyre, 114/2; the circuit court of a travelling judge.

k: for many forms beginning with a *k*, see under *c*.
kakes, *sb. pl.*, cake, 254/10.
kalender, *sb.*, calendar, 45/10.
Kalyx, St., *pr. n.*, St. Kalixtus, 253/4.
kanckyr, *sb.*, canker, 293/29.
Karpe, St., *pr.n.*, St. Carpeus, 154/32.
Kateryn, St., *pr. n.*, St. Katherine, 275/6.
kepe, *v.*, to keep, *inf.*, 2/13; kepon, 289/4; *pr.* 3 *sg.* kepyth, 49/25; *pl.* kepyþe, 132/21; *imp. pl.* kepytt, 5/6; *pt.* 3 *sg.* kepyd, 15/19; kept, 23/15; *pl.* kepton, 22/3; keput, 153/25; kepte, 210/22; *pr. p.* kepyng, 31/3; *pp.* kepte, 93/14; kepyd, 194/11.
keper, *sb.*, keeper, 32/8.
kepyng, *sb.*, keeping, 32/10.
kerchef, *sb.*, kerchief, 102/21.
keys, *sb. pl.*, key, 187/18.
klippyng, *sb.*, embracing, 223/16.
knaue-chyld, *sb.*, male child, 205/24.
kne, *sb.*, knee, 50/15.
knele, *v.*, to kneel, *inf.*, 11/14; knell, 140/4; *pr.* 2 *sg.* kneles, 174/30; 3 *sg.* knelyþe, 123/8; *pl.* knelen, 174/31; *imp. pl.* knelyth, 50/15; *pt.* 1 *sg.* kneled, 17/13; 3 *sg.* knelet, 8/11.
knelyng, *sb.*, kneeling, 262/24.
knewlech, *v.*, to acknowledge, *inf.*, 25/34; knolach, 294/17; *pr. pl.* knowlechyn, 282/21; knowlachen, 51/23; *imp. sg.* knowlech, 223/31; *pr. p.* knowlachyng, 22/22; knowlechyng, 49/20; knolechyng, 170/5.
knoken, *v.*, to knock; *pt.* 3 *sg.* knokyd, 222/21.
knot, *sb.*, knot, 9/2.
know, *v.*, to know, *inf.*, 2/27; knowon, 289/10; *pr.* 1 *sg.* know, 30/7; 2 *sg.* knowes, 172/27; *pl.* knowen, 1/5; know, 13/36; knoeþe, 47/29; knoweth, 68/6; *imp. pl.* knoweþe, 235/15; *pt.* 1 *sg.* knew, 17/11; 3 *sg.* knew, 13/5; *pl.* knewen, 23/3; knew, 101/21; kneuyn, 183/18; *pp.* knowen, 80/31.
knowlech, *sb.*, knowledge, 159/11; knoleȝ, 264/26.
knowyng, *sb.*, knowing, knowledge, 132/7.
knyfe, *sb.*, knife, 37/5.
knyght, *sb.*, knight, 2/17; knythe, 291/34; knyte, 292/2.
knyghtly, *adv.*, knightly, 243/22.
knyle, *sb.*, knell, 164/9.
knytten, *v.*, to knit; *pt.* 3 *sg.* knet, 21/28; *pl.* knytten, 110/33; *pp.* knottyt, 219/21.
krucches, *sb. pl.*, crutch, 197/37.
kychon, *sb.*, kitchen, 89/8.
kyn, *adj.*, akin, 197/34.
kynd, *sb.*, kind, nature, 21/23.
kyndnesse, *sb.*, kindness, 112/30.
kyndom, *sb.*, kingdom, 33/14; kyngdome, 173/6.
kyng, *sb.*, king, 148/29.
kynne, *sb.*, kin, 184/15.
kyrieleyson, *interj.*, kyrie eleison (beginning of an antiphon), 128/35.
kysse, *sb.*, kiss, 117/18; cosse, 126/28; cusse, 293/29.
kysse, *v.*, to kiss, *inf.*, 41/28; *pr.* 3 *sg.* cusseth, 291/29; *imp.* 2 *sg.* kys, 223/30; *pt.* 3 *sg.* kysset, 17/6; cussed, 58/34; kussyd, 293/24; *pl.* kussyd, 186/24; *pp.* kyssed, 41/27; cussud, 293/27.
kytte, *v.*, to cut, *inf.*, 47/24; kut, 187/19; *pt.* 3 *sg.* kut, 42/21; *pp.* kytte, 45/23.
kyttyng, *sb.*, cutting, 46/29.

Laban, *pr. n.*, Laban, 93/37.
labour, *sb.*, labour, work, 65/25.
laboure, *v.*, to labour, work, *inf.*, 65/32; labyr, 64/11; *pr. pl.* labryn, 82/18; *pt.* labourt, 68/24.
laddyr, *sb.*, ladder, 94/3.

lady, *sb.*, lady, 11/17; lade, 245/4.
Lazarus, *pr. n.*, Lazarus, 114/29.
lagh, *v.*, to laugh, *inf.*, 29/13; *pr. pl.* laghyth, 64/2; *pt.* 3 *sg.* logh, 287/23; *pl.* logh, 40/14; loȝe, 178/24; loch, 193/19.
laghtur, *sb.*, laughter, 78/3.
laghyng, *sb.*, laughing, 37/28.
lake, *sb.*, pond, wet place in the road, 44/1.
lake, *sb.*, lack, reproach, 165/29.
lambur, *sb.*, amber, 146/11.
lamentacyon, *sb.*, lamentation, 118/21.
lampe, *sb.*, lamp, 92/19.
langage, *sb.*, language, 160/25; langgage, 143/18.
lappen, *v.*, to wrap up, embrace; *pt.* 3 *sg.* lappyd, 23/2; *pp.* lappyd, 194/8.
large, *adj.* (*sb.*), large, wide, liberal, generous, 189/9.
largenes, *sb.*, liberality, 83/33; largines, 220/13.
las, *adj. and adv.*, less, 82/13; lasse, 101/23.
Lasma, *pr. n.*, Lasma, 173/12.
last, *v.*, to last, *inf.*, 1/10; laston, 294/4; *pr.* 3 *sg.* lestyth, 21/2; *pt.* 3 *sg.* last, 39/32; 'to extend,' 174/18, 200/32.
last, *adj.*, last, 213/7.
late, *adv.*, late, recently, 79/28.
Lateyne, *sb. and adj.*, Latin, 182/28; Latyne, 146/33.
Latrens, *pr. n.*, Lateran, 194/14.
latymere, *sb.*, interpreter, 99/1.
lavntyrne, *sb.*, lantern, 183/23.
Laurence, St., *pr. n.*, St. Lawrence, 61/16; Laurance, 216/20; Laurens, 218/17.
lauere, *sb.*, laver, washing vessel, 201/34.
lawe, *sb.*, religion, law, dispensation, 20/10, 50/33.
lawfull, *adj.*, lawful, 160/31.
lawse, *adj.*, loose, 218/30.
lawsyng, *sb.*, loosing, 119/35.
lay, *v.*, to lay, *inf.*, 2/4; leyne, 290/20; *pr.* 1 *sg.* lay, 172/29; 2 *sg.* lays, 188/12; 3 *sg.* layth, 1/16; leyth, 290/30; *imp. sg.* lay, 31/37; *pt.* 3 *sg.* leyde, 19/15; layde, 23/2; *pl.* layden, 28/13; *pp.* layde, 22/8.
layte, *sb.*, lightning, 7/31.
leche, *sb.*, leech, physician, 141/12.
leche-crafte, *sb.*, art of healing, 302/1.
lechery, *sb.*, lechery, 6/24; lechere, 26/10.
lecherys, *adj.*, lecherous, 132/15.
lechore, *sb.*, lecher, 108/14; lechoure, 229/28.
lede, *v.*, to lead, wear, *inf.*, 11/16; lade, 189/9; *pt.* 1 *sg.* lad, 212/18; 3 *sg.* lad, 5/23; ladde, 12/22; lede, 133/30; *pl.* ladden, 29/10; lad, 211/22; *pr. p.* ledyng, 113/17; *pp.* lad, 147/19.
leder, *sb.*, leader, 33/38.
leed, *sb.*, lead, 5/33; lede, 219/21.
lem, *sb.*, light, gleam, brightness, 160/8.
lees, *sb. pl.*, flame, 5/30.
lef, *adj.*, desirous, willing, 140/36.
lefe, *adj.*, dear, 167/7; *comp.* leuer, 7/14; — hym were, 'he would rather'; *superl.* leuest, 201/17; — me ys, 'I like best.'
lefe, *sb.*, leaf, 102/22.
lefetenant, *sb.*, lieutenant, 121/8.
leg, *sb.*, leg, 180/20.
Legenda Aurea, *pr. n.*, Golden Legend, 252/5.
legyon, *sb.*, legion, 220/29.
lemon, *sb.*, leman, 287/7; lemmon, 287/30; lemman, 288/3.
lenden, *v.*, to lend; *pt.* 3 *sg.* lant, 300/12.
lenen, *v.*, to lean, incline; *pr.* 3 *sg.* leneth, 32/20; *pt.* lened, 119/9; *pr. p.* lenyng, 198/1.
lengþe, *sb.*, length, 152/27.
lenton, *sb.*, Lent, spring, 2/13.
lepe, *v.*, to leap, run, jump, *inf.* 212/1; *imp. sg.* lepe, 213/6; *pt.* 3 *sg.* lept, 189/24.
lepull, *sb.*, leprosy, 37/35; lypur, 264/12.
lepur, *adj.*, leprous, 264/2.
lerede, *adj.*, learned, 53/10.
lerne, *v.*, to learn, *inf.*, 157/21; lernen, 177/14; *pr. pl.* lerne, 171/28; *imp. sg.* lerne, 167/19; *pt.* 3 *sg.* lernd, 107/30; lernyd, 184/4; lurnyd, 232/15; *pp.* ylurned, 135/33.
lernet, *pp.*, learned, 275/10.
lernyng, *sb.*, learning, 156/35.
lese, *v.*, to lose, destroy, *inf.*, 55/34; *pr.* 3 *sg.* lesyth, 60/14; *pl.* lesyth, 192/29; *pt.* 2 *sg.* loste, 234/31;

3 *sg.* lost, 21/31; *pl.* losten, 279/19; lost, 48/28; *pp.* lost, 7/9; lorne, 55/22.
lessones, *sb. pl.*, lesson, 296/32.
lest, *adj.* (*sb.*), least, 4/10.
lest, *conj.*, lest, 5/10.
lesuien, *v.*, to pasture; *pt.* 3 *pl.* lesuet, 258/13.
lesyng, *sb.*, deliverance, release, 284/25.
letany, *sb.*, litany, 151/11.
lethy, *adj.*, weak, 286/4.
lette, *sb.*, let, hindrance, delay, 274/12.
lette, *v.*, to let, leave, *inf.*, 235/17; *pr. pl.* latte, 297/14; *imp. sg.* let, 10/14; lette, 10/14; late, 10/31; *pl.* let, 186/21; *pt.* 3 *sg.* let, 6/25; lett, 14/22; lat, 225/6; 3 *pl.* letten, 22/3; leton, 201/24; *pr. p.* lettyng, 44/14; *pp.* lete, 229/10; lette, 235/27.
letten, *v.*, to retard, impede, keep back; *pt. pl.* letted, 81/20; *pp.* lettyd, 110/32.
letturt, *adj.*, learned, 192/9.
lettyr, *sb.*, letter, 36/8; lettre, 301/20.
leudeschip, *sb.*, wickedness, 204/14.
leue, *sb.*, leave, 59/3.
leue, *v.*, to leave, be left, remain, *inf.*, 55/27; leef, 125/27; levon, 290/35; *pr.* 3 *sg.* leueþe, 118/19; *pl.* leuen, 267/1; *imp. sg.* lef, 299/33; *pl.* leue, 90/13; lef, 167/36; leueþ, 114/16; *pt.* 3 *sg.* laft, 6/14; *pl.* laften, 6/19; laft, 20/10; *pp.* lafte, 14/17; lafton, 298/10.
leue, *v.*, to believe, *inf.*, 23/11; *pr.* 1 *sg.* leue, 112/2; 2 *sg.* leues, 264/18; 3 *sg.* leuet, 173/6; *pl.* leuen, 252/16; leueth, 25/2; leuet, 172/36; *pt.* 3 *sg.* leued, 32/3; *pl.* leued, 24/10; leuedyn, 36/36; *pr. p.* leuyng, 200/11; *pp.* leuod, 165/19.
leue: *see also* lyuen.
leuer, leuest: *see* lefe.
leues, *sb. pl.*, leaf, 35/22.
Leuy, *pr. n.*, Levi, 215/19.
leuyng: *see* lyuyng.
lewde, *adj.*, unlearned, ignorant, 49/9.
Lewys, *pr. n.*, Lewis, 158/12.
liberalule, *adj.*, liberal, generous, 161/31.
Liberius, *pr. n.*, Liberius, 138/1.
lo, *interj.*, lo, 6/12.
lodely, *adj.*, loathful, 238/7.
lofe, *sb.*, loaf, 103/28.
loft, *adv.*, from loft, 'from above, down,' 140/21.
logget: *see* luggen.
logh: *see* lowe.
loken, *v.*, to look, see, *inf.*, 55/25; loke, 56/13; *pr. pl.* loken, 21/17; loketh, 23/27; *imp. sg.* loke, 88/20; *pt.* loket, 10/8; *pr. p.* lokyng, 154/19.
lokken, *v.*, to lock; *pt.* 3 *sg.* lokket, 248/7.
Lollardes, *pr. n.*, the Lollards, 171/19.
Lombardys, *pr. n.*, Lombards, 164/16; Lumbardys, 220/22.
lombe, *sb.*, lamb, 6/13.
lompmale, *adv.*, in lumps, 44/15.
lompurt, *pp.*, entangled, 196/22.
lond, *sb.*, land, 8/10.
londen, *v.*, to land; *pt.* 3 *sg.* londyd, 210/16.
London, *pr. n.*, London, 38/12.
lones, *sb.*, lowliness, meekness, 84/20.
long, *adj.*, long, 5/17; *comp.* lengyr, 18/24.
longen, *v.*, to long, belong; *pr. pl.* longyþe, 102/22.
long-taylet, *adj.*, long-tailed, 138/5.
longyng, *sb.*, longing, desire, 63/31.
lord, *sb.*, lord, 16/3, 16/33.
lordschepe, *sb.*, lordship, 180/2.
lore, *sb.*, lore, precept, 103/5.
lorel, *sb.*, laurel, 190/12.
lose, *adv.*, loose, 119/17; lowsly, 199/3.
losen, *v.*, to loose; *pt.* lowsed, 119/33.
losse, *sb.*, loss, 157/17; loos, 63/26; lose, 70/14.
lote, *sb.*, lot, 81/2; loot, 81/1.
loþe, *adj.*, loath, 72/19.
lo þe, *v.*, to loathe, *inf.*, 287/3.
loue, *sb.*, love, 4/8.
loue, *v.*, to love, *inf.*, 291/9; louon, 291/1; *pr.* 1 *sg.* loue, 172/27; 2 *sg.* louest, 55/35; 3 *sg.* loueth, 23/21; *pl.* louen, 34/17; louyþe, 56/31; lyuen, 55/31; *imp. pl.* loueth, 29/10; *pt.* 3 *sg.* louyth, 185/14; louid, 291/6; *pl.* louet, 4/17; loueden, 24/11.
loueday, *sb.*, love-day, day for the

amicable settlement of differences, 41/25.
louere, *sb.*, lover, 186/10.
louyngly, *adv.*, lovingly, kindly, 22/5.
low, *sb.*, flame, 107/17.
lowe, *adj.*, low, 50/19; lowȝe, 161/28; logh, 242/14.
lowen, *v.*, to make low, *inf.*, 63/2.
lowren, *v.*, to look sullen, *inf.*, 65/22.
lowten, *v.*, to bow, incline; *pr. pl.* louton, 233/7; *pt.* 3 *sg.* lowtet, 14/9.
Lucilles, *pr. n.*, Lucillus, 218/24.
lucure, *sb.*, lucre, 254/33.
Lucyfer, *pr. n.*, Lucifer, 10/36.
luggen, *v.*, to lug, drag, pull; *pt.* 3 *sg.* logget, 40/3; *pl.* luggut, 210/8.
Luke, St., *pr. n.*, St. Luke, 232/14.
Lulselle, *pr. n.*, Lilleshall (Shropshire), 244/6; Lulsull, 281/14.
Lupa, *pr. n.*, Lupa, a queen of Spain, 210/17.
lust, *sb.*, lust, 5/3.
lusten, *v.*, to be pleased, lust like; *pr. subj.* 3 *sg.* lust, 149/9.
lusty, *adj.*, desirous, 37/5.
Lya, *pr. n.*, Lea, 94/11.
lych: *see* lyke.
lye, *v.*, to lie, tell lies, *inf.*, 28/9.
lye, *v.*, to lie, *inf.*, 7/12; *pr.* 2 *sg.* lyse, 90/22; 3 *sg.* lythe, 20/16; lyet, 174/30; *pl.* lyne, 21/8; lyen, 24/12; lien, 162/5; lyþe, 287/15; *pt.* 3 *sg.* lay, 5/13; ley, 32/12; lay to, 'suited, became,' 247/19; *pl.* liyn, 180/18; lay, 122/15; leon, 276/4; *pr. p.* liyng, 63/20; lying, 220/7; *pp.* layne, 20/4; leyn, 115/9.
lyfe, *sb.*, life, animate existence, 2/1; living being, person, 195/21, 280/9.
lyfe-tyme, *sb.*, life-time, 232/11.
lyflaker, *comp.*, more lively, 31/31.
lyflode, *sb.*, living, 65/35; lyuelod, 82/19.
lyfte, *adj.*, left, 250/31.
lyften, *v.*, to lift; *pr.* 3 *sg.* lyftyþe, 83/2: *imp. pl.* lyftuþ, 154/24; *pt.* 3 *sg.* lyft, 28/1; *pp.* lyft, 112/31.
lyfyng, lyfuyng: *see* lyvyng.
lyght, *sb.*, light, 9/10; lythe, 295/24.
lyghten, *v.*, to light, enlighten, *inf.*, 21/16; lyght, 62/12; leghten, 101/26; *pr.* 3 *sg.* leghteneth, 23/27; lyghtenyth, 24/33; lyghtneth, 50/3; lyghtyþ, 216/14; *pt.* 3 *sg.* leghtenet, 24/9; lyghtned, 25/6; lyght, 51/15: *pr. p.* lyȝtyng, 160/9; lytyng, 183/23; *pp.* jlyghnet, 23/37; lightnet, 60/7; lyght, 60/28; jlyght, 118/23.
lyghten, *v.*, to descend; *pt.* 3 *pl.* lyghten, 49/17.
lyȝth, *adj.*, light, easy, 222/18; *adv.* lyghtly, 26/19.
lyke, *adj. and adv.*, like, likely, 16/8; lych, 156/20; like, 175/1; leke, 295/25.
lyken, *v.*, to like; *pt.* 3 *sg.* lyket, 6/15.
lyken, *v.*, to liken, compare, *inf.*, 107/10; *pr.* 3 *sg.* lykeneþe, 55/9; *pp.* lyknet, 261/8; lykenet, 261/16.
lykenesse, *sb.*, likeness, 51/14; lickenes, 9/25.
lykyng, *sb.*, liking, pleasure, 16/24; lekyng, 292/1.
lyly, *sb.*, lily, 108/27; lylly, 228/6.
lym, *sb.*, *in phrase*, fendys lym, 'fiend's limb,' 189/13.
lyme-kylne, *sb.*, lime-kiln, 134/23.
lymemal, *adv.*, piecemeal, limb by limb, 246/2.
lymmes, *sb. pl.*, limb, 180/25.
lynage, *sb.*, lineage, 22/21.
Lyncolnyens, *pr. n.*, Lincolniensis, 150/12.
lynnen, *adj.*, made of linen, 140/4.
lyon, *sb.*, lion, 19/12.
lypp, *sb.*, lip, 293/29.
lypur: *see* lepull.
lystes, *sb. pl.*, sinner, 4/13.
lytyll, *adj.*, little, 38/28; lytul, 289/6.
lyue: *see* lyfe.
lyue-dayes, *sb.*, life-days, 62/22.
lyuen, *v.*, to live, *inf.*, 1/25; lyfe, 190/7; leven, 200/6; leue, 253/17; *pr.* 1 *sg.* lyue, 65/20; leue, 178/11; 2 *sg.* lyuys, 207/3; lyues, 264/10; 3 *sg.* leueth, 47/13; lyueth, 56/20; *pl.* lyuen, 282/24; *pt.* 3 *sg.* lyued, 12/8; leued, 179/3; *pl.* lyueden, 35/10; lyued, 35/26; *pp.* lyuet, 16/1; ylyued, 75/11.
lyuer, *sb.*, liver, man, 91/23.
lyuere, *sb.*, livery, 131/13.
lyvyng, *sb.*, life, 6/7; lyfuyng, 194/22; leuyng, 12/9; lyfyng, 228/26.

m, one thousand, 302/33.
mageste, *sb.*, majesty, 168/13; maieste, 268/2.
make, *v.*, to make, *inf.*, 3/1; makon, 290/16; *pr.* 1 *sg.* make, 91/20; 2 *sg.* makyst, 235/32; 3 *sg.* makyth, 1/7; mekyþe, 287/18; *pl.* maken, 52/21; maketh, 84/14; *imp. sg.* make, 7/4; *pl.* make, 10/15; makeþe, 50/24; *pt.* 2 *sg.* madyst, 288/25; 3 *sg.* made, 1/24; makut, 289/24; *pl.* maden, 11/33; makut, 131/3; mad, 225/34; *pp.* made, 3/16; makyþe, 127/15; makud, 289/23; madon, 300/31.
maker, *sb.*, maker, creator, 1/1.
makyng, *sb.*, making, 8/17.
maledy, *sb.*, malady, disease, 141/6.
maleyse, *sb.*, malice, 29/20; males, 27/15; malyce, 28/1; maleyce, 259/30.
Malkys, *pr. n.*, Malchus, 188/1.
Mambre, *pr. n.*, Mamre, 76/36.
mamelen, *v.*, to chatter; *pr. pl.* mameluth, 160/27.
man, *sb.*, man, 2/1; *pl.* men, 1/5.
manassen, *v.*, to menace; *pr. p.*, manassyng, 53/28.
man-chyld, *sb.*, male child, 57/15.
maner, *sb.*, manner, custom, 2/4.
maner, *sb.*, manor, 56/9.
mankind, *sb.*, mankind, 1/8; monkynd, 21/15.
manna, *sb.*, manna, 9/16.
Mannus, *pr. n.*, Manes, 216/14.
man-qweller, *sb.*, manslayer, 252/12.
manslaȝt, *sb.*, manslaughter, 150/19; monslaght, 286/34.
man-state, *sb.*, state of manhood, manhood, 25/13.
mantaynen, *v.*, to maintain; *pr.* 3 *sg.* mantaynyth, 71/29; *pp.* mantaynet, 241/31.
mantell-lappe, *sb.*, mantle-border, 227/21.
mantule, *sb.*, mantle, 178/28.
many: *see* mony.
March, *pr. n.*, the month of March, 253/10.
marchand, *sb.*, merchant, 88/16.
Marche, *pr. n.*, Marche, former province of Central France, 242/26.
Marcyle, *pr. n.*, Marseilles, 204/35.
Margarete, St., *pr. n.*, St. Margaret, 199/15.
mariage, *sb.*, marriage, 290/17; maryge, 215/22.
marien, *v.*, to marry; *pt.* 3 *sg.* mariet, 12/36; *pp.* mariet, 9/30.
Marke, St., *pr. n.*, St. Mark, 135/28.
marked, *sb.*, market, 22/32.
marken, *v.*, to mark; *pr.* 3 *sg.* markyth, 111/21.
Mars, *pr. n.*, Mars, 59/16.
marteren, *v.*, to martyr; *pr.* 2 *sg.* marterys, 113/25.
Martha, *pr. n.*, Martha, 114/30.
Martyne, St., *pr. n.*, St. Martin, 272/22; Marteyne, 272/4; Marten, 273/29.
martyr, *sb.*, martyr, 38/10.
martyrdom, *sb.*, martyrdom, 28/28.
Mary, *pr. n.*, Mary, sister of Martha, 228/13.
Mary, St., *pr. n.*, St. Mary, the virgin, 21/15.
Mary Cleophe, *pr. n.*, Mary Cleophe, 215/25.
Mary Mawdelen, *pr. n.*, Mary Magdalene, 18/33.
Mary Salome, *pr. n.*, Mary Salome, 215/27.
maset, *adj.*, mazed, 29/24.
masse, *sb.*, mass, 20/20; mas, 126/27.
mater, *sb.*, matter, 25/14.
Mathew, St., *pr. n.*, St. Matthew, 79/1.
Mawdelen castell, *pr. n.*, Magdalene castle, 203/18.
mawmet, *sb.*, idol, 24/18.
mawmetry, *sb.*, idolatry, 8/21.
mawndement, *sb.*, command, 22/20.
Maxencius, *pr. n.*, Maxentius, 143/35; Maxens, 276/1.
Maximilla, *pr. n.*, Maximilla, the wife of Egeas, the justice of Patras, 9/14.
Maximius, St., *pr. n.*, Maximinus, a bishop, 204/31.
may, *v.*, I may, be able; *pr.* 3 *sg.* may, 1/16; *pl.* may, 30/28; moue, 201/26; mvn, 14/5; mo, 54/32; mown, 158/28; mow, 5/3; mowun, 9/17; *pt.* 2 *sg.* myght, 40/9; myghtyst, 288/25; mythe, 299/31; 3 *sg.* myght, 5/24; mythe, 292/7; *pl.* myghten, 8/8; *pp.* mythe, 300/29.
mayden, *sb.*, maiden, 23/10; mayde, 230/1.
mayden-chyld, *sb.*, female child, 57/24; mayde-chylde, 57/29.
maydenhode, *sb.*, maidenhood, 31/4; maydenhede, 60/7.

mayn, *adj.*, main, 132/20.
mayntenyng, *sb.*, maintaining, 165/7.
maystry, *sb.*, mastery, dominion, 201/6.
maystyr, *sb.*, master, 8/32; mastur, 301/17.
maytines, *sb. pl.*, matin, 169/1; maytens, 267/32; matens, 266/6.
me, *pron.*, me, 7/13.
mede, *sb.*, meed, reward, 43/30.
mediator, *sb.*, mediator, 11/15; medyatour, 165/32.
medow, *sb.*, meadow, 174/5.
medyacyon, *sb.*, mediation, 21/28.
medyll, *v.*, to meddle, *inf.*, 64/35.
medysyn, *sb.*, medicine, 14/12.
meke, *adj.*, meek, mild, 11/27.
mekenes, *sb.*, meekness, 2/6.
mekon, *v.*, to render meek, *inf.*, 294/16; *pr.* 3 *sg.* mekyth, 112/27; *pt.* 3 *sg.* meked, 124/11.
mekyll, *adj.*, much, great, 14/20.
Melayne, *pr. n.*, Milan (?), 50/8.
mele, *sb.*, meal, 84/3.
melody, *sb.*, melody, 1/14.
membur, *sb.*, member, 46/30; membre, 161/4.
memory, *sb.*, memory, 147/29.
mencyon, *sb.*, mention, 1/7.
mene, *adj.*, mean, 65/3.
menen, *v.*, to mean; *pt.* 3 *sg.* mant, 43/25.
men-sleers, *sb. pl.*, murderer, 49/12.
mercy, *sb.*, mercy, 76/7.
mercyable, *adj.*, merciful, 72/19.
meritabull, *adj.*, profitable, meritorious, 282/8.
meroly, *adv.*, merrily, 152/36.
Merton, *pr. n.*, Merton, 197/5.
meruayl, *sb.*, marvel, 228/11.
mervelous, *adj.*, marvellous, 257/23; mervelyus, 259/8; mervayles, 260/22.
merueylen, *v.*, to marvel; *pr.* 1 *sg.* meruayle, 171/36; *pt.* 3 *sg.* merueylt, 107/36; merveled, 301/27; *pl.* meruelet, 160/24; merueyld, 222/28.
merueyll, *sb.*, marvel, 10/17.
meryt, *sb.*, merit, 60/14; merete, 80/10.
mesele, *adj. and sb.*, leper, leprous, 37/12; mesyll, 80/15.
message, *sb.*, message, 17/20; mesage, 17/33.
messagere, *sb.*, messenger, 10/32.
mesylry, *sb.*, leprosy, 186/23; meselry, 257/8.
mete, *sb.*, food, meat, 10/3; mette, 13/18.
mete, *v.*, to meet, *inf.*, 207/30; *pt.* 3 *sg.* mete, 281/22; mette, 300/16; *pl.* meten, 112/15; mettyn, 250/35.
mete-ȝorde, *sb.*, measuring-yard, 295/7.
metelles, *sb. pl.*, metal, 49/24.
meten, *v.*, to measure; *pr.* 3 *sg.* metyþe, 152/27; *pp.* mette, 10/35.
metyng, *sb.*, meeting, encounter, 57/5.
meyne, *sb.*, household, servants, 64/27.
misbeleuet, *adj.*, unbelieving, 154/33.
misse, *v.*, to miss, *inf.*, 233/24; *pt.* 3 *pl.* myssedon, 112/4.
mo, *adv.*, more, 23/29.
moche, *adj. and adv.*, much, large, great, 2/18; meche, 178/29.
modyr, *sb.*, mother, 7/12.
modyrhode, *sb.*, motherhood, 60/7.
molton, *pp.*, melted, liquified, liquid, 84/8; myltyn, 219/7.
moment, *sb.*, moment, 152/23.
Monday, *pr. n.*, Monday, 149/15.
mone, *sb.*, moan, 251/21; moon, 110/7.
mone, *sb.*, month, 59/21.
money, *sb.*, money, 19/31; mone, 17/9.
monfull, *adj.*, manful, 39/8.
monhed, *sb.*, manhood, mankind, 39/15; monhode, 54/9; monhede, 60/5; manhed, 83/12.
monke, *sb.*, monk, 5/15.
monly, *adj. and adv.*, manly, 38/32.
mont, *sb.*, mount, 152/12.
mony, *adj.*, many, 6/31; many, 293/20.
monycion, *sb.*, admonition, 236/4.
mony-on, *sb.*, many-one, many, 24/33.
monysschen, *v.*, to admonish, exhort; *pr.* 1 *sg.* monyssche, 87/29; 3 *sg.* monyscheþe, 86/17.
mopysche, *adj.*, foolish, stupid, 287/6.
morewyth, *adv.*, moreover, 170/23.
morne, *sb.*, morning, 146/20.
mornyng, *sb.*, morning, 12/35. *See also under* mowrnyng.
morow, *sb.*, morrow, morning, 5/13; morowon, 298/9.
morow-tyde, *sb.*, morning time, 63/20.
Morvyle, Syr Hewe, *pr. n.*, Sir Hugh Morville, 41/36.

most, *adv.*, most, 24/18.
moste, *v.*, must; *pr.* 3 *sg.* most, 1/26; *pl.* most, 100/10; *pt.* 3 *sg.* most, 9/26; muste, 173/26; *pl.* mosten, 292/27.
mot, *v.*, must; *pr.* 3 *sg.*, mot, 2/11; mote, 146/29; *pl.* moten, 71/2.
mote, *sb.*, mote, atom, 86/31.
mow, &c.: *see* may.
mowntaynys, *sb.*, mountains, 3/15.
mowrnyng, *adj. and sb.*, mourning, 63/31; mornyng, 16/23.
mowþe, *sb.*, mouth, 5/28; moþe, 79/28.
Moyses, *pr. n.*, Moses, 101/9.
Moyses, raby, *pr. n.*, rabbi Moses, 152/24.
moystur, *sb.*, moisture, 162/7.
multytude, *sb.*, multitude, 76/7.
murþe: *see* myrþe.
murþur, *sb.*, murder, 286/35.
muste, *sb.*, must, new wine, 160/26.
my, *pron.*, my, 4/2.
Mychaell, St., *pr. n.*, St. Michael, 257/15; Michaell, 257/31; Myghel, 224/10; Mychell, 258/21; Myghell, 224/11.
Mychaell yn þe mownt, *pr. n.*, Michael's mount, 258/27.
mydday, *sb.*, midday, 16/14.
myddyl, *sb. and adj.*, middle, 25/23; myddys, 61/29; mydyl, 290/4.
mydnyght, *sb.*, midnight, 23/19; mydnyȝt, 22/33; mydnythe, 295/24.
mydwyff, *sb.*, midwife, 107/29.
mydwyntyr-nyght, *sb.*, midwinter-night, 51/30.
myght, *sb.*, might, 9/9; myth, 166/12.
myghtles, *adj.*, powerless, impotent, 55/15.
myghty, *adj.*, mighty, 8/17.
myld, *adj.*, mild, soft, 106/16.
myldewys, *sb. pl.*, mildew, 138/4.
myle, *sb.*, mile, 173/34.
Myletus, *pr. n.*, Miletus, 146/16.
mylke, *sb.*, milk, 302/37.
mylken, *v.*, to milk; *pt.* 3 *sg.* mylked, 302/37.
mylne-ston, *sb.*, mill-stone, 134/14.
myn, *adj. and sb.*, mine, my, 4/10; myne, 112/33.
mynde, *sb.*, mind, memory, 21/13.
myng, *v.*, to remember, mention, *inf.*, 188/19.
mynisteres, *sb. pl.*, minister, 297/29.
mynnyng, *sb.*, remembrance, commemoration, 169/28.
mynstrell, *sb.*, minstrel, 19/16.
mynstrelsy, *sb.*, minstrelsy, 102/9; mynstrelcy, 195/29.
myracull, *sb.*, miracle, 29/36; myrackle, 180/16; myracle, 179/7; miracule, 180/7.
myre, *sb.*, mire, 44/1.
Myrre, *pr. n.*, Myra, a town, 12/11.
myrre, *sb.*, myrrh, 48/20.
myrroure, *sb.*, mirror, 294/2.
myrþe, *sb.*, mirth, amusement, 8/15; murþe, 14/20.
mys, *sb.*, wrong, 10/7.
mys, *adv.*, badly, wrongly, 47/30.
mysbeleue, *sb.*, misbelief, 45/19.
myschaunce, *sb.*, mischance, 41/16.
myschef, *sb.*, mischief, misfortune, 70/7; mischef, 284/15.
myschet, *sb.*, misfortune, 12/29.
mysdede, *sb.*, misdeed, 239/22.
mysdoers, *sb. pl.*, malefactor, 117/13.
mysdon, *pp.*, misdone, 130/30.
mysdoyng, *sb.*, misdoing, 133/32.
myshappe, *sb.*, mishap, 29/19.
myskepyng, *sb.*, miskeeping, 33/37.
myslykyng, *sb.*, dislike, 63/28.
myspenden, *v.*, to misspend; *pr. subj.* 3 *sg.* myspend, 87/6.
myssen, *v.*, to miss; *pt.* 3 *sg.* myst, 119/25.
myst, *sb.*, mist, 259/17.
mystaken, *v.*, to trespass; *pt.* 3 *sg.* mystoke him, trespassed, 294/9.
myth: *see* myght.

nacyon, *sb.*, nation, 248/30.
Nadabere, *pr. n.*, Naddaber, 255/19.
Naȝareth, *pr. n*, Nazareth, 54/4.
naght: *see* noght.
nakedschip, *sb.*, nakedness, 70/7.
naket, *adj.*, naked, 4/5.
nalle, *sb.*, awl, 136/20.
name, *sb.*, name, 11/34; nome, 11/24.
name, *v.*, to name; *pp.* nomet, 239/30.
namely, *adv.*, namely, especially, 72/3; nomely, 23/32.
naseþurles, *sb. pl.*, nostril, 141/6.
Nathan, *pr. n.*, Nathan, 215/19.
natyuyte, *sb.*, nativity, 17/30.
nauell, *sb.*, navel, 97/3.
nay, *interj.*, nay, 10/4.

naylen, *v.*, to nail; *pt. pl.* nayled, 122/31; *pp.* naylet, 45/35.
nayles, *sb. pl.*, nail, 18/17.
ne: *see* no.
necessary, *adj.*, necessary, 228/21.
necke, *sb.*, neck, 42/34; nekke, 179/4; neke, 211/37.
neclygens, *sb.*, negligence, 174/25; neglegence, 266/7; neclygence, 266/10.
neclygent, *adj.*, negligent, 267/11.
neddyrs, *sb. pl.*, adder, viper, 155/7.
nede, *sb.*, need, 11/10.
nede, *adv.*, needs, 16/35; nedys, 22/24.
neden, *v.*, to need, want; *pr. pl.* nedyþe, 149/17; *pt.* 3 *sg.* nedet, 49/30.
nedfull, *adj.*, needful, 4/7; nedefull, 97/21.
nedy, *adj.*, needy, 12/28.
negh, *adv.*, nearly, almost, 10/10; nye, 23/32; nych, 195/16; neygh, 293/20.
negh-hond, *adv.*, nearly, 232/15.
neȝtbur, *sb.*, neighbour, 145/19.
nempnyd, *pp.*, called, named, 96/27; ynempnet, 96/28.
nene, *card. num.*, nine, 69/33.
ner, *put for* were not, 73/17.
ner, *conj.*, unless, 104/32.
nere, *adj.*, nearer, 153/30.
Nero, *pr. n.*, Nero, 189/30.
nesch, *adj.*, soft, tender, 161/26.
nese, *v.*, sneeze, *inf.*, 137/29; *pt.* 3 *sg.* neset, 137/26.
neþemost, *adj.*, lowest, 246/11.
nettyll, *sb.*, nettle, 253/28.
nettys, *sb. pl.*, net, 6/20.
neuer, *adv.*, never, 5/17.
neureþelatter, *adv.*, nevertheless, 299/1.
neuerþelesse, *conj. and adv.*, nevertheless, 58/3; neuerþeleesse, 48/12; neuerþelese, 77/23.
newe, *adj.*, new, 3/27.
New-ȝerus-day, *sb.*, New-year's-day, 44/26.
next, *adj. and adv.*, next, 28/34.
neyther . . . ne, neither . . . nor, 291/8.
Nicol, *pr. n.*, Nicholas, 6/23; Nycol, 6/32; Nicoll, 7/9.
no, *adj. and adv.*, no, none, 3/1; noon, 16/8; none, 296/13; no . . . ne, neither . . . nor, 4/22.
nobull, *adj.*, noble, 85/12.
noght, *sb.*, nought, nothing, 13/18; naght, 7/20.
noȝtyng, *sb.*, inferior person, 201/6.
nold, *put for* ne wold, would not, 12/4; nolde, 111/1.
nombyrt, *pp.*, counted, reckoned, 81/3.
nome, &c.: *see* name, &c.
non, *sb.*, no one, nobody, 3/18.
non: *see* not.
none, *sb.*, noon, 66/3.
nonne, *sb.*, nun, 19/23.
nonnery, *sb.*, nunnery, 299/23.
non-power, *sb.*, want of power, impotence, feebleness, 71/4.
nonys, *in phrase* for þe nonys (for þen onys), for the nonce, 134/34.
noo: *see* not.
noon: *see* no.
Northhampton, *pr. n.*, Northampton, 41/16; Northamton, 293/18.
Northhumbyrlond, *pr. n.*, Northumberland, 242/4.
Norwych, *pr. n.*, Norwich, 91/23.
norys, *sb.*, nurse, 108/8; norse, 196/20; nors, 200/2.
norysche, *v.*, to nourish, nurse, *inf.*, 36/24; *pp.* ynorysched, 9/28; noresched, 103/34; noriched, 184/24.
nose, *sb.*, nose, 55/10; nase, 50/23.
not, *adv.*, not, 2/13; noo, 7/1; non, 129/4 + 11 + 15; notte, 298/3.
not, *sb.*, nought, nothing, 2/5.
not, *put for* ne wot, know not, 16/5.
note, *sb.*, note, 61/18.
noþer . . . ne, neither . . . nor, 3/5.
noþyng, *sb.*, nothing, 100/25.
now, *adv.*, now, 4/11.
now-dayes, *adv.*, nowadays, 86/12; now-on-dayes, 112/18.
nowmbyr, *sb.*, number, 68/28; nombyr, 80/33; nombre, 175/19.
Noye, *pr. n.*, Noah, 72/10; Noe, 289/18.
noyse, *sb.*, noise, 3/1; noyce, 220/30.
ny, *adv.*, nor, 5/26.
Nychodemus, *pr. n.*, Nicodemus, 145/9.
Nycholas, St., *pr. n.*, St. Nicholas, 11/25; Nicholas, 12/32.
nye, *sb.*, harm, guilt, 35/6.
nyes, *adj.*, noxious, 35/7.
nyght, *sb.*, night, 5/16; nyht, 182/22; nythe, 292/13.
nyght-tyme, *sb.*, night-time, 247/4.
nyghtys, *adv.*, at night, 67/16.

nygremancy, *sb.*, necromancy, 255/20; nygramancy, 266/18.
nyll, *put for* ne wyll, will not, 19/10.
nys, *put for* ne ys, is not, 9/29.

obediens, *sb.*, obedience, 229/16; obedience, 263/18.
obedyent, *adj.*, obedient, 254/30.
occupacyon, *sb.*, occupation, 6/10.
occupy, *v.*, to occupy, *inf.*, 196/1.
Octauian, *pr. n.*, Octavian, 22/17.
Ode, St., *pr. n.*, St. Odo, 170/30, 243/19.
odure, *sb.*, odour, 280/13.
of, *prp.*, of, among, 28/13.
offence, *sb.*, offence, 63/26.
offerne, *v.*, to offer, sacrifice, *inf.*, 8/22; offyr, 15/26; offeren, 22/22; offre, 57/21; *pr.* 3 *sg.* offerþe, 241/32; *pl.* offeren, 50/17; offren, 59/36; *imp. sg.* offor, 77/30; *pl.* offreth, 48/21; offeryth, 101/18; *pt.* 3 *sg.* offred, 57/22; offird, 212/3; offert, 251/31; offeret, 262/21; *pl.* offeryd, 49/19; *pp.* offryd, 61/20; offurt, 261/19.
offertory, *sb.*, offertory, 129/11.
officer, *sb.*, officer, 56/8.
offryng, *sb.*, offering, 15/29; ofryng, 205/3.
offyce, *sb.*, office, 64/13.
oft, *adv.*, often, 4/29; offt, 271/11; ofton, 296/12.
oft-tyme, *adv.*, oft-times, 48/13; oftetyme, 138/2; oft-tyyme, 270/12; oft-tymes, 270/13.
oght, *sb.*, ought, any thing, 88/20.
old, *adj.*, old, 6/30; *comp.* eldyr, 'earlier,' 86/31; aldyr, 214/13.
oldely, *adj.*, oldish, 148/23.
old-fadyrs, *sb. pl.*, ancestor, 279/19.
Olybryus, *pr. n.*, Olybrius, 200/16.
olyfaundys, *sb. pl.*, elephant, 183/8.
olyue, *sb.*, olive, 78/1; olyfe, 116/28.
Olyuete, *pr. n.*, Mount Olivet, 117/8.
olyue-tre, *sb.*, olive-tree, 73/5.
omyssyons, *sb. pl.*, omission, 267/1.
on, *prp.*, on, 3/1. *See also under* owne.
on, *card. num.*, one, 167/10; an, 6/6; oon, 5/23; won, 5/26; to make at wone, 'to reconcile,' 20/33. *See also under* owne.
ones, *adv.*, once, 12/4; ons, 197/25.
onestly: *see* honest.
on-sondyr, *adv.*, asunder, 200/34.
onswar: *see* vnswar.
Onys, *pr. n.*, Onyx, 107/11.
oon: *see* one.
open, *v.*, to open, *inf.*, 20/28; apon, 31/14; *pr.* 3 *sg.* openeth, 20/29; *pt.* 3 *sg.* openyd, 81/17; oponed, 167/4; opynde, 201/29; *pp.* openet, 31/15.
open, *adj.*, open, 10/11.
opon: *see* vpon.
oppressen, *v.*, to oppress; *pr.* 3 *sg.* oppressyth, 101/14; *pp.* oppressyd, 74/15.
oppressyng, *sb.*, oppression, 101/15.
opyneon, *sb.*, opinion, 31/5.
or, *conj.*, or, 9/6.
ordenaunce, *sb.*, ordinance, provision, 208/16; ordenans, 250/36; ordynaunce, 290/13.
ordeyne, *v.*, to ordain, appoint, *inf.*, 10/3; *pr.* 3 *sg.* ordeyneth, 52/15; *pl.* ordeyne, 9/34; *pt.* 3 *sg.* ordeynet, 12/30; ordeynt, 198/7; *pl.* ordeynet, 14/15; ordeynt; 198/23; *pp.* ordeynt, 4/18; ordeynet, 33/22; ordenet, 266/8; yordeynt, 287/33.
ordyr, *sb.*, order, 136/3.
organs, *sb. pl.*, organ, 260/14.
ornamentys, *sb. pl.*, ornament, 246/23.
orybull: *see* horrybull.
Orygines, *pr. n.*, Origines, 217/31.
orygnall, *adj.*, original, 46/13.
oryson, *sb.*, orison, prayer, 27/18.
os, *conj. and adv.*, as, 289/3.
ospryng, *sb.*, offspring, 1/24.
ost, *sb.*, host, consecrated bread, 20/26.
ost, *sb.*, host, army, 102/5; *pl.* hostes, 250/36.
ostage, *sb.*, hostage, hostel, 160/2.
othe, *sb.*, oath, 185/21.
oþer, *adj.*, other, 1/10; odur, 292/17.
our, *pron.*, our, 1/1; owren, 282/20; oures, 282/30.
oure, *sb.*, hour, 9/11.
out, *prp.*, out, 1/8.
outscheden, *v.*, to pour out; *pt.* 3 *sg.* outsched, 79/29.
outsette, *pp.*, remote, out of the way, 248/33.
outtaken, *adj. and adv.*, excepted, except, but, 72/32.
outward, *adv.*, outward, 42/33.
ove, *sb.*, oven, 155/6; ovyn, 220/24.
ouemast, *adj.*, highest, uppermost, 246/13.
ove-mowthe, *sb.*, opening of an oven, 155/6.

ouer, *prp.*, over, 66/27.
ouercharche, *v.*, to overcharge, overburden, *inf.*, 100/32.
ouercome, *v.*, to overcome, *inf.*, 27/14; *pr.* 3 *sg.* ouercomyþe, 161/12; *pt.* 3 *sg.* ouercome, 27/21; *pp.* ouercomen, 67/2; ouercom, 201/5.
ouercomer, *sb.*, conqueror, subduer, 154/13.
ouerfallen, *v.*, to fall over; *pt.* 3 *sg.* ouerfel, 176/27.
ouerlong, *adj.*, overlong, 97/29.
ouerlye, *v.*, to overlie, *inf.*, 150/21.
ouerprudly, *adv.*, overproudly, 91/31.
ouerryden, *v.*, to ride over; *pt.* 3 *sg.* ouerrode, 242/28.
ouerset, *v.*, to overrun, upset, *inf.*, 41/12; *pp.* ouersette, 39/1.
ouertaken, *v.*, to overtake; *pt.* 3 *sg.* ouertoke, 13/5.
ouerwelde, *v.*, to subdue, govern, *inf.*, 196/30.
owen, *v.*, to own, owe, have; *pr.* 3 *sg.* ouyth, 62/28; owet, 171/23; owyth, 192/10; *pl.* owen, 130/15; *pt.* 3 *sg.* aght, 300/16; *pl.* owdyn, 288/3.
owne, *adj.*, own, 4/10; owen, 177/21; on, 4/27; awne, 291/19.
owtewyþ, *adv.*, outwardly, 196/4; otwyth, *prp.* outside, 296/10.
owtrage, *adj.*, outrageous, excessive, 63/21.
ox, *sb.*, ox, 22/25; *pl.* exen, 23/6.
oyle, *sb.*, oil, 9/16.
oynement, *sb.*, ointment, 49/25; vnement, 203/32.

pace, *sb.*, pace, 16/16; paas, 169/37.
pacyently, *adv.*, patiently, 273/3.
pale, *adj.*, pale, 84/26.
pales, &c.: *see* palyce.
Pallyda, *pr. n.*, Palladia, 29/25.
palme, *sb.*, palm, palm-tree, 78/1.
Palme-Sonday, *pr. n.*, Palm-Sunday, 172/3.
palyce, *sb.*, palace, 19/3; pales, 19/26; palyse, 19/30; paleyse, 19/35.
pament, *sb.*, pavement, 42/30.
pannys, *sb. pl.*, pan, 219/6.
Panther, *pr. n.*, Panther, 215/20.
Pantyon, *pr. n.*, Pantheon, 266/14.
panyme, *sb.*, pagan, heathen, 136/14; *pl.* paynones, 241/5; peynones, 241/5; paynens; 241/19; paynems, 259/18; paynene, 45/12.
pappe, *sb.*, pap, 110/19.
paradyse, *sb.*, paradise, 66/12; paradyce, 83/8; paradise, 289/17.
parcel, *sb.*, part, 291/1.
parchement, *sb.*, parchment, 126/18.
pardon, *sb.*, pardon, 74/22; perdon, 75/1.
paren, *v.*, to pare; *pt.* 3 *sg.* pared, 37/5.
pareschons, *sb. pl.*, parishioner, 241/17; parechons, 241/34.
pareyle, *sb.*, peril, danger, 47/13; parell, 127/34.
parke, *sb.*, park, 105/10.
parlament, *sb.*, parliament, 41/15.
partaynen, *v.*, to pertain; *pr.* 3 *sg.* partaynyth, 228/26.
parte, *sb.*, part, 18/13.
parten, *v.*, to depart, divide; *pr.* 3 *sg.* partetþe, 23/22; *imp. pl.* partyþe, 254/19; *pt.* 3 *sg.* partyt, 251/12.
partye, *sb.*, part, 5/14.
partyng, *sb.*, imparting, departure, 47/19.
paryche, *sb.*, parish, 173/33; parysch, 281/18.
parysche prest, *sb.*, parish priest, 281/20.
Paryse, *pr. n.*, Paris, 273/1.
paschall, *sb.*, paschal, 127/15.
Pasche, *pr. n.*, Pascha, 129/22.
Pase-day, *pr. n.*, Easter, 129/24.
passage, *sb.*, passage, 127/22.
passe, *v.*, to pass, surpass, *inf.*, 103/25; *pr.* 3 *sg.* passyþe, 131/1; *pl.* passe, 284/25; *pt.* 3 *sg.* passed, 30/12; *pl.* passyd, 49/4; *pr. p.* pasyng, 187/8; passyng, 195/6; *pp.* passed, 19/4; pased, 88/35.
passyng, *adj.*, passing, 195/6; *adv.* passyng, 'very, exceedingly,' 85/25.
passyngar, *sb.*, passenger, 247/26.
passyngly, *adv.*, cursorily, hastily, 299/28.
passyon, *sb.*, passion, 3/34.
past, *prp.*, past, beyond, 77/14; passed, 82/17.
Pathmos, *pr. n.*, Patmos, 32/26.
Patras, *pr. n.*, Patras, 8/20.
patron, *sb.*, patron, 179/29.
patryarcha, *sb.*, patriarch, 43/17; patryark, 76/34.
Paule, St., *pr. n.*, St. Paul, 28/13; Powle, 127/4; Pole, 52/26.

pay, *v.*, to pay, satisfy, *inf.*, 234/6; payen, 300/13; *pt.* 3 *sg.* payed, 300/18; *pp.* payed, 300/14.
payne, *sb.*, pain, 4/14; peyne, 290/9.
payne, *v.*, to have pain, give pain; *pr.* 2 *sg.* paynyst, 236/1; 3 *sg.* paynes, 47/7; *pp.* payned, 117/24; ypaynyd, 180/17.
paynones: *see* panyme.
paynt, *v.*, to paint, *inf.*, 264/24; peynte, 302/7; *pp.* paynted, 261/9.
payntours, *sb. pl.*, painting, 171/26.
payntur, *sb.*, painter, 264/24.
paynyng, *sb.*, paining, 131/19.
payre, *sb.*, pair, 57/22.
paysen, *v.*, to weigh; *pt.* 3 *sg.* paysyd, 122/32.
pece, *sb.*, peace, 242/34; pees, 18/21; pes, 21/16.
pece-malle, *adv.*, piece-meal, 211/18.
peche: *see* pyche.
Pelagius, *pr. n.*, Pelagius, 137/27.
penaunce, *sb.*, penance, suffering, 5/19; penans, 2/19; penons, 271/18.
peny, *sb.*, penny, 22/22.
peny-reue, *sb.*, overseer, collector of rents, 16/33.
pepynce, *sb.*, pip, 128/3.
perelles: *see* pareyle.
perfeccion, *sb.*, perfection, 210/6.
Pergame, *pr. n.*, Pergamos, 33/1.
pepull, *sb.*, people, 6/22; pepul, 173/13; peple, 173/13.
pere, *sb.*, equal, 232/33.
performe, *v.*, to perform, *inf.*, 157/14; *pr. p.* performyng, 231/32.
perfyt, *adj.*, perfect, 33/24; parfyt, 107/31; perfette, 253/17.
perpetuall, *adv.*, perpetually, 72/2.
perre, *sb.*, precious stones, 250/28.
persauaracyon, *sb.*, perseverance, 103/32.
Perse, *pr. n.*, Persia, 250/9, 265/8.
persecucyon, *sb.*, persecution, 97/23.
persen, *v.*, to pierce; *pt.* persued, 75/30; persed, 121/37.
person, *sb.*, person, 113/11.
peruertyd, *pp.*, perverted, 208/24.
Perys, *pr. n.*, Piers the Usurer, 104/2.
pestylens, *sb.*, pestilence, 138/9.
pesys, *sb. pl.*, piece, 31/14; pecis, 190/18; peson, 292/18.
Petrus chyrche, St., *pr. n.*, St. Peter's church, 267/31.
Petyr, St., *pr. n.*, St. Peter, 37/29.
Petyr, *pr. n.*, Peter, deacon of the pope Gregory, 162/29.
Pharao, *pr. n.*, Pharao, 101/13; Pharo, 98/11.
Pharyses, *pr. n.*, the Pharisees, 110/28.
Phelip, *pr. n.*, Philip, King Herod's brother, 185/8.
Phelyp, St., *pr. n.*, St. Philip, 139/10; Phylyp, 138/33.
Philip, *pr. n.*, Philip, Roman emperor, 217/32.
Philip, *pr. n.*, Philip, the emperor's son, 217/32.
phylosophur, *sb.*, philosopher, 152/24.
pig, *sb.*, pig, 183/14.
pilere, *sb.*, pillar, 41/1.
pittusly, *adv.*, piteously, 97/6.
place, *sb.*, place, 5/23; plase, 145/11.
planke-bordes, *sb. pl.*, board, plank, 72/13.
play, *v.*, to play, *inf.*, 25/9; *pr. pl.* playen, 231/13; *pt.* 3 *sg.* pleyude, 107/26; playde, 184/8; *pl.* playde, 29/13; *pr. p.* playyng, 227/17; pleying, 300/5.
playes, *sb. pl.*, play, 63/22.
playne, *adj.*, flat, even, clear, full, 3/16.
playnen, *v.*, to complain; *pr.* 3 *pl.* playnyth, 86/29; playne, 231/13; *pr. p.* pleynyng, 296/13.
pleder, *sb.*, pleader, 4/22.
plente, *sb.*, plenty, 39/27; plentebe, 98/21.
plentwys, *adj.*, plenteous, abundant, 101/19.
ples, *v.*, to please, *inf.*, 195/18; *pr.* 3 *sg.* plesyth, 51/16; plees, 175/21; *pl.* plesyn, 219/12; *pt.* 3 *sg.* plesed, 25/16; *pp.* plesyt, 262/6.
plesant, *adj.*, pleasant, 216/7; *adv.* plesantly, 211/6.
plesyng, *adj.*, pleasing, 11/17.
plogh, *sb.*, plough, 23/6.
plogh-men, *sb. pl.*, plough-man, 23/6.
plucke, *v.*, to pluck, *inf.*, 56/15; *pp.* pluckyt, 112/9.
plumben vp, *v.*, to be thrown up; *pt.* 3 *sg.* plumbet vp, 143/24.
plyght, *v.*, to plight, engage, pledge, *inf.*, 38/16; *pt.* 3 *pl.* plyȝten, 212/27; *pp.* plyȝt, 212/33.

plyte, *sb.*, danger, plight, 162/15.
Pole, *pr. n.*, Paul, 29/25.
Pollymyvs, *pr. n.*, Polemius, 238/27.
pompe, *sb.*, pomp, 24/26.
ponesche, *v.*, to punish, *inf.*, 259/8; *pp.* yponysched, 79/33.
Ponse, *pr. n.*, Pontus, 121/2.
Ponteney, *pr. n.*, Pontigny, 40/35.
pope, *sb.*, pope, 11/19.
popynjayes, *sb. pl.*, popinjay, 256/7.
porche, *sb.*, porch, 104/9.
pore, *adj.*, poor, 4/34; pouer, 255/5.
Porphirius, *pr. n.*, Porphirius, 276/13.
porsuet : *see* pursew.
port, *sb.*, gate, 146/33.
post, *sb.*, post, 56/12.
Postcomyn, *pr. n.*, first word of an antiphon, 129/15.
pottagur, *sb.*, pottage-maker, 271/15.
potte, *sb.*, pot, 109/5; pote, 221/4.
pouerty, *sb.*, poverty, 12/30.
Poules chyrch, St., *pr. n.*, St. Paul's cathedral, 38/19.
pounet : *see* punnen.
powdyr, *sb.*, powder, 3/16.
power, *sb.*, power, 78/30.
powren, *v.*, to pour, powred, 99/11; *pp.* powred, 126/25.
powste, *sb.*, power, force, 27/20.
poynt, *sb.*, point, 42/20.
poynych, *v.*, to punish, *inf.*, 118/33.
poysen, *sb.*, poison, 31/27.
poysonnen, *v.*, to poison; *pr.* 3 *sg.* poysynnyth, 192/5; *pp.* poysont, 134/34.
poysynnyng, *sb.*, poisoning, 293/13.
pray, *v.*, to pray, *inf.*, 6/34; prayen, 296/21; *pr.* 1 *sg.* pray, 9/34; 2 *sg.* prayes, 7/4; 3 *sg.* praythe, 28/27; *pl.* pray, 20/35; prayon, 296/18; praythe, 267/19; *imp. sg.* pray, 7/16; *pl.* pray, 14/3; prayth, 181/3; *pt.* 1 *sg.* prayde, 260/11; 3 *sg.* prayde, 6/34; *pl.* prayden, 19/20; prayet, 268/23; *pr. p.* prayng, 7/2; prayyng, 142/21; *pp.* prayet, 144/31.
prayer, *sb.*, prayer, 7/9; preyere, 293/2.
prayse, *v.*, to praise, *inf.*, 4/1; preyse, 301/10; *pt. pl.* praysyd, 12/9; *pp.* yprayset, 11/26; praysyd, 194/33.
praysyng, *sb.*, praising, 11/24.
prayyng, *sb.*, praying, 231/9.
preche, *v.*, to preach, *inf.*, 6/15; *pr.* 2 *sg.* preches, 205/7; 3 *sg.* prechet, 113/5; *pt.* 3 *sg.* prechet, 6/9; preche, 11/13; prechedde, 19/22; *pl.* prechet, 160/16; *pp.* prechyt, 192/31.
prechour, *sb.*, preacher, 55/17.
prechyng, *sb.*, preaching, 6/16.
precyous, *adj.*, precious, 33/12.
predycacyon, *sb.*, preaching, 288/5; predicacyon, 287/32.
preface, *sb.*, preface, introduction, 83/1.
prerogatyues, *sb. pl.*, prerogative, 257/22.
presence, *sb.*, presence, 157/28; presens, 246/32.
presend, *v.*, to present, *inf.*, 267/25.
present, *adj.*, present, 156/15.
presumen, *v.*, to presume; *pr.* 1 *sg.* presume, 91/16.
presynner, *sb.*, prisoner, 231/28.
preue, *v.*, to prove, *inf.*, 21/19; preven, 186/7; *pr.* 3 *sg.* prevyth, 93/7; *pt.* 3 *sg.* preued, 27/21; *pr. p.* preuyng, 8/25; *pp.* preuet, 149/9.
preuy, *adj.*, privy, secret, 145/11; priuey, 252/10.
preuyng, *sb.*, proving, 18/11.
prime, *sb.*, prime (six o'clock in the morning), 66/2.
priuylage, *sb.*, privilege, 299/7.
probacyons, *sb. pl.*, probation, 225/13.
Probatica Pyscyna, *pr. n.*, Bethesda, 143/18.
processe, *sb.*, process, event, progress, 58/36; proces, 182/23.
processyon, *sb.*, procession, 34/25.
proferen, *v.*, to proffer; *pr.* 3 *sg.* proferyth, 112/26; *pt.* 3 *sg.* proferet, 133/27.
profesyes, *sb. pl.*, prophecy, 27/25; prophecyus, 76/18.
profutyn, *v.*, to profit, help; *pr.* 3 *sg.* profutyþe, 29/6; prophetyth, 76/22.
profytabull, *adj.*, profitable, 50/5; profytabyl, 191/34.
profytte, *sb.*, profit, 213/11; profet, 96/26.
prononce, *v.*, to announce, *inf.*, 252/26.
prophet, *sb.*, prophet, 87/25; profyt, 5/6; prophyt, 111/12.

prophysyen, *v.*, to prophesy; *pt.* 3 *sg.* prophysyet, 48/10; profyseyt, 214/26; *pp.* proficiet, 160/32.
propurtes, *sb. pl.*, quality, 18/10; propyrtyes, 228/28.
prosperyte, *sb.*, prosperity, 88/33.
prouynces, *sb. pl.*, province, 22/15.
prowde, *adj.*, proud, 52/29.
pryde, *sb.*, pride, 53/25.
pryke, *v.*, to prick, spur, *inf.*, 105/15.
prymet, *sb.*, chancelor, 198/32.
prynce, *sb.*, prince, 21/23.
pryncepal, *adj.*, principal, 294/6; principale, 126/26.
pryour, *sb.*, prior, 179/32; prior, 179/33.
pryson, *sb.*, prison, 4/7; preson, 217/27.
pryson-dyrre, *sb.*, door of the prison, 81/17.
pryst, *sb.*, priest, 59/1; prest, 61/14.
pryuety, *sb.*, privacy, 12/21.
psalme, *sb.*, psalme, 76/4.
pull, *v.*, to pull, *inf.*, 40/5; *imp. sg.* pull, 243/29; *pt.* pullyd, 221/5; *pp.* pult, 151/11.
punne, *v.*, to pound, *inf.*, 237/31; *pp.* pounet, 140/21.
pur, *adj.*, pure, simple, 18/3.
purches, *v.*, to purchase, *inf.*, 283/27.
purgacion, *sb.*, purification, 57/12.
purpos, *sb.*, purpose, 9/25.
purposen, *v.*, to purpose; *pt.* 3 *sg.* purposet, 16/1; *pp.* purposut, 255/35.
purpure, *sb.*, purple, 273/18.
pursew, *v.*, to pursue, *inf.*, 165/4; *pr.* 2 *sg.* pursues, 54/1; 3 *sg.* pursewyth, 28/27; *pl.* pursew, 48/8; pursuen, 111/17; *pt.* 3 *sg.* pursewed, 24/20; pursued, 53/5; *pl.* pursuet, 164/24; *pr. p.* pursuyng, 53/12; *pp.* porsuet, 231/34.
pursewt, *sb.*, pursuit, 262/25.
purtray, *v.*, to portray, *inf.*, 302/28; *pt.* 3 *sg.* purtrayed, 302/29; *pp.* purtrayed, 303/2.
puruay, *v.*, to provide, *inf.*, 98/21.
puryfiyng, *sb.*, purifying, 57/5.
puryfycacyon, *sb.*, purification, 57/6.
put, *v.*, to put, *inf.*, 2/8; putt, 9/24; pyt, 102/26; putton; 295/33; *pr.* 1 *sg.* put, 39/32; 3 *sg.* puttyth, 20/22; pyttyþe, 254/5; *imp. sg.* put, 18/22; *pl.* put, 65/15; puttyþe, 115/31; *pt.* 2 *sg.* pyttyst, 225/10; 3 *sg.* put, 5/18; pytte, 49/8; putte, 201/6; *pl.* put, 30/25; putten, 136/35; *pr. p.* puttyng, 224/34; pottyng, 294/11; *pp.* put, 18/17; putte, 80/4.
put: *see* pyt.
Putyfare, *pr. n.*, Potiphar, 98/2.
pyche, *sb.*, pitch, 71/22; peche, 85/25.
pycher, *sb.*, pitcher, 146/3.
pyght, *pp.*, fixed (in the earth), 272/27.
Pylat, *pr. n.*, Pilate, 120/10, 194/24; Pylatus, 141/3.
pylches, *sb. pl.*, pilch, fur garment, 66/35.
pyler, *sb.*, pillar, 101/25; pelere, 101/24.
pylgrym, *sb.*, pilgrim, 10/11.
pylgrymage, *sb.*, pilgrimage, 148/18.
pyllen, *v.*, to peel, rob; *pt.* 3 *sg.* pyllet, 242/29.
pynacull, *sb.*, pinnacle, 83/20.
pynchyt, *pp.*, pinched, 113/19.
pystyll, *sb.*, epistle, 65/26.
pyt, *sb.*, pit, 1/11; put, 34/21.
pyte, *sb.*, pity, 157/24.

Quadragesin, *pr. n.*, Quadragesima, 82/11.
quake, *v.*, to quake, tremble, *inf.*, 3/13; *pt.* 3 *sg.* qwakyt, 202/1; quaked, 144/32; *pl.* qwoken, 29/22; *pr. p.* qwakyng, 51/3.
quantite, *sb.*, quantity, 191/15.
quench, *v.*, to quench, *inf.*, 75/2; *pr.* 2 *sg.* qwenchyst, 235/33; 3 *sg.* quenchyth, 85/5; *pt.* quenched, 75/37; *pp.* qwenchet, 60/12; quaynt, 60/22.
quere, *sb.*, inquiry, 290/16.
quere, *sb.*, choir, 151/31.
questyon, *sb.*, question, 10/15.
Quinquagesin, *pr. n.*, Quinquagesima, 74/9.
quod (*pt. to* cweðen), quoth, 10/5.
quycke, *adj.*, living, quick, 77/11; qweke, 170/10.
quyte, *adj.*, quit, 89/29. *See also under* whyt.
qwalme, *sb.*, death, slaughter, torture, 137/24.
qwene, *sb.*, queen, 16/29; whene, 210/23; qwhene, 211/9.
qwerayl, *sb.*, quarrel, fight, 243/7.
qwhen: *see* when.
qwhy: *see* why.

qwyken, *v.*, to quicken, receive life, *inf.*, 172/5; *pr. pl.* qwykeneþe, 261/26; *pt.* 3 *sg.* quikkonod, 293/31.
qwyt, *v.*, to requite, acquit (oneself), *inf.*, 5/4; *pr. pl.* qwyt, 199/20.

Rachel, *pr. n.*, Rachel, 94/10.
radly, *adv.*, quickly, 202/18.
raggyd, *pp.*, ragged, shaggy, 113/19.
raght, *adj.*, desirous, tempted, 83/15.
Raguel, *pr. n.*, Raguel, 214/1; Raguell, 214/8.
raken, *v.*, to rake; *pr. p.* rakyng, 195/12; *pp.* rakyd, 195/14.
Ramsey, *pr. n.*, Ramsey, 17/19.
ranklen, *v.*, to rankle; *pt.* 3 *sg.* rankut, 181/10.
rapen, *v.*, to carry off, transport; *pp.* rapyt, 290/24.
rase, *v.*, to tear, *inf.*, 276/34.
rathar, *adv.*, rather, 295/29.
raven, *sb.*, raven, 73/1.
raw, *adj.*, raw, 173/23.
rawtyng, *sb.*, noisy revelry, 63/21.
raynen, *v.*, to rain; *pt.* 3 *sg.* rayned, 72/29.
rayse, *v.*, to raise, *inf.*, 189/20; reysen, 8/1; reyse, 256/24; rase, 178/32; *pr.* 2 *sg.* reysys, 264/8; 3 *sg.* raysyth, 141/17; *imp. pl.* raysyth, 255/32; reysyth, 282/29; *pt.* raised, 189/21; *pp.* raysed, 115/9; reysed, 115/11; raset, 276/25.
Rebecca, *pr. n.*, Rebecca, 93/21.
rebell, *adj.*, rebellious, 217/33.
rebonden, *v.*, to rebound; *pt.* 3 *sg.* rebondet, 257/35.
rebuke, *sb.*, rebuke, reproach, 4/21.
rebuken, *v.*, to rebuke, blame, *inf.*, 4/12; *pr.* 3 *sg.* rebukeþe, 127/12; *pt.* rebuked, 275/15; *pr. p.* rebukyng, 276/32.
recchen, *v.*, to expound, *inf.*, rucche, 98/13.
receyue, *v.*, to receive, *inf.*, 38/29; *pr.* 3 *sg.* receuet, 173/5; reseyueth, 294/16; *pl.* receyue, 46/7; *pt.* 3 *sg.* receyued, 41/20.
receyuyng, *sb.*, receiving, 138/6.
recheles, *adj.*, reckless, 114/19.
rechen, *v.*, to reach, give, *inf.*, 84/35; rechyn, 237/23; *pt.* reched, 227/5; raght, 94/4.
rechen, *v.*, to reck, care; *pr.* 3 *sg.* recchyth, 113/8.
recouered: *see* rekeuyr.
Red See, *pr. n.*, Red Sea, 101/24.
rede, *v.*, to read, *inf.*, 123/5; *pr.* 1 *sg.*, rede, 277/15; *pr.* 3 *sg.* redythe, 21/12; *pl.* reden, 11/29; rede, 103/27; *imp. sg.* rede, 230/3; *pt.* 3 *sg.* redde, 234/1; *pp.* red, 86/7; rad, 301/26.
redemacion, *sb.*, redemption, 103/31.
reducen, *v.*, to reduce, convey back; *pt.* reducet, 254/13.
redy, *adj.*, ready, 2/11.
redyng, *sb.*, reading, 231/9.
reet: *see* reten.
refresch, *v.*, to refresh, *inf.*, 101/25; *pt.* refreschet, 271/16.
refreschyng, *sb.*, refreshing, refreshment, 80/9; refressyng, 297/1.
refusen, *v.*, to refuse; *pt.* refuset, 165/11.
rehersen, *v.*, to rehearse; *pr.* 3 *sg.* rehersyth, 66/11; *pr. p.* rehersyng, 226/22; *pp.* rehersed, 20/32.
reioysen, *v.*, to rejoice; *pr. pl.* reioysen, 53/17.
rekeuyr, *v.*, to recover, *inf.*, 203/12; *pt.* recouered, 203/8.
relef, *sb.*, relief, remains of a meal, 127/10.
reles, *sb.*, release, 168/20.
relesch, *v.*, to release, *inf.*, 269/8; *pr.* 3 *sg.* relesches, 269/19; releschuth, 269/20.
releue, *v.*, to relieve, *inf.*, 13/17; *pp.* releued, 137/18.
religyon, *sb.*, religion, 157/11.
relygyous, *adj.*, religious, 5/21.
relyk, *sb.*, relic, 46/31; relycke, 61/34.
reme, *sb.*, realm, estate, 14/4; reem, 39/21.
reme, *v.*, to cry out, *inf.*, 65/23; *pr. p.* remyng, 217/12.
remedy, *sb.*, remedy, 2/16.
remenant, *sb.*, remnant, 145/2.
remewe, *v.*, to remove, *inf.*, 76/20; *pt.* remuet, 244/17; remewet, 244/20; *pp.* remuet, 151/31.
remission, *sb.*, remission, 74/11.
Remus, St., *pr. n.*, St. Remy, 158/10.
ren, *v.*, to run, *inf.*, 40/7; *pr.* 3 *sg.* rennyþe, 65/29; *imp. pl.* rennyth, 65/27; *pt.* 3 *sg.* ran, 8/28; *pl.* rennon; 276/29; *pr. p.* rennyng, 45/34.
renden, *v.*, to rend, tear; *pt.* 3 *sg.* rent, 189/26.

reneyed man, renegade, 244/23.
rennyng, *sb.*, running, 65/28.
renon, *sb.*, renown, 133/16.
rent, *sb.*, rent, 16/34.
rented, *adj.*, endowed, provided with rents, 65/33.
reparayle, *v.*, to repair, *inf.*, 39/9.
reparelyng, *sb.*, repairing, 39/6.
repentance, *sb.*, repentance, 75/15; repentaunce, 203/29.
repente, *v.*, to repent; *pt.* 3 *sg.* repentyt, 176/12; *pl.* repenteden, 33/25; *pr. p.* repentant, 298/19.
repentyng, *sb.*, repenting, repentance, 170/22.
repreue, *sb.*, reproof, 111/6; repref, 125/30.
repreuen, *v.*, to reprove; *pt.* 3 *sg.* repreuet, 8/22.
requiem, *sb.*, requiem, 271/3.
rere, *v.*, to move, rise, raise, *inf.*, 33/16; *pr.* 3 *sg.* reryth, 30/14; *pl.* reryþe, 150/17; reron, 259/30; *pt.* 3 *sg.* reryd, 33/17.
rere soper, a late supper, 286/17.
reseruot, *sb.*, reservation, 290/5.
resnably, *adv.*, reasonably, 64/11; resenably, 107/10.
reson, *sb.*, reason, 86/24.
rest, *pp.*, arrested, 65/2.
reste, *sb.*, rest, 2/1.
resten, *v.*, to rest; *pr.* 3 *sg.* restyth, 198/31; *pl.* restyþe, 280/17.
restore, *v.*, to restore, replace, *inf.*, 98/14; *pt.* 3 *sg.* restoret, 256/19; *pp.* restowred, 129/7.
restyng, *sb.*, resting, rest, 280/8.
resurreccyon, *sb.*, resurrection, 152/33; resurrecyon, 74/17.
reten, *v.*, to ascribe to, impute; *imp. sg.* reet, 28/20; þat retten not to God, 'who did not ascribe (their success) to God,' 59/13.
reuelacyon, *sb.*, revelation, 27/17; reuelachyon, 34/8.
reuelen, *v.*, to revel; *pr. pl.* reuelyþe, 64/2.
reuell, *sb.*, revel, 65/8.
reuelyng, *sb.*, revelling, 63/22.
reuen, *v.*, to rob; *pr.* 3 *sg.* reueþ, 150/35; *pt.* 3 *sg.* raft, 141/28.
reuerens, *sb.*, reuerence, 22/10.
reueschet, *pp.*, clothed, 61/14.
rew, *sb.*, row, line, 61/19.
reward, *sb.*, reward, regard, 60/1.
reward, *v.*, to reward, *inf.*, 44/33; *pr.* 3 *sg.* rewardyth, 67/37; *pp.* rewardud, 79/32.
rewen, *v.*, to rue, pity, repent; *pt. pl.* reweden, 29/23.
rewle, *sb.*, rule, 161/8.
rewlen, *v.*, to rule; *pp.* rewlet, 45/9.
rewþe, *sb.*, ruth, repentance, grief, 9/5.
rewþefull, *adj.*, ruthful, 47/19.
reynen, *v.*, to reign; *pr.* 3 *sg.* raynyth, 192/13; reynyþe, 235/17; *pl.* reyneth, 161/18; *pt.* raynet, 161/14; *pr. p.* regnyng, 72/9.
reysen: *see* raise.
roch: *see* rogh.
roche, *sb.*, rock, 148/4.
rode, *sb.*, rood, cross, 145/10; *pl.* roodes, 171/16.
rode-tree, *sb.*, rood, cross, 38/5.
rody, *adj.*, ruddy, 154/11.
rogh, *adj.*, rough, 273/6; roch, 184/23.
rokes, *sb. pl.*, rock, 302/10.
roll, *sb.*, roll, 280/1.
Romanus, *pr. n.*, Romanus, a knight, 219/30.
Romaynes, *pr. n.*, the Romans, 59/12.
Romayns, *adj.*, Latin, 156/35.
Rome, *pr. n.*, Rome, 17/37.
ronsak, *v.*, to ransack, *inf.*, 99/27.
rope, *sb.*, rope, 79/23.
rore, *sb.*, uproar, 119/25.
roryng, *adj.*, roaring, 3/1; rorryng, 183/11.
rose, *sb.*, rose, 17/3.
rost, *sb.*, roast meat, 122/22.
rost, *v.*, to roast, *inf.*, 220/1; *pr.* 3 *sg.* rostyth, 220/4; *imp. pl.* rost, 5/32; *pt.* 3 *sg.* rostud, 122/20.
rote, *sb.*, root, 35/23.
rotyd, *pp.*, rooted, 192/27.
rotte, *v.*, to rot, become putrid, *inf.*, 225/31; *pt.* 3 *sg.* rotud, 44/15; *pr. p.* rotyng, 49/23; *pp.* roted, 302/6.
rotyng, *sb.*, rotting, 49/25.
roust, *sb.*, rust, 93/2.
rowe, *v.*, to pierce, *inf.*, 65/17; *pt.* 3 *sg.* rowude, 194/19.
rowe, *v.*, to row, *inf.*, 80/22; *pt. pl.* rowuyn, 210/14; *pr. p.* rowvyng, 206/21; *pp.* rowde, 205/20.
rowme, *sb.*, room, space, 198/25.
rownde, *adj.*, round, 167/21.
rowne, *v.*, to whisper, talk, *inf.*, 279/36.

rownyng, *sb.*, talking, whispering, 279/33.
rowten, *v.*, to make a noise; *pr.* 2 *sg.* rowtes, 113/13.
rubben, *v.*, to rub; *pt.* 3 *sg.*, rubbyd, 89/9.
rucche: *see* recche.
rusches, *sb. pl.*, rush, 129/30.
ruyne, *sb.*, ruin, 129/7.
ryaly, *adv.*, royally, 85/31.
ryb, *sb.*, rib, 290/26.
rybawdy, *sb.*, ribaldry, 63/22; rybowdy, 156/30.
rycchen, *v.*, to put in order; *pt.* rycched, 273/12.
Rychard, St., *pr. n.*, St. Richard, 125/18.
ryche, *adj.*, rich, 4/12.
ryches, *sb.*, riches, 24/16.
ryde, *v.*, to ride, *inf.*, 212/10; *pr.* 1 *sg.* ryde, 292/23; *pt.* 3 *sg.* rode, 34/2; wryde, 49/8; *pl.* rydyn, 39/34; *pr. p.* rydyng, 37/16.
rydell, *sb.*, curtain, 162/30.
ryflen, *v.*, to rifle, rob; *pt.* 3 *sg.* ryfult, 242/29.
ryght, *sb.*, right, 4/30.
ryght, *adj. and adv.*, right, just, 2/17.
ryghtfull, *adv.*, justly, 153/1.
ryghtwys, *adj.*, righteous, 88/24.
ryghtwysnes, *sb.*, righteousness, 24/2.
rymov, *v.*, to rhyme, sing, make a noise, *inf.*, 65/23.
ryng, *sb.*, ring, 148/16.
ryng, *v.*, to ring, *inf.*, 151/4; *pr. pl.* ryngyþe, 150/27; *pt.* 3 *sg.* rounge, 302/16; *pp.* rongyn, 117/29.
ryse, *v.*, to rise, *inf.*, 3/19; ryson, 294/30; *pr.* 3 *sg.* rysuþe, 162/10; *imp. sg.* ryse, 13/29; *pt.* 3 *sg.* ros, 8/2; roos, 33/18; ryse, 78/8; *pl.* rysen, 27/12; resyn, 256/2; *pp.* rysyn, 18/14; resyn, 225/9.
rysyng, *sb.*, rising, 154/13.
ryuen, *v.*, to rive; *pt.* 3 *sg.* ryuede, 20/12.
ryuet, *adj.*, rife, abundant, 1/22.

s, shilling, shillings, 300/12.
sacke, *sb.*, sack, 99/22; sakke, 99/33; *pl.* sekkes, 99/21.
sacrament, *sb.*, sacrament, 50/36; sacurment, 270/34.
sacryfyce, *sb.*, sacrifice, 261/20; sacrefise, 205/3; sacurfyce, 261/18.
sadde, *adj.*, sad, solid, 63/12.
sadul, *sb.*, saddle, 292/24.
saf, *adj.*, safe, 17/15.
sage, *adj. and sb.*, wise, wise person, 25/20.
sa3t, *adj.*, reconciled, at peace, 26/18.
sake, *sb.*, sake, 19/24.
sakeren, *v.*, to consecrate; *pt.* 3 *sg.* sakeret, 12/23.
Salamon, *pr. n.*, Solomon, 64/6, 201/20.
sale, *sb.*, sale, 79/22.
salmes, *sb. pl.*, psalm, 296/28.
Salome, *pr. n.*, Salome, third husband of Anne, the Holy Virgin's mother, 215/26.
Salome, *pr. n.*, Salome, one of the Holy Virgin's midwives, 23/8.
salt, *sb.*, salt, 219/7.
salt-watyr, *sb.*, salt-water, 120/3.
saluacyon, *sb.*, salvation, 34/17.
salue, *sb.*, salve, ointment, 64/20.
salutacyon, *sb.*, salutation, 108/27.
Salysbury, *pr. n.*, Salisbury, 198/25.
same, *sb.*, 35/11 (*see* 36/28, 29).
same, *adj.*, same, 8/24.
Samuel, *pr. n.*, Samuel, 213/26.
Sancta Sanctorum, *pr. n.*, Sancta Sanctorum, a church in Rome, 46/33.
sandelle, *sb.*, a silk stuff, 172/26.
sandyr, sannyr: *see* sone.
Sare, *pr. n.*, Sarah, Abraham's wife, 77/13.
Sare, *pr. n.*, Sarah, daughter of Anne and Raguel, 214/2.
Saresyn, *pr. n.*, Saracen, heathen, 171/33.
Sathan, *sb.*, Satan, 83/28.
satysfaccyon, *sb.*, satisfaction, 82/14.
saue, *v.*, to save, *inf.*, 39/24; *imp. sg.* saue, 133/23; *pt.* 3 *sg.* sauid, 293/13; *pp.* saued, 7/1; ysaued, 72/35; savytte, 242/35.
saue, *adv. and conj.*, except, save, 17/30.
sauer, *v.*, to savour, *inf.*, 244/24; *pr.* 3 *sg.* sauereth, 50/22; *pt.* 3 *sg.* saverde, 191/7.
Saule, *pr. n.*, Saul, king of the Jews, 53/5.
saute, *sb.*, assault, 228/32.
sauour, *sb.*, savour, smell, taste for, liking, 142/12; sauer, 142/2.
sauyour, *sb.*, saviour, 108/9.
sawe, *sb.*, saying, proverb, 230/1.

sawe, *v.*, to sew, *inf.*, 136/18; *pt.* sewet, 136/19.
Sawle, *pr. n.*, Saul, original name of St. Paul, 28/12.
sawter, *sb.*, psalter, 16/37.
say, *v.*, to say, *inf.*, 4/2; seyne, 299/20; *pr.* 1 *sg.* say, 65/21; 2 *sg.* saydes, 19/19; sayst, 31/26; says, 55/34; seyste, 299/34; 3 *sg.* sayth, 1/21; seyth, 21/4; sayes, 79/6; says, 111/21; *pl.* sayn, 282/21; say, 34/16; *imp. sg.* say, 31/36; *pl.* say, 50/20; sayth, 50/25; *pt.* 3 *sg.* sayde, 5/23; seyd, 7/23; sayed, 168/29; saydy, 178/29; *pl.* sayden, 23/6; *pp.* sayde, 2/23; jsayde, 17/4; seyd, 271/24.
saylen, *v.*, to sail; *pt.* 3 *sg.* saylet, 119/24.
sayng, *sb.*, saying, proverb, 86/19.
saynte, *sb.*, saint, 179/26.
sayntes-dayes, *sb. pl.*, saint's-day, 267/11; seyntys-dayes, 267/1.
scape, *v.*, to escape, 2/3; *pr.* 3 *sg.* skapyth, 47/8; *pt.* 3 *sg.* scope, 257/7.
scapyng, *sb.*, escaping, escape, 58/20.
scarce, *adj.*, scarce, 9/19.
scarlad, *sb.*, scarlet, 40/2.
scape, *sb.*, injury, harm, 209/24; skath, 209/20.
Scatulus, *pr. n.*, Scatulus, a priest, 220/20.
schadow, *sb.*, shadow, 188/24.
Schaftesbery, *pr. n.*, Shaftesbury, 299/23.
schaftys, *sb. pl.*, shaft, pole, 219/7.
schall, *v.*, to owe, shall; *pr.* 2 *sg.* schalt, 9/9; schall, 14/32; 3 *sg.* schall, 1/10; schull, 2/19; schal, 2/25; *pl.* schull, 6/4; chull, 203/6; schullon, 289/8; *pt.* 2 *sg.* schuldest, 173/17; 3 *sg.* schull, 6/26; schuld, 7/1; schulld, 15/27; sculd, 57/15; schul, 169/6; schold, 188/2; *pl.* schuld, 50/13; schullden, 8/25; schulden, 25/28; schulde, 290/24.
schambyr, *sb.*, chamber, 196/28.
schame, *sb.*, shame, 27/24.
schamfast, *adj.*, modest, 108/15.
schamyng, *sb.*, shame, abashing, 27/16.
schanons, *sb. pl.*, canon, 197/5.
schapen, *v.*, to shape, resolve, determine; *pr.* 3 *sg.* schapiþ, 97/22; *pt.* 3 *sg.* schaped, 36/6; schaput, 257/10; *pl.* schaput, 274/23; *pp.* schapon, 97/36; shapyd, 189/31.
schappe, *sb.*, shape, 'membrum genitale,' 35/15.
scharge, *sb.*, charge, 290/19.
scharpe, *adj.*, sharp, 44/5.
scharpen, *v.*, to sharpen, *inf.*, 173/8.
scharpenes, *sb.*, sharpness, 67/12.
scharyte, *sb.*, charity, 29/5.
schaue, *v.*, to shave, *inf.*, 125/19; *pr.* 1 *pl.* schauen, 126/4.
schauyng, *sb.*, shaving, 125/27.
schedde, *v.*, to shed, pour, *inf.*, 37/6; schede, 55/1; *pr.* 3 *sg.* scheddet, 170/27; *pt.* 3 *sg.* sched, 29/2; schedd, 170/34; *pl.* schedden, 36/33.
schedyng, *sb.*, shedding, 36/29.
schef, *adj.*, chief, 151/30.
scheld, *sb.*, shield, 257/27.
schelden, *v.*, to shield, protect; *imp. sg.* scheld, 233/28.
schell, *sb.*, shell, 167/32.
schene, *adj.*, beautiful, splendid, 233/1.
schenschip, *sb.*, ignominy, disgrace, 2/22.
schep, *adj.*, cheap, 9/19.
schepe, *sb.*, sheep, 133/5.
schepherdus, *sb. pl.*, shepherd, 15/34.
Scheppe: *see* Chepe.
schere, *v.*, to shear, *inf.*, 126/5; *pr.* 1 *pl.* scheren, 126/4.
schere, *sb.*, cheer, countenance, 65/11.
Scheropschyre, *pr. n.*, Shropshire, 244/8.
Scher þursday, *pr. n.*, Maundy Thursday, 125/3. *See also* Chere þursday.
scherys, *sb.*, scissors, 194/25.
scheryue, *sb.*, sheriff, 38/13.
schete, *sb.*, sheet, 219/31.
schepe, *sb.*, sheath, 259/6.
schipwrak, *sb.*, shipwreck, 70/2.
scho, *pron.*, she, 9/15, 7/13; she, 173/15; sche, 173/18; sco, 211/9, 228/19.
schodde, *sb.*, parting of the hair, top of the head, 258/1.
schoer, *sb.*, mirror, 187/11.
schoȝ, *sb.*, shoe, 136/10; *pl.* schone, 136/13.
schogen, *v.*, to be jerked; *pt.* schoget, 174/6.
schop, *sb.*, shop, 14/23.
schort, *adj.*, short, 91/13.

schorte, *sb.*, shirt, 251/29.
schote, *v.*, to shoot, *inf.*, 73/22; *pt.* 3 *sg.* schot, 258/18.
schow, *v.*, to show, *inf.*, 3/31; schew, 40/33; schewon, 291/32; *pr.* 1 *sg.* schow, 40/13; schew, 64/23; 3 *sg.* scheweth, 2/17; schowe*þ*e, 278/11; *pl.* schewen, 284/3; schoth, 194/32; *imp. sg.* schew, 90/23; *pt.* 3 *sg.* schewet, 5/27; schowyd, 221/26; *pl.* schewet, 29/12; schewedon, 70/5; schowdon, 207/9; *pr. p.* schewyng, 21/23; schouyng, 51/32; *pp.* schowet, 2/22; schewet, 3/33.
schowyng, *sb.*, showing, 47/32.
Schrewsbury, *pr. n.*, Shrewsbury, 179/26.
schryft, *sb.*, confession, 9/26; schryf, 90/17; scheryft, 279/25.
schryft-fadyr, *sb.*, confessor, 2/15; scheryft-fadyr, 38/25.
schryne, *v.*, to lay into a shrine, *inf.*, 145/2.
schryuen, *v.*, to shrive, confess, *inf.*, 2/12; schryue, 2/14; schryf, 100/11; *pr.* 2 *sg.* schryues, 95/30; *imp. pl.* schryuyth, 90/12; schryue, 92/25; *pt.* 3 *sg.* scherof, 62/20; schrof, 75/15; *pp.* schryuen, 2/19; schrevyn, 20/29; schereven, 45/19.
schuldur, *sb.*, shoulder, 162/35.
schyld: *see* chyld.
schyne, *v.*, to shine, *inf.*, 25/1; *pr.* 3 *sg.* schyne*þ*e, 107/12; *pl.* schynen, 132/22; schyne, 132/27; *pt.* 3 *sg.* schon, 17/3; chane, 223/19; *pl.* schone, 39/21; *pr. p.* schynyng, 61/8; schonyng, 132/5.
schynyng, *sb.*, shining, 264/36.
schype, *sb.*, ship, 210/14; schippe, 210/16.
schyppe-men, *sb. pl.*, sailor, 13/20; schipmen, 205/36; chypmen, 210/25; schepmen, 30/15.
schyppen, *v.*, to ship, sail; *pt.* 3 *sg.* schyppyd, 80/1; *pr. p.* schyppyng, 260/8.
schyres, *sb. pl.*, shire, province, 113/33.
schyue, *sb.*, scrap, slice, 85/9.
sciens, *sb. pl.*, knowledge, 157/20.
scismatys, *sb. pl.*, schismatic, 123/12.
sclaundyr, *v.*, to slander, *inf.*, 7/15.
sclawndyr, *sb.*, slander, 27/36.
scole, *sb.*, school, 40/29.
scole-maystyrs, *sb. pl.*, schoolmaster, 275/24.
scoler, *sb.*, pupil, 275/29.
scolle, *sb.*, scull, 42/34.
scores, *sb. pl.*, score, 255/2.
scorgyng, *sb.*, scourging, 154/12.
scorgys, *sb. pl.*, scourge, 8/28; scowrgis, 200/23; skorgis, 219/5.
scorne, *sb.*, scorn, 147/16.
scorne, *v.*, to scorn, deride, *inf.*, 219/19; *pt.* skornyd, 123/9; *pp.* scornyd, 78/7.
scowre, *v.*, to scour, cleanse, *inf.*, 93/1.
scrapen, *v.*, to scrape; *pt.* scraput, 42/34.
scripture, *sb.*, scripture, 58/5.
scryne, *sb.*, shrine, 180/22.
scrype: *see* skryp.
scrypull, *sb.*, scruple, 18/13.
seche, *v.*, to seek, examine, *inf.*, 19/2; *pr. pl.* seche, 237/11; sechyn, 225/16; *pt.* 3 *sg.* so3t, 165/15; *pl.* soghtyn, 237/13.
second, *ord. num.*, second, 2/4; secunde, 2/24.
sede, *sb.*, seed, 47/2.
sede-tyme, *sb.*, seed-time, 253/11; syde-tyme, 253/20.
see, *sb.*, sea, 2/29.
see, *sb.*, see (seat of a bishop), 20/20.
seen, *v.*, to see, *inf.*, 5/29; se, 9/11; see, 148/21; *pr.* 1 *sg.* se, 6/31; 2 *sg.* sest, 31/25; 3 *sg.* se*þ*e, 47/21; seyth, 62/28; sees, 89/23; *pl.* sene, 42/5; sethe, 21/12; seen, 25/7; se, 97/11; seyne, 289/2, 234/6; *imp. pl.* se, 184/35; *pt.* 1 *sg.* segh, 17/11; 3 *sg.* segh, 5/22; sygh, 25/22; see, 31/19; sagh, 56/11; sawe, 80/3; sech, 119/7; seygh, 290/6; sawgh, 300/28; sye, 301/28; *pl.* seghen, 48/31; seon, 20/9; seen, 22/4; sygh, 147/26; syghen, 49/5; saue, 171/3; sye, 302/17; *pr. p.* seyng, 63/27; *pp.* yseyne, 2/33; seyn, 5/20; sene, 16/2; seen, 18/15; yseen, 20/5; sayn, 179/1.
see-sond, *sb.*, sea-sand, 167/30; see-sownde, 206/26.
seeswyne, *sb. pl.*, dolphin, porpoise, 2/34.
see-warth, *sb.*, sea-shore, 7/36.
see-watyr, *sb.*, sea-water, 167/32.
sege, *sb.*, siege, 135/17.

segen, *v.*, to besiege; *pt.* 3 *sg.* seget, 141/23
seght: *see* syght.
seinien, *v.*, to bless; *pt.* 3 *sg.* sang, 173/12.
seke, *adj.*, sick, ill, 4/6; secke, 43/32; syk, 293/19.
sekenes, *sb.*, sickness, 1/25.
seldyn, *adv.*, seldom, 188/17.
sele, *sb.*, seal, 41/17.
selfe, *adj.*, self, 4/11.
sell, *v.*, to sell, *inf.*, 22/26; *imp. sg.* sell, 40/8; *pt. pl.* solden, 32/38.
selle, *sb.*, cell, 273/17.
sellers, *sb. pl.*, seller, 115/36.
semely, *adj.*, seemly, 148/23; semly, 88/9.
semen, *v.*, to seem; *pr.* 3 *sg.* semeth, 39/37; *pt.* 3 *sg.* semede, 31/31; *pr. p.* semyng, 230/18.
semen, *v.*, to burden; *pp.* semot, 211/33.
senatour, *sb.*, senator, 29/36.
send, *v.*, to send, *inf.*, 2/12; *pr.* 2 *sg.* sendyst, 209/21; 3 *sg.* sendyth, 25/1; sendes, 42/1; *pl.* send, 248/5; *pt.* 1 *sg.* send, 225/11; 3 *sg.* send, 13/34; *pl.* senden, 81/12; *pp.* send, 19/1.
Seneca, *pr. n.*, Seneca, 193/1.
senew, *sb.*, sinew, 94/20.
sengyl, *adj.*, single, 188/17.
sens, *sb.*, incense, 25/27; sence, 50/22.
sentence, *sb.*, sentence, 245/33; sentens, 281/15.
sentuary: *see* centuary.
Sepontyne, *pr. n.*, Sipontanis ('Leg. Aurea'), a town, 259/11.
Septagesin, *pr. n.*, Septuagesima, 62/26.
sepulcur, *sb.*, grave, sepulchre, 118/22.
sepulture, *sb.*, burial, 206/16.
serge, *sb.*, wax-candle, 61/23.
serge-berers, *sb. pl.*, candle-bearer, 61/14.
Sergyus, *pr. n.*, Sergius, 59/26.
sermon, *sb.*, sermon, 191/20.
serteyne: *see* certeyne.
seruage, *sb.*, servitude, service, 67/9.
seruantys, *sb. pl.*, servant, 4/15; seruandus, 52/8.
serue, *v.*, to serve, *inf.*, 6/5; *pr.* 2 *sg.* serues, 102/30; seruyst, 212/20; *pl.* seruebe, 157/27; seruyn, 200/6; *pt.* seruet, 15/18; *pp.* seruet, 14/31.
serues: *see* servyce.
seruyabull, *adj.*, ready to serve others, 284/19.
seruyce, *sb.*, service, 27/6; serues, 11/12.
sese, *v.*, to seize, *inf.*, 27/16; sesen, 28/16.
sese, *sb.*, cessation, 256/6.
sese, *v.*, to cease, *inf.*, 67/20; *pr.* 3 *sg.* sesythe, 284/35; *pt.* 3 *sg.* sesut, 17/32; *pp.* sesyd, 73/2.
se-syde, *sb.*, sea-side, 167/29.
set, *v.*, to set, place, *inf.*, 24/29; *pr.* 1 *sg.* sette, 125/30; 2 *sg.* settyst, 113/21; 3 *sg.* settyth, 31/12; *pl.* settyth, 283/20; *imp. sg.* set, 302/13; *pl.* settybe, 139/13; *pt.* 3 *sg.* set, 17/2; *pl.* setten, 22/31; set, 81/27; *pp.* set, 16/35.
Seth, *pr. n.*, Seth, 143/2.
sethen, *v.*, to seethe, boil; *imp. pl.* sethe, 5/32; *pp.* sothen, 31/13.
sethen: *see* sybben.
settyng, *sb.*, setting, building, 279/12.
Settyrday, *pr. n.*, Saturday, 125/19; Setyrday, 155/25.
Settyrday in Albis, *pr. n.*, Saturday after Easter, 68/34.
seuen, *card. num.*, seven, 14/15.
seuent, *ord. num.*, seventh, 47/21.
sewe, *v.*, to follow, *inf.*, 31/6; sewen, 236/15; *pr.* 3 *sg.* sewep, 47/14; *pl.* seubе, 28/31; sewyth, 47/1; *imp. sg.* sew, 249/15; *pl.* sewe, 97/18; *pt.* 3 *sg.* suet, 6/14; *pl.* sewet, 6/20; sewoden, 32/38; sudyn, 49/15; suyd, 101/23; sewdyn, 211/2; *pr. p.* suyng, 24/8; sewyng, 150/31; *pp.* sewot, 176/8.
sex, *card. num.*, six, 223/1.
Sexagesin, *pr. n.*, Sexagesima, 69/9.
sextens, *sb. pl.*, sexton, 97/6.
seynge, *sb.*, seeing, 171/13.
seynt: *see* saynt.
shap: *see* schappe.
simylacyon, *sb.*, simulation, 284/10.
Sixtus, *pr. n.*, Sixtus, 217/8; Syxti, 216/24.
skalus, *sb. pl.*, scale, 54/23.
skerre, *sb.*, projecting rock, 206/4; skyrre, 206/8.
skold, *sb.*, scold, blamer, 229/34.
skore, *sb.*, score, twenty, 58/28.
skorge, *v.*, to scourge, *inf.*, 301/2; *pt.* 3 *sg.* schowrget, 14/28.

skryp, *sb.*, scrip, bag, 212/7; scrype, 212/16.
skylfully, *adv.*, skilfully, 46/6.
skylle, *sb.*, reason, 58/14.
skynne, *sb.*, skin, 37/35.
skynnys, *sb.*, yche skynnys corn, 'each kind of corn,' 13/16.
slaght, *sb.*, slaughter, 140/9.
sle, *v.*, to slay, kill, *inf.*, 7/27; sley, 103/4; slene, 292/22; *pr.* 3 *sg.* sley, 55/10; sleth, 283/26; sleyth, 299/4; *pl.* sleyne, 285/24; *imp. pl.* sle, 5/31; *pt.* 3 *sg.* slow, 19/12; slogh, 20/13; sloch, 193/15; sleygh, 298/36; *pl.* slowen, 29/13; sloghen, 29/27; sloyn, 183/16; sloch, 194/27; sloen, 198/14; slogh, 121/3; *pp.* slayne, 13/26; sleyne, 31/35.
sleghly, *adv.*, cunningly, 286/2.
sleght, *sb.*, sleight, contrivance, 93/31.
slepe, *sb.*, sleep, 29/33.
slepon, *v.*, to sleep, *inf.*, 290/23; *pr.* 3 *sg.* slepyth, 285/9; *pt.* sleput, 28/21; slepte, 94/3; *pr. p.* slepyng, 196/18.
slewth, *sb.*, sloth, 2/8; slouþe, 63/20.
sleyng, *sb.*, slaughter, murder, 36/10.
slobur, *sb.*, mud, slush, 253/13.
slouþe: *see* slewth.
slyme, *sb.*, slime, 2/6.
small, *adj.*, small, 100/12; smal, 100/32.
smellen, *v.*, to smell; *pr.* 3 *sg.* smelleþe, 246/31; smellyth, 246/33; *pt.* smelled, 148/6.
smerten, *v.*, to smart; *pr. p.* smertyng, 160/9.
smeþ, *adj.*, smooth, flat, 164/18.
smoken, *v.*, to smoke; *pr.* 3 *sg.* smokeþe, 162/10.
smyle, *v.*, to smile, *inf.*, 173/15; *pr.* 2 *sg.* smyleste, 173/17; *pt.* smylut, 173/15.
smyte, *v.*, to smite, *inf.*, 87/17; *pr.* 3 *sg.* smytyþe, 74/1; *pt.* 3 *sg.* smot, 19/9; *pl.* smytten, 28/16; *pp.* smytten, 73/35; smytyn, 87/31; smyte, 190/24.
snorten, *v.*, to snort; *pt.* snorted, 53/27.
snow, *sb.*, snow, 166/9.
so, *adv.*, so, as, 1/15; soo, 2/6.
socowr, *sb.*, succour, 7/25; sokur, 9/34; succor, 198/5; succurre, 205/30; socur, 297/1.
socowr, *v.*, to succour, *inf.*, 17/27; sokurron, 297/6; *pr.* 3 *sg.* sokeryth, 199/26; *pp.* socourt, 150/9.
sodenly, *adv.*, suddenly, 23/35; sodenlich, 146/23.
sodeyne, *adj.*, sudden, 54/29; soden, 137/25.
soft, *adj.*, soft, 16/16.
soget: *see* suget.
solas, *sb.*, solace, 189/32.
sole: *see* soul.
solemp, *adj.*, solemn, 115/7; solen, 266/2.
somdele, *adv.*, somewhat, 184/25.
some, *sb.*, sum, 12/34; somme, 13/2.
sommetyme, *adv.*, sometimes, once, 262/4.
somwhat, *adv.*, somewhat, 104/17; summewhat, 69/15.
somyr, *sb.*, summer, 39/23.
Sonday, *sb.*, Sunday, 1/4; Sonenday, 1/6; Soneday, 177/30.
sonde, *sb.*, sand, 34/22.
sonde, *sb.*, mission, message, 67/23, 184/18.
sonde, *adj.*, sound, healthy, 13/11; sownde, 146/7.
sone, *adv.*, soon, 2/14; *comp.* sannyr, 43/25; sondyr, 166/6; sandyr, 181/2, 229/17.
songes, *sb. pl.*, song, 1/14.
sonne, *sb.*, son, 1/8; sone, 289/16.
sonne, *sb.*, sun, 3/8.
soote, *sb.*, soot, 238/8.
sore, *adj.* (*sb.*), sore, grievous, sad; *comp.* sarre, 74/2.
sorow, *sb.*, sorrow, 147/34.
sorowfull, *adj*, sorrowful, sad, 159/26.
sorsery, *sb.*, sorcery, 45/15.
sory, *adj.*, sorry, miserable, 3/34.
sothe, *sb. and adj.*, truth, sooth, true; *adv.* for sothe, 17/10; sothely, 212/21.
soule, *sb.*, soul, 14/8; sole, 6/34.
Sowdan, *sb.*, Sultan, 301/21.
sowdyours, *sb. pl.*, soldier, 230/30.
sowe, *v.*, to sow, *inf.*, 13/23; *pt.* 3 *sg.* sew, 71/8.
sowke, *sb.*, suck, 122/8.
sowke, *v.*, to suck, *inf.*, 12/4; *pr. pl.* sowkyth, 184/25; *pt.* sowked, 302/37; *pp.* sowken, 225/26.
Sowlemasse-day, *pr. n.*, All Souls' Day, 269/3.

sowne, *sb.*, sound, 160/5.
sowne, *v.*, to sound, *inf.*, 117/32.
sowpe, *v.*, to sup, take food, *inf.*, 145/17; *pt.* sowped, 125/5; *pp.* ysoupyd, 56/13; sowped, 126/29.
sowpere, *sb.*, supper, 145/18; soper, 126/32.
sowrnes, *sb.*, sourness, 162/6.
space, *sb.*, space, 56/24.
spakly, *adv.*, quickly, hastily, 299/27.
spare, *sb.*, sparing, 154/4.
spare, *v.*, to spare, *inf.*, 81/18; *pr. pl.* sparyth, 125/31; *pt.* spared, 21/29; *pr. p.* sparyng, 95/15; *pp.* spared, 87/30.
sparow-hawke, *sb.*, sparrow-hawk, 43/21.
sparren, *v.*, to close, bar; *pt.* sparrut, 42/9.
spase, *sb.*, space, 179/19.
Spayne, *pr. n.*, Spain, 208/16, 210/16.
spaynell, *sb.*, spaniel, 119/18.
spayre, *sb.*, the opening in a garment, pocket, 174/3.
speche, *sb.*, speech, 92/17.
specheles, *adj.*, speechless, 212/13.
speciall, *adj.*, special, 6/6.
spectakyll, *sb.*, spectacle, 203/10.
spede, *v.*, to speed, prosper, *inf.*, 7/24; *pt.* 3 *sg.* spedde, 17/33.
spedfull, *adj.*, speedful, useful, 64/1; spedeful, 229/15.
speke, *v.*, to speak, *inf.*, 3/18; spekon, 293/22; *pr.* 3 *sg.* spekys, 13/22; spekepe, 157/1; *pl.* spekyth, 282/10; spekyn, 117/31; *imp. sg.* speke, 34/4; *pt.* 3 *sg.* spake, 7/20; speke, 19/3; *pl.* speken, 22/5; spake, 148/25; *pp.* spoken, 18/15; spokyn, 214/14.
spekyng, *sb.*, speaking, 96/30.
spelle, *sb.*, word, 261/2.
spenden, *v.*, to spend; *pt.* 3 *sg.* spende, 12/27; *pp.* spende, 39/13.
spere, *sb.*, spear, 18/19.
spirituall, *adj.*, spiritual, 107/3.
spolde, *sb.*, spittle, 83/5.
sporten, *v.*, to spurt; *pt.* 3 *sg.* sporrut, 252/8.
spowsehode, *sb.*, marriage vow, 256/35; spowsehed, 298/24.
spowte, *v.*, to spout, vomit, *inf.*, 255/27.
spred, *v.*, to spread, *inf.*, 3/21; *pt. pl.* spradden, 115/4; *pp.* sprade, 172/9.
spryngen, *v.*, to sprinkle; *pr.* 3 *sg.* springyth, 295/13.
spryng, *v.*, to spring, rise, *inf.*, 48/11; *pt.* 3 *sg.* sprong, 14/12; sprang, 109/6.
spryte, sprythe: *see* spyrite.
sputyd: *see* spyten.
spycerys, *sb. gen.*, grocer, 246/31.
spycery, *sb.*, spices, 148/7.
spyces, *sb.*, spices, 30/12.
spye, *v.*, to spy, espy, *inf.*, 55/12.
spyes, *sb. pl.*, spy, 99/2.
spyll, *v.*, to spill, lose, kill, be destroyed, *inf.*, 87/3; *pt.* 3 *sg.* spylud, 118/29; *pl.* spylleden, 13/13; *pp.* yspyld, 17/22; spyllyd, 205/23.
spyres, *sb. pl.*, sprout, 102/19.
spyrite, *sb.*, spirit, 297/4; spryte, 290/23, 297/2; sprythe, 301/4.
spyten, *v.*, to dispute; *pt.* spyted, 78/22; sputyd, 109/15.
spytten, *v.*, to spit; *pt.* 3 *sg.* spytte, 136/24; *pr. p.* spyttyng, 4/31.
spyttyng, *sb.*, spitting, 117/20.
spytues, *adj.*, spiteful, angry, terrible, 44/17.
sqware, *adj.*, square, 72/16.
stabull, *sb.*, stable, 49/33.
stabull, *adj.*, stable, firm, 74/27.
staf, *sb.*, staff, 188/28.
Staffordschyre, *pr. n.*, Staffordshire, 244/8.
stalke, *sb.*, stalk, reed, 108/34.
stanten, *v.*, to assert; *pt.* 3 *sg.* stant, 188/2.
staren, *v.*, to stare; *pt.* 3 *sg.* start, 200/36.
stark, *adj.*, stark, rigid, 172/9.
state, *sb.*, state, 11/19.
stede, *sb.*, horse, 251/17.
stedfast, *adj.*, steadfast, 8/14; studfast, 20/35; stydfast, 147/15.
steken, *v.*, to stick, put; *pp.* steked, 128/3.
stele, *v.*, to steal, hide, *inf.*, 79/18; *pt.* 1 *sg.* stale, 9/32; *pl.* stelen, 14/26; *pp.* ystolne, 14/27; stolen, 99/26; stolne, 189/3.
stench, *sb.*, stench, smell, 4/31; stynch, 296/8.
stene, *sb.*, pot, waterpot, 293/5.
stenen, *v.*, to stone, *inf.*, 28/9; *pp.* stenet, 30/23.
steppus, *sb. pl.*, step, 152/14.

stepuls, *sb. pl.*, steeple, high tower, 150/20.
ster, *v.*, to stir, move, excite, *inf.*, 26/32; styre, 158/8; sture, 199/27; sturre, 237/30; *pr.* 3 *sg.* steruþ, 253/29; *pt.* 3 *sg.* steryd, 145/13; styryd, 180/26; *pp.* isteryt, 251/3; sturet, 274/5; steryd, 287/34.
sterne, *adj.*, stern, 300/27.
sterre, *sb.*, star, 17/4.
sterte, *v.*, to start, leap, *inf.*, 258/34; *pt.* 3 *sg.* starte, 226/34.
sterven, *v.*, to starve, die, perish; *pt.* 3 *sg.* sterfe, 104/20; stervet, 9/14.
steryng, *sb.*, instigation, stirring, 98/18.
Steuen, St., *pr. n.*, St. Stephen, 27/12.
steven, *sb.*, voice, 302/18.
Steuon, *pr. n.*, Stephen, archbishop of Canterbury, 198/20.
steyng, *sb.*, rising, ascension, 153/14.
stoke, *sb.*, stock, log, 84/28.
stomok, *sb.*, stomach, 126/2.
stompes, *sb. pl.*, stump, trunk, 223/29.
stond, *v.*, to stand, *inf.*, 3/1; *pr.* 2 *sg.* stondyst, 243/29; 3 *sg.* stondeth, 45/10; stondys, 76/14; *pl.* stonden, 148/27; stond, 148/25; *pt.* 3 *sg.* stod, 5/16; stode, 8/35; *pl.* stonden, 10/20; stoden, 52/8; stod, 154/17; *pr. p.* stondyng, 2/31; *pp.* stond, 60/24.
stonde, *sb.*, stand, position, 249/10.
stone, *sb.*, stone, 71/9.
stoppe, *v.*, to close, stop, *inf.*, 58/14; *pr.* 3 *sg.* stoppyþe, 156/4; *imp. sg.* stop, 104/15; *pt.* stopyd, 181/11; stoppyd, 227/12; *pr. p.* stoppyng, 156/6.
stormely, *adv.*, stormily, 205/22.
story, *sb.*, story, 31/5.
stranglen, *v.*, to strangle; *pt.* 3 *sg.* strangylt, 214/3; *pp.* ystrangled, 79/25; strangult, 85/29.
strawen, *v.*, to strew; *imp. pl.* straw, 130/2; *pt.* strawed, 115/2; *pr. p.* strawyng, 129/33; *pp.* strawed, 39/23.
straynen, *v.*, to strain, stretch; *pt.* 3 *pl.* strayned, 122/29.
strayte, *adv.*, straitly, tightly, 9/2.
straytenes, *sb.*, straitness, strictness, 161/33.
strechen, *v.*, to stretch; *imp. sg.* strech, 155/17.
streght, *adv.*, straight, 180/25.
streugþe, *sb.*, strength, 52/32; strengyth, 228/34.
strenkþen, *v.*, to strengthen, *inf.*, 285/4; *pr.* 3 *sg.* strenktheth, 270/35.
strete, *sb.*, street, 193/22.
stripen, *v.*, to strip; *pt.* striput, 121/33.
stroke, *sb.*, stroke, 42/22.
strong, *adj.*, strong, 33/21.
strongyt, *pp.*, strengthened, 229/31.
strye, *v.*, to destroy, *inf.*, 72/11; *pr. pl.* strien, 71/27; *pt. pl.* stryeden, 14/13; *pp.* stryet, 140/29.
stryngys, *sb. pl.*, string, 89/9.
stryve, *v.*, to strive, *inf.*, 89/22; *pt. pl.* stryven, 302/26.
stryvyng, *sb.*, striving, 186/20.
stude, *sb.*, study, thought, 37/24.
studfast: *see* stedfast.
study, *v.*, to study, *inf.*, 163/2; *pr.* 3 *sg.*, studyeþe, 162/14; *pt.* 3 *sg.* studyet, 167/27; *pr. p.* studiyng, 65/32.
studyyng, *sb.*, studying, 162/31.
stuffe, *v.*, to stiffen, strengthen, reinforce, *inf.*, 89/2.
sturbans, *sb.*, disturbance, 185/14.
styd, *sb.*, stead, place, 2/30.
stydfastnes, *sb.*, steadfastness, 78/29; studfastnes, 188/11.
stye, *v.*, to rise, ascend, *inf.*, 109/28; stey, 153/35; *pt.* 3 *sg.*, stegh, 6/21; steȝt, 152/14; styed, 152/23; stygh, 152/31; steyd, 154/15; steyut, 159/25; *pp.* styet, 27/2; steyt, 262/17; steuet, 232/16.
styfly, *adv.*, stiffly, strongly, 7/19.
styll, *adj. and adv.*, still, 49/16.
stynkyng, *adj.*, stinking, 84/28; styngkyng, 225/20.
stynke, *v.*, to stink, *inf.*, 47/17; *pr.* 3 *sg.* stinkyth, 84/25; stynkeþ, 156/6; *pt.* 3 *sg.* stanke, 68/12; *pl.* stonk, 192/22.
stynte, *v.*, to stint, cease, stop, *inf.*, 32/25; *pr. pl.* styntyn, 5/34; *pt.* 3 *sg.* stynt, 178/13.
styre: *see* ster.
substance, *sb.*, substance, 166/9.
successor, *sb.*, successor, 189/36.

suche, *adj.*, such, 5/24; soch, 187/7; seche, 51/33.
suffrages, *sb. pl.*, suffrage, intercession, 149/30.
suffrance, *sb.*, sufferance, 214/17.
suffre, *v.*, to suffer, *inf.*, 169/7; suffyr, 125/13; *pr.* 1 *sg.* suffyr, 113/15; 3 *sg.* suffereth, 29/3; *pl.* suffren, 67/31; *imp. sg.* suffyr, 51/7; *pt.* 2 *sg.* suffyrst, 273/23; 3 *sg.* sufferd, 8/19; suffred, 26/18; suffered, 41/23; *pl.* suffreden, 28/35; sufferd, 262/25; sufferet, 262/27; *pr. p.* suffryng, 6/8; *pp.* suffirde, 245/16.
suffycen, *v.*, to suffice; *pt.* 3 *sg.* suffycyt, 220/26.
suget, *adj.*, subject, 22/18; soget, 25/33.
suggestyon, *sb.*, suggestion, criminal charge, 13/25.
sum, *adj. and pron.*, some, 1/16; summ, 218/18.
superfluyte, *sb.*, superfluity, 126/2.
supperday, our Lordys, *pr. n.*, Maundy Thursday, 125/4.
supposen, *v.*, to suppose; *pr.* 1 *sg.* suppos, 199/18.
sure, *adj.*, sure, 56/20.
surfet, *sb.*, surfeit, 63/18.
Surry, *pr. n.*, Surrey, 241/20.
suspenden, *v.*, to suspend; *pt.* suspendyt, 236/20.
suspessyon, *sb.*, suspicion, 10/5; suspicyon, 286/36.
sustenaunce, *sb.*, sustenance, 254/16.
susteynen, *v.*, to sustain; *pr.* 3 *sg.* susteynyth, 285/1; *pl.* susteneþe, 162/8; *pr. p.* susteynyng, 242/20.
sustyr : *see* syster.
swalows, *sb. pl.*, swallow, 214/20.
swell, *v.*, to swell, *inf.*, 193/34; *pt.* 3 *sg.* swal, 181/11; *pp.* swolne, 110/15.
swer, *v.*, to swear, *inf.*, 3/35; sweron, 300/21; *pr.* 2 *sg.* swerus, 113/22; *pt.* 3 *sg.* swore, 300/17; *pp.* sworen, 121/20; sworne, 291/16.
swerde, *sb.*, sword, 42/30.
swerer, *sb.*, swearer, 229/34.
sweryng, *sb.*, swearing, 113/25.
swete, *adj.*, sweet, 191/12.
swete, *v.*, to sweat, perspire, *inf.*, 3/4; *pr.* 3 *sg.* swetyþe, 166/17; *pt.* 3 *sg.* swet, 45/28; swat, 45/32.
swetnes, *sb.*, sweetness, 53/33; swetenes, 220/15.
sweþeles, *sb. pl.*, swaddling band, 231/28.
swolon, *v.*, to swallow, overwhelm, *inf.*, 4/31; *pt.* 3 *sg.* sowoluyd, 81/23; swolut, 178/25; *pp.* swolyt, 200/32.
swownen, *v.*, to swoon; *pt.* 3 *sg.* swownyd, 206/3.
swot, *sb.*, sweat, perspiration, 66/30.
swyft, *adj.*, swift, 48/24.
swym, *v.*, to swim, *inf.*, 272/29; *pt.* 3 *sg.* swam, 119/26; *pr. p.* swymmyng, 14/18.
swynasy, *sb.*, quinsy, 110/14.
swyne, *sb.*, swine, 278/28.
swynke, *sb.*, labour, 2/8.
swyuen, *sb.*, vision, dream, 38/26.
syb, *adj.*, related, 301/13.
Sybyl, *pr. n.*, Sibylla, a wise woman, 25/19.
syde, *sb.*, side, 4/24.
syde to, *prp.*, beside, 40/23, 197/22.
syght, *sb.*, sight, 7/31; seght, 29/31.
sygne, *sb.*, sign, 29/12; syngne, 153/3; syne, 171/2.
syke, *sb.*, sigh, 104/30.
syke, *v.*, to sigh, *inf.*, 65/22; *pt.* 3 *sg.* sykut, 68/9; *pr. p.* sekyng, 44/2; sykyng, 84/23.
sykur, *adj.*, safe, 153/9; sycour, 153/4; sekyr, 169/24.
sykurnes, *sb.*, safety, 153/5.
sykyng, *sb.*, sighing, 63/31.
sylke, *sb.*, silk, 40/22; selke, 219/31.
sylner, *sb.*, silver, 39/21.
Syluestyr, St., *pr. n.*, St. Sylvester, 37/10.
Symeon, *pr. n.*, Simeon, 99/7.
Symon, St., *pr. n.*, St. Simon, 57/5.
Symon, *pr. n.*, Simon, the Pharisee, 203/31.
Symon Magus, *pr. n.*, Simon, a magician, 194/29.
symple, *adj.*, simple, 176/1; sympyll, 255/5.
sympulnes, *sb.*, simpleness, 12/2.
syn, *sb.*, sin, 6/13.
Synay, *pr. n.*, Sinai, 101/13, 277/11.
syndall, *sb.*, sendal, silken stuff, 40/22.
syne, synys : *see* sygne.
synful, *adj.*, sinful, 23/30; synfull, 46/14.
syng, *v.*, to sing, *inf.*, 151/13; syngne, 271/31; syngon, 293/8; *pr.* 2 *sg.* syngyst, 113/13; *pr.* 3 *sg.* syngyth, 20/25; sengyth, 68/32; *pl.* syng,

69/3; syngen, 118/20; *pt.* 3 *sg.* sang, 151/15; *pl.* songen, 21/20; *pr. p.* syngyng, 223/22; *pp.* songon, 23/19.
synke, *v.*, to sink, *inf.*, 89/14; *pr.* 3 *sg.* synkyth, 112/21; *pt.* syngkyt, 210/20.
synne, *v.*, to sin, *inf.*, 64/8; synnon, 295/32; *pr.* 3 *sg.* synnyþe, 149/21; synnes, 149/22; *pr. pl.* synnen, 150/4; synneth, 68/5.
synners, *sb. pl.*, sinner, 149/17.
syr, *sb.*, sir, 7/11.
syser, *sb.*, cider, 139/37.
syster, *sb.*, sister, 29/32; sustyr, 29/25.
syte: *see* cyte.
syþ, *sb.*, compact, 46/5.
syþen, *adv. and conj.*, since, afterward, 7/23; sethen, 22/9; syth, 46/3.
sythes, *sb.*, times, 236/14; sythe, 302/34.
sytte, *v.*, to sit, *inf.*, 39/28; *pr.* 3 *sg.* syttyþe, 10/34; settyth, 170/9; sittyþe, 224/31; *pl.* syttyth, 182/33; *imp. pl.* sytte, 84/1; *pt.* 3 *sg.* sate, 32/18; sete, 193/19; *pl.* setten, 145/18; setyn, 104/5; syttyn, 181/7; *pr. p.* syttyng, 80/3.
syx, *card. num.*, six, 27/4.
syxte, *ord. num.*, sixth, 47/18.
Syxti: *see* Sixtus.
syxty, *card. num.*, sixty, 27/5.

table, *sb.*, table, plate, 102/16.
tachut, *pp.*, attached, 113/18.
take, *v.*, to take, *inf.*, 2/15; taken, 64/33; *pr.* 2 *sg.* takes, 235/29; 3 *sg.* taketh, 21/23; taket, 173/7; takenyþe, 282/27; *pl.* taken, 115/15; takuth, 289/6; *imp. sg.* take, 8/34; *pl.* taketh, 28/22; takes, 33/12; take, 48/20; taket, 172/22; *pt.* 1 *sg.* toke, 14/30; *pl.* token, 14/19; *pp.* taken, 2/19; take, 67/30.
takyng, *sb.*, taking, 158/16. *See also under* talkyng.
tale, *sb.*, tale, 177/14.
talke, *v.*, to talk, *inf.*, 96/34; *pt.* talked, 145/18; *pr. p.* talkyng, 148/22; *pp.* talked, 280/6.
talkyng, *sb.*, talking, 118/6; takyng, 83/25.
tapor, *sb.*, taper, 127/16.
tary, *v.*, to delay, *inf.*, 61/25; *pt.* taryed, 44/14.
taryng, *sb.*, slowness, 18/29.
tast, *sb.*, taste, 173/1.
tast, *v.*, to taste, *inf.*, 286/15.
teche, *v.*, to teach, *inf.*, 33/33; *pr.* 1 *sg.* teche, 88/13; 3 *sg.* techeth, 45/22; techeþe, 57/2; techith, 221/19; techuth, 289/3; 3 *pl.* techen, 57/26; techyth, 83/5; *imp. sg.* teche, 299/17; *pt.* 3 *sg.* taght, 21/8; tawght, 301/16; 3 *pl.* taghten, 151/12; taght, 160/17; tacht, 183/19; *pr. p.* techyng, 279/13; teching, 291/24; *pp.* ytaght, 38/8.
techers, *sb. pl.*, teacher, 159/9.
techyng, *sb.*, teaching, 46/8.
teer, *sb.*, tear, 235/25; *pl.* terys, 188/21.
tell, *v.*, to tell, *inf.*, 1/16; tel, 5/22; telle, 36/2; tellon, 292/20; tellyn, 295/29; *pr.* 1 *sg.* telle, 293/4; 3 *sg.* telleþe, 5/12; tellyth, 31/5; tellet, 171/26; 1 *pl.* tell, 48/8; 3 *pl.*, tellyþe, 83/5; tellyn, 215/13; tellyth, 244/10; *pr. subj.* 2 *sg.* telle, 17/29; *imp. sg.* tell, 17/9; *pl.* tellyþe, 112/25; *pt.* 3 *sg.* told, 6/33.
tellyng, *sb.*, telling, 14/16.
Temmys, *pr. n.*, Thames, 191/1.
tempest, *sb.*, tempest, 8/6.
temporall, *adj.*, temporal, temporary, secular, worldly, 50/15.
temptacyon, *sb.*, temptation, 6/22.
tempte, *v.*, to tempt, *inf.*, 11/1; tempton, 296/3; *pr.* 3 *sg.* tempteth, 33/6; *pl.* temptyþe, 253/16; *pp.* temptyd, 10/9.
tempull, *sb.*, temple, 15/19; temple, 57/19; tempyl, 183/32.
tempur, *v.*, to temper, moderate, *inf.*, 162/22.
ten, *card. num.*, ten, 27/5.
tenantys, *sb. pl.*, tenant, 241/34; tenayntys, 242/32.
tend, *v.*, to set on fire, burn, *inf.*, 106/32; tynd, 60/29; *pr. pl.* tendyþe, 150/19.
tenden, *v.*, to attend, give one's attention to; *pt.* 3 *sg.* tentut, 254/33; *pl.* tendedon, 27/2.
tendyr, *adj.*, tender, 45/24.
tendyrne[s], *sb.*, tenderness, 138/2.
tene, *sb.*, vexation, 276/5.
teneblus, *sb. pl.*, dusk, 117/4.

tenebrys, *sb.*, dusk, 122/12.
tenet, *pp.*, irritated, angry, 219/19.
tent, *pp.*, tied, shut in, 258/28.
testament, *sb.*, testament, 1/23.
teþe, *sb. pl.*, tooth, 194/18.
teþe, *sb. and adj.*, tithe; teþe-day, 'tithe-day,' 82/12.
þe toon (*put for* þat oon), that one, 5/23, 234/13; þe ton, 196/27.
þe toþer (*put for* þat oþer), that other, 5/27, 186/7, 223/22.
to, *prp.*, to, 1/2.
to, *adv.*, too, 28/8.
tobeton, *v.*, to beat in pieces, *inf.*, 3/10.
tobroken, *pp.*, broken in pieces, 246/2.
tobursten, *v.*, to burst, break in pieces; *pt.* 3 *sg.* tobarst, 190/18.
Toby, *pr. n.*, Tobias, 214/8.
to-day, *adv.*, to-day, 131/23.
tode, *sb.*, toad, 85/25.
todraw, *v.*, to draw asunder, *inf.*, 211/17.
tofor, *prp. and adv.*, before, 48/28.
togedyr, *adv.*, together, 3/5; togydur, 289/2.
tohewe, *v.*, to hew, cut in pieces; *pt.* 3 *sg.* tohew, 292/11; *pl.* tohew, 265/27.
token, *sb.*, token, sign, 60/28.
tokened, *pp.* signified, indicated, 245/30.
tokenyng, *sb.*, betokening, signification, 1/19.
tolle-boþe, *sb.*, toll-booth, 254/32.
tomarturd, *pp.*, cruelly martyred, 114/5.
tombe, *sb.*, tomb, 9/16; towmbe, 20/16.
tomble, *v.*, to tumble, *inf.*, 185/18.
tombelyng, *sb.*, tumbling, 178/14.
to-morrow, *adv.*, to-morrow, 75/31; to-moro, 191/17; to-morou, 142/8.
tong, *sb.*, tongue, 4/26.
tonne, *sb.*, tun, 31/12.
to-nyght, *adv.*, to-night, 88/20.
too, *sb.*, toe, 121/36. *See also* two.
toppe, *sb.*, top, 121/34.
topunne, *v.*, to pound to bits, *inf.*, 237/31; *pp.* topounet, 134/31.
torase, *v.*, to lacerate, tear to pieces, *inf.*, 134/21.
torches, *sb. pl.*, torch, 148/24.
toren, *adj.*, torn, 89/35; torne, 136/13.
tormentowrs: *see* turmentoure.
tosley, *v.*, to hew to pieces; *p'. subj.* 3 *sg.* tosley, 105/29.
toteren, *v.*, to tear to pieces, *inf.*, 211/18.
toward, *prp.*, towards, 53/28; towart, 205/2.
towch, *v.*, to touch, *inf.*, 23/13; *pr.* 3 *pl.* towchen, 124/29; *pt.* 3 *sg.* towched, 94/20; *pr. p.* towchyng, 58/3; *pp.* towched, 147/28.
towne, *sb.*, town, 23/1; towen, 173/34; toun, 175/2.
towne-cok, *sb.*, town-cock, 250/31.
towre, *sb.*, tower, 193/19.
Towres, *pr. n.*, Tours, 272/20, 274/4.
trace, *sb.*, trace, 253/9.
tractus, *sb. pl.*, tract, tractate, 63/30.
Tracy, Syr William, *pr. n.*, Sir William Tracy, 41/35.
translacyon, *sb.*, translation, 181/26.
translaten, *v.*, to translate, transfer; *pt.* translatud, 274/6; *pp.* translat, 50/9.
transon, *sb.*, trance, 293/19; travnsyn, 191/10.
trappe, *sb.*, trap, 144/3.
trappet, *pp.*, furnished with trappings, 251/17.
trauayle, *sb.*, travail, labour, 1/25; trauell, 1/23.
trauayle, *v.*, to travail, labour, rag, exercise, travel, *inf.*, 2/9; trauell, 205/24; traueyll, 285/10; *pr.* 3 *sg.* trauelyth, 95/18; *pl.* trauelube, 159/10; *pt.* 3 *sg.* trauayld, 1/27; *pr. p.* trauelyng, 95/13; *pp.* trauayld, 95/5.
trauelyng, *sb.*, trouble, vexation, 280/19.
trayde, *pp.*, betrayed, 118/8.
traytere, *sb.*, treachery, 13/24.
traytour, *sb.*, traitor, 41/18.
tre, *sb.*, tree, wood, 66/23.
trede, *v.*, to tread, *inf.*, 80/14; *pt. pl.* tredon, 241/11.
tremblen, *v.*, to tremble; *pr. p.* tremblyng, 51/3.
trenis, *sb.*, lamentation, 122/11.
tresery, *sb.*, treasury, 215/9.
trespas, *sb.*, trespass, sin, 26/21.
trespas, *v.*, to trespass, *inf.*, 204/8; *pr.* 3 *sg.* trespassyþe, 108/18; *pl.* trespassuþe, 157/29; trespas, 285/14; *pp.* trespassyd, 60/11; trespast, 112/24.
tresure, *sb.*, treasure, 201/23; tresowr, 215/6.

treten, *v.*, to treat; *pr.* 3 *sg.* tretyþe, 112/26.
trety, *sb.*, treaty, treatise, 41/24; trete, 250/18.
trew, *adj.*, true, 15/18.
tribulacyon, *sb.*, tribulation, 69/20.
tribut, *sb.*, tribute, 49/30; tribet, 120/29.
triflen, *v.*, to trifle, beguile; *pt.* 3 *sg.* trifuld, 194/29.
trobolon, *v.*, to trouble, *inf.*, 295/15; *pp.* trowbet, 13/35; trowbuld, 48/33; ytrowbuld, 231/34.
trobulere, *sb.*, troubler, 147/12.
trompe, *v.*, to trumpet, *inf.*, 65/1.
trompers, *sb. pl.*, trumpeter, 64/37.
trondelen, *v.*, to trundle; *pt.* 3 *sg.* trondelut, 174/8.
trone, *sb.*, throne, 153/17.
troth, *sb.*, truth, faith, vow, 38/16; treuþ, 89/19.
trowbelyng, *sb.*, trouble, 231/34.
Troye, *pr. n.*, Troy, 193/16.
troyng, *sb.*, trowing, 97/34.
trust, *sb.*, trust, 9/36; tryst, 14/31.
Trynyte, *sb.*, Trinity, 163/19; Trenite, 289/16.
trysten, *v.*, to trust; *pr.* 1 *sg.* tryst, 273/31; *imp. pl.* tryst, 5/9; *pt.* 3 *sg.* tryst, 65/4; trust, 175/31.
Turkes, *pr. n.*, the Turks, 14/13.
turment, *v.*, to torment, *inf.*, 56/1; torment, 219/26; *pt.* turmentyt, 240/1.
turment, *sb.*, tournament, 119/20.
turment, *sb.*, torment, 134/22; torment, 219/26.
turmentoure, *sb.*, tormentor, 202/23.
turne, *sb.*, turn, trick, 53/17.
turne, *v.*, to turn, *inf.*, 3/15; *pr.* 3 *sg.* turnyþ, 127/12; *imp. sg.* turne, 17/30; *pt.* 3 *sg.* turnet, 7/32; *pl.* turneden, 27/4; *pr. p.* turnyng, 48/2; *pp.* yturnet, 52/31.
turnement, *sb.*, torment, agony, 181/14, 202/6, 217/19.
turnyng, *sb.*, turning, conversion, 53/2.
turturs, *sb. pl.*, turtle-dove, 57/22.
Tuysday, *pr. n.*, Tuesday, 149/15.
twelfe, *card. num.*, twelve, 79/14.
Twelfeday, *pr. n.*, Twelfth-day, 47/30.
twelmo[n]þe, *sb.*, twelve months, 48/6; twolfmonyþe, 73/1.
two, *card. num.*, two, 1/7; twoo, 9/3; tweyne, 164/9; too, 61/17.
twyn, on, asunder, 257/32.
twys, *adv.*, twice, 177/14; twy, 90/1; twyys, 128/23.
Tybaude, St., *pr. n.*, St. Thibaut, 271/13.
Tybur, *pr. n.*, Tiber, 121/27.
tydes, *sb. pl.*, time, 66/4.
tyen, *v.*, to tie, bind; *pt.* tyed, 136/31; *pp.* tyed, 77/29.
tyll, *prp.*, to, till, 5/13; til, 244/23.
tyme, *sb.*, time, 5/17.
tynen, *v.*, to close; *pr.* 3 *sg.* tyneth, 295/11.
tyrand, *sb.*, tyrant, 52/28; tyraunt, 276/33.
Tyrus, *pr. n.*, Tyrus, Pilate's father, 120/17.
tysut, *pp.*, enticed, 46/16.
tytuld, *pp.* entitled, 124/32.
tyt[h]yng, *sb.*, event, tidings, tythyng, 99/13; *pl.* tyþyngys, 80/23.
Tytus, *pr. n.*, Titus, 141/22.
tytyl, *sb.*, title, 198/31.
þaȝ: *see* þogh.
þat, *conj.*, that, 1/15.
þat, *pron.*, that, who, which, 1/10; *pl.* þes, 2/26.
þat (*put for* þer), *adv.*, where, 5/23.
þay, *pron.*, they, 3/17; þei, 147/22.
þe (the), *art.*, the, 1/6; þy, 76/7, 143/9.
the, *pron.*, thee, 7/22.
þedyr, *adv.*, thither, 5/35; þidur, 292/17.
þedyrward, *adv.*, thitherward, 146/18; þidurwarde, 293/23.
þedyryn, *adv.*, therein, 278/28.
þef, *sb.*, thief, 17/8; þeff, 298/26.
þefte, *sb.*, theft, 298/20.
þei: *see* þay.
þeis, *sb. pl.*, thigh, 291/24.
þen, *conj. and adv.*, then, when, 2/15; þanne, 290/23.
þenke, *v.*, to think, *inf.*, 47/2; thynke, 115/30; *pr.* 3 *sg.* þenkyth, 47/22; þynkyþe, 162/14; *imp. sg.* þenke, 68/12; thynke, 82/24; *pl.* þenkeþe, 254/18; þenke, 279/23; *pt.* 3 *sg.* þoght, 5/29; þocht, 216/28; þought, 302/32; *pl.* þoghten, 27/35.
þens, *adv.*, thence, 156/4.
þer (ther), *adv.*, there, where, 1/22; þyr, 179/24.
þerapon, *adv.*, thereupon, 166/15.

þeras, *adv.*, thereas, where, 10/25; þereos, 290/14.
þerfor, *adv.*, therefore, 1/13.
þerfro, *adv.*, therefrom, 5/35.
þerof, *adv.*, thereof, 90/16.
þeron, *adv.*, thereon, 146/29.
þerto, *adv*, thereto, 120/33.
þerwyth, *adv.*, therewith, 7/30.
þeryn, *adv.*, therein, 30/3.
þes: *see* þys, þat.
þewes, *sb. pl.*, manner, virtue, 242/8.
Thewythe, *pr. n.*, Theuyth (St. Winifred's father), 177/16; Thewyt, 177/20.
þiself, *pron.*, thyself, 55/37.
þo, þoo: *see* þys.
þo, *adv.*, then, at that time, 300/25.
þogh, *conj.*, though, 5/1; þa3, 15/23; þach, 180/33.
þoght, *sb.*, thought, 19/8.
Thomas, St. (of Canterbury), *pr. n.*, St. Thomas, 38/10.
Thomas, St. (of Inde), *pr. n.*, St. Thomas, 18/4.
þombe, *sb.*, thumb, 136/1.
þondyr, *sb.*, thunder, 7/29.
þonke, *v.*, to thank, *inf.*, 4/1; *pr.* 1 *sg.* thonke, 16/19; thank, 299/30; 3 *sg.*, þonketh, 29/3; *pl.* thonken, 274/27; thonke, 274/28; þonkyth, 84/15; *pt.* þonket, 10/7; þankyd, 186/25; *pr. p.* thonkyng, 13/38.
þorne, *sb.*, thorn, 166/17.
þose: *see* þys.
þou, *pron.*, thou, 7/3.
þowsand, *card. num.*, thousand, 9/4; þowsant, 202/9.
þral, *sb.*, thrall, slave, 153/22.
þraldam, *sb.*, thraldom, 172/15.
þrale, *adj.*, low, base, of low birth, 200/19.
þrate, *sb.*, threat, 255/18.
þre, *card. num.*, three, 5/14; þree, 294/6.
þrede, *sb.*, thread, 179/5.
þrete, *v.*, to threaten, *inf.*, 14/3; *pr.* 2 *sg.* þretyst, 15/3; *pr. p.* thretyng, 53/27; *pp.* þrat, 159/30.
þretteneth, *ord. num.*, thirteenth, 47/30; þretten, 48/2.
þrogh, *prp.*, through, 15/9; þurgh, 29/24; þroch, 196/16.
þrost, *v.*, to thrust, cast, *inf.*, 145/36; *pr.* 3 *sg.* þrostys, 83/2; *pt.* 3 *sg.* þroste, 201/2; *pl.* þroston, 140/21; *pp.* þrost, 152/15; thrast, 195/12; þrust, 220/2.
þrote, *sb.*, throat, 110/15.
throw, *v.*, to throw, *inf.*, 81/27.
þrowes, *sb. pl.*, suffering, pain, 245/28.
þrydde, *ord. num.*, third, 96/9; þryde, 218/32; þrytte, 245/31.
þryse, *adv.*, thrice, 70/1; þryes, 188/5; þries, 245/27.
þrytty, *card. num.*, thirty, 22/19; þrytte, 142/15.
þurgh: *see* þrogh.
Þursday, *pr. n.*, Thursday, 77/10.
þurst, *sb.*, press, crush, 158/14.
þurst, *sb.*, thirst, 70/8.
thursty, *adj.*, thirsty, 4/4.
þus, *adv.*, thus, so, 1/18; thys, 4/33. *See also* þys.
þy, *pron.*, thy, 7/9; þi, 7/21; þine, 300/2. *See also under* þe.
thykke, *adj.*, thick, 80/5; þekke, 165/14.
thylke, *adj.*, such, these, 221/3; thelke, 63/1.
þyn, *pron.*, thine, 67/21.
þyng, *sb.*, thing, 1/1; þenges, 49/20.
þynkyng, *sb.*, thinking, 196/5.
þys, *pron.*, this, 1/8; this, 165/2; þus, 14/28; *pl.* þose, 2/21; þo, 15/18; þes, 15/32; þoo, 23/28. *See also* þus *and* þe.

vche: *see* ych.
vmage, *sb.*, homage, 228/7.
vmbeclyppen, *v.*, to embrace; *pt.* 3 *sg.* vmbeclypped, 51/13; *pp.* vmbeclypped, 64/15.
vmbeschadow, *v.*, to shade around, *inf.*, 106/31.
vmbrayden, *v.*, to reproach; *pr.* 2 *sg.* vmbraydys, 113/22; *pl.* vmbrayden, 132/12.
vmbstad, *pp.*, surrounded, 64/17.
vnavyset, *adj.*, unadvised, uncounselled, 10/15.
vnbarren, *v.*, to unbar, open; *pt.* vnbarret, 42/12.
vnbeleued, *adj.*, unbelieving, 139/1.
vnblessyd, *adj.*, unblessed, 219/11.
vnborne, *adj.*, unborn, 87/21.
vnbrent, *adj.*, unburnt, 163/15; vnbrennet, 176/32.
vnbrydlen, *v.*, to unbridle; *pt.* vnbrydylt, 56/10.
vnbuxamnes, *sb.*, disobedience, 22/1; vmbuxomnes, 22/2.
vnbynd, *v.*, to unbind, *inf.*, 209/29; *pt.* 3 *sg.* vnbond, 231/29.

vnclene, *adj.*, unclean, 57/16.
vnclennes, *sb.*, uncleanness, 63/11.
vnconnyng, *sb.*, ignorance, 267/12.
vnconyng, *adj.*, unlearned, 213/23.
vncull, *sb.*, uncle, 93/36.
vncurtes, *adj.*, uncourteous, 61/25.
vndampned, *adj.*, uncondemned, 89/21.
vndo, *v.*, to undo, open, *inf.*, 85/24; *pt.* 3 *sg.* vndyd, 248/9; *pl.* vndedyn, 14/18; vnduden, 198/29; *pp.* vndon, 192/35.
vndyr, *sb.*, the time from nine to twelve o'clock in the morning, 66/2.
vndyr, *prp.*, under, 4/24.
vndyrlyng, *sb.*, underling, 187/27.
vndyrstond, *v.*, to understand, *inf.*, 3/12; vndurstande, 294/5; *pr. pl.* vndyrstondyn, 282/11; vndyrstondyþe, 156/33; vndyrstondes, 261/12; *pt.* 3 *sg.* vndyrstode, 19/17; *pl.* vndyrstode, 148/31; *pp.* vndyrstonden, 11/24; vndyrstond, 94/29.
vndyrstondyng, *sb.*, understanding, 228/24.
vndyrtake, *v.*, to undertake, *inf.*, 13/18.
vnement: *see* oynement.
vnfolden, *pp.*, unfolded, 150/32.
vnfulle, *adj.*, incomplet, 80/33.
vnknowon, *adj.*, unknown, 207/19.
vnkynde, *adj.*, unkind, 26/17.
vnkyndnesse, *sb.*, unkindness, 113/12.
vnlykly, *adj.*, unlikely, 140/28.
vnneþe, *adv.*, with difficulty, scarcely, 2/32.
vnponysched, *adj.*, unpunished, 89/27.
vnquyte, *adj.*, unrewarded, 89/27.
vnresynabull, *adj.*, unreasonable, 101/15.
vnrobbet, *pp.*, unrobbed, 39/5.
vnschauen, *pp.*, unshaven, 125/29.
vnsched, *adj.*, unshed, 242/35.
vnschryuen, *adj.*, unshriven, 100/30.
vnsely, *adj.*, unhappy, wretched; vnsley, 6/30.
vnsemely, *adj.*, unseemly, 81/8.
vnservet, *adj.*, unserved, 267/2.
vnskylfully, *adv.*, unreasonably, 63/17.
vnstabyll, *adj.*, unstable, 188/10.
vnswar, *sb.*, answer, 10/21; vnswer, 10/29; onswar, 196/2.
vnswar, *v.*, to answer, *inf.*, 10/14; *pr.* 3 *sg.* vnswares, 115/27; vnsweryth, 231/16; *pt.* vnswered, 5/19; vnsward, 8/3; vnswerd, 10/18; onsueret, 172/1.
vnwarned, *adj.*, unwarned, 39/28.
vnworschypen, *v.*, to do dishonour to; *pr.* 3 *sg.* vnworschypyth, 87/33; *pt.* 3 *sg.* vnworschypyd, 87/34.
vnworthy, *adj.*, unworthy, 20/28; onworthy, 131/36.
vnwyttyng, *adj. and adv.*, unwitting, 30/10.
vnycorn, *sb.*, unicorn, 55/9.
vnyte, *sb.*, unity, 162/2.
vp, *adv. and prp.*, up, 2/30.
vpcasting, *sb.*, vomiting, 172/25.
vpon, *prp.*, upon, 6/30; apon, 6/11; opon, 5/32.
vprist, *sb.*, resurrection, 80/36.
vpryȝt, *adv.*, upright, 172/8.
vprysyng, *sb.*, rising, 3/9.
vp so don, *adv.*, upside down, 140/30.
vpsteyng, *sb.*, rising, ascending, ascension, 152/20.
vpward, *adv.*, upward, 97/3; vpwart, 276/26.
Urban, *pr. n.*, Urban, 168/22.
vrth: *see* erth.
vryn, *sb.*, spider, 181/8.
vs, *pron.*, us, 1/1.
vsage, *sb.*, usage, custom, 241/20.
vse, *sb.*, use, 113/25.
vsen, *v.*, to use; *pr.* 3 *sg.* vsyth, 1/13; *pl.* vsen, 45/12; vsyþ, 15/16; *pt.* 3 *sg.* vsyd, 40/29; *pl.* vseden, 24/26; vsut, 182/23; *pp.* vset, 169/27.
vssu, *sb.*, issue, offspring, 77/22.
vtas, *sb.*, octave, 45/7.
vtmast, *adj.* (*sb.*), utmost, 91/12.
vtture, *adj.*, utter, outer, 178/5.
vttyr, *adv.*, outwards, out, 258/34.

vale, *sb.*, valley, 76/35.
vaneschen, *v.*, to vanish; *pt.* vanechet, 11/4; vanescet, 175/6; vanechid, 78/27.
vanyte, *sb.*, vanity, 25/4.
varyen, *v.*, to vary, differ; *pt.* varyet, 207/7.
Vaspasyan, *pr. n.*, Vespasian, 141/6.
vayle, *sb.*, avail, aid, 76/14.
vayle, *sb.*, veil, 126/7.
vayn, *adj.*, vain, 64/22; veyn, 102/31.
vemens, *adj.*, venomous, 101/26.
venemen, *v.*, to envenom; *pr. pl.*

venemyth, 183/4; *pt.* 3 *sg.* ve[n]emet, 139/8.
vengabull, *adj.*, avenging, 140/35.
vengans, *sb.*, vengeance, 1/20; vengens, 66/32; vengeans, 141/2; veniauns, 5/6; veniaunce, 7/22.
venge, *v.*, to avenge, *inf.*, 209/27; *pp.* venget, 44/18.
Ventulan, *pr. n.*, a town, 148/3.
venym, *sb.*, poison, 31/24.
Venys, *pr. n.*, Venice, 172/22.
veray, *adj.*, true, 3/30; verray, 170/7.
verefiyng, *sb.*, verifying, verification, 23/18.
verefy, *v.*, to verify, *inf.*, 152/33.
vermyn, *sb.*, vermin, 40/24.
vertu, *sb.*, virtue, 6/26.
vessell, *sb.*, vessel; *fig.* conscience, 37/14; vessel, 250/14.
vestementys, *sb. pl.*, vestment, 140/6.
vexen, *v.*, to vex; *pt.* vexude, 57/32.
vexyng, *sb.*, vexing, 280/19; wexyng, 281/11.
veyne, *sb.*, vein, 291/9.
victory, *sb.*, victory, 116/5.
victoryus, *adj.*, victorious, 257/24.
Vitas Patrum, *pr. n.*, Vitae Patrum, the lives of the fathers, 194/35.
vouchesaf, *v.*, to vouchsafe, *inf.*, 168/10; *pr.* 1 *sg.* vouchesaf, 234/9; vouchsaf, 234/27.
vow, *sb.*, vow, 9/31.
vowtrye, *sb.*, adultery, 72/7; vowtre, 105/6.
voyce, *sb.*, voice, 7/3; voys, 270/28.
voyde, *v.*, to remove, keep away, *inf.*, 231/7.
vyals: *see* fyoll.
vyce, *sb.*, vice, 118/33; *pl.* vysis, 83/2.
vycyous, *adj.*, vicious, 253/28.
vykere, *sb.*, vicar, 173/32.
vylany, *sb.*, villainy, 106/22; vilony, 239/20; veleny, 103/13.
Vyncent, *pr. n.*, Vincent, 61/16.
vyne, *sb.*, vine, 20/22.
vyne-3orde, *sb.*, vineyard, 66/3.
vyolent, *adj.*, violent, 257/9.
vyrgenes, *sb. pl.*, virgin, 16/29; virgyns, 214/35.
vyrgynyte, *sb.*, maidenhood, 31/2.
vy3age, *sb.*, face, 141/6.
vyset, *v.*, to visit, *inf.*, vysed, 231/5; viset, 70/27; *pr.* 3 *sg.* vysetyþe, 156/13; *pt.* v[y]sytut, 231/25; vyset, 4/6; *pp.* vyset, 4/16; vyseted, 162/3.
vysion, *sb.*, vision, 17/34.
vysitacion, *sb.*, visitation, 41/7.
vytayle, *sb.*, victuals, 98/22; vytayles, 98/31.
vyteld, *pp.*, stored, victualed, 205/14.

wach, *sb.*, watch, vigil, 180/23.
waftyr, *v.*, to wave, *inf.*, 273/8.
wager, *sb.*, wager, 104/8.
wake, *v.*, to wake, be awake, watch, *inf.*, 189/3; wakon, 292/6; *pr. pl.* waken, 182/31; wakyth, 182/34; *pt.* 3 *sg.* wakud, 290/27; *pl.* wakyd, 182/22; waken, 223/3.
waken, *v.*, to awake; *pt.* 3 *sg.* woke, 29/34; awoke, 119/9.
wakefyre, *sb.*, watchfire, 182/33.
wakyng, *sb.*, waking, 40/32.
Wales, *pr. n.*, Wales, 179/32, 242/27.
walewe, *v.*, to turn, wallow, roll, *inf.*, 226/1.
walk, *sb.*, walk, march, 55/13.
walke, *v.*, to walk, *inf.*, 84/38; *pr.* 3 *sg.* walketh, 278/8; *pl.* walkyth, 230/31; *pt.* walket, 7/36; *pr. p.* walkyng, 6/11.
walker, *sb.*, fuller, 140/24.
walkyng, *sb.*, walking, 225/17.
wall, *sb.*, wall, 2/31.
walle: *see* well.
wallen, *v.*, to well up; *pr.* 3 *sg.* walleth, 9/19; *pl.* walleþ, 9/16; *pt.* 3 *sg.* wallut, 140/25.
wallyng, *adj.*, welling, 147/21.
walus, *sb. pl.*, weal, 113/20.
wan: *see* when.
wanhope, *sb*, despair, 150/23.
want, *v.*, to want, *inf.*, 13/18; *pt.* wonted, 52/7; wanted, 220/22.
war, *adj.*, aware, 11/12.
warant, *sb.*, guarantee, safeguard, 53/22.
wardcorsis, *sb. pl.*, body-guard, 287/12.
warde, *sb.*, guard, care, 217/22.
wardeynes, *sb. pl.*, guardian, 157/12.
warmer, *adj*, warmer, 39/36.
warmyng, *adj.*, warming, 160/9.
warnen, *v.*, to warn; *pr.* 1 *sg.* warne, 199/18; 3 *sg.* warneþ, 153/27; *pt.* 3 *sg.* wernet, 36/26; *pp.* warnet, 146/22. *See also under* werne.
warnyng, *sb.*, warning, admonition, 98/20.

waryson, *sb.*, treasure, salary, payment, 193/2.
wasche, *v.*, to wash, *inf.*, 40/30; wasschen, 50/36; *pt.* wassched, 49/34; wossche, 231/26; *pp.* weschyn, 90/27; wasschen, 96/2; waschyn, 181/17.
waspes, *sb. pl.*, wasp, 141/7.
watyr, *sb.*, water, 2/30.
wax, *sb.*, wax, 60/4.
wax, *v.*, to wax, *inf.*, 23/7; *pr. pl.* wexyn, 84/26; *pt.* wax, 8/27; waxet, 9/13; wex, 79/19.
wax-candul, *sb.*, wax-candle, 295/2.
way, *sb.*, way, 9/13.
way, no, *adv.* by no means, 4/25; no wayse, 251/11; by wayes, 'by means,' 21/31.
waylen, *v.*, to lament; *pt.* wayled, 122/4; *pr. p.* waylyng, 139/10.
waylyng, *sb*, lamenting, 238/17.
waymentacyon, *sb.*, lamentation, 113/12.
wayne, *sb.*, wain, cart, 211/14.
wayten, *v.*, to wait; *pt.* wayted, 120/33.
wed, *v.*, to wed, *inf.*, 38/16; *pt.* weddyd, 15/21; wedde, 94/10; *pp.* weddet, 63/34; ywedded, 106/13; yweded, 13/3; wedet, 19/6.
weddyng, *sb.*, wedding, 1/18.
wede, *sb.*, garment, dress, 33/3.
wedlok, *sb.*, wedlock, marriage, 103/7; wedlocke, 108/13.
wedow, *sb.*, widow, 16/22; wydow, 32/33.
wedowhod, *sb.*, widowhood, 230/10.
wedryng, *sb.*, weather, 284/33.
wedyr, *sb.*, weather, 17/32.
wedyr, *sb.*, wether, 77/29.
wedys, *sb. pl.*, weed, 253/24.
weke, *sb.*, week, 163/23; wyke, 172/2.
weke, *sb.*, wick, 60/4.
welcom, *interj.*, welcome, 222/23.
welcomen, *v.*, to welcome; *pt.* welcomed, 206/12; *pr. p.* welcomyng, 115/20.
welde, *v.*, to wield, dominate, rule, *inf.*, 196/25.
weldoers, *sb. pl.*, welldoer, 1/9.
welewyng, *sb.*, fading away, 256/7.
welken, *sb. pl.*, cloud, sky, 160/22.
well, *sb.*, well, fountain, 14/12; walle, 179/1, 180/14, 225/25.
well, *sb.*, wealth, happiness, 9/29; wele, 66/15; weyle, 188/13.
well, *adv.*, well, 1/5; wele, 27/23.
wem, *sb.*, spot, stain, crime, 77/7.
wench, *sb.*, wench, girl, 201/4.
wenden, *v.*, to turn, go; *pr. subj.* 1 *pl.* wende, 233/31.
wene, *v.*, to ween, suppose, *inf.*, 46/18; *pr.* 3 *sg.* wenyth, 76/23; *pl.* wenyn, 71/22; wenebe, 160/29; *pt.* 2 *sg.* wendust, 293/27; 3 *sg.* wende, 46/12; *pl.* went, 17/20; wenden, 30/15; *pr. p.* wenyng, 96/16.
wened, *pp.*, weaned, 16/26.
Wenfryd, St.: *see* Wynfrede, St.
Wennysday, *pr. n.*, Wednesday, 12/3; Wenysday, 40/27; Wonnysday, 70/33; Wannysday, 252/28; Wanysday, 149/16.
wepe, *v.*, to weep, *inf.*, 32/34; *pr.* 1 *sg.* wepe, 113/14; 3 *sg.* wepyth, 45/29; *pl.* wepen, 64/2; *imp. pl.* wepybe, 122/5; *pt.* 3 *sg.* wepte, 196/19; *pl.* wepyd, 67/25; wepton, 33/23; *pr. p.* wepyng, 15/34; *pp.* wepte, 229/8.
wepen, *v.*, to wipe, *inf.*, 188/22; wepe, 219/31; *pt.* wyput, 178/19; wepyd, 204/4; *pr. p.* wypyng, 259/5.
wepon, *sb.*, weapon, 223/25.
wepyng, *sb.*, weeping, 13/26.
were, *sb.*, pond, 143/15.
weren, *v.*, to wear; *pt.* wered, 40/21; werd, 197/22.
werk, *sb.*, work, 116/33.
werkeday, *sb.*, working-day, 102/36.
werkemen, *sb. pl.*, workman, 39/9.
werne, *v.*, to refuse, deny, *inf.*, 148/11; *pr.* 3 *sg.* warneth, 153/27.
werre, *sb.*, war, 22/15; warre, 183/10.
werren, *v.*, to make war, fight, *pt. pl.* werredyn, 44/13.
wery, *sb.*, weariness, 180/24.
wery, *adj.*, weary, 79/19.
west, *sb.*, west, 294/28.
Westmynster, *pr. n.*, Westminster, 34/23.
wete, *adj.* (*sb.*), wet, 191/22.
weuen, *v.*, to weave; *pr. p.* weuyng, 246/23.
wexyng: *see* vexing.
wey, *sb.*, balance, scale, 221/4.
weyen, *v.*, to weigh; *pt.* weyit, 221/4.

weymen : *see* woman.
wharto, *adv.*, what for, for what reason, 209/14.
what, *pron.*, what, 10/16; whad, 33/19.
whatsoeuer, *pron.*, whatsoever, 103/34.
whech, wheche : *see* whych.
whele, *sb.*, wheel, 134/19.
whelpes, *sb. pl.*, whelp, 95/9.
when, *conj.*, when, 4/4; qwhen, 178/33; wan, 290/29.
whene : *see* qwene.
wher, *adv.*, where, 4/29.
wheraboutes, *adv.*, whereabout, 167/34.
wherby, *adv.*, whereby, 195/8.
whereuer, *conj.*, wherever, 302/7.
wherfor, *adv.*, wherefore, 1/7.
wheorf, *adv.*, whereof, 4/14.
wherwyth, *adv.*, wherewith, 231/3.
wheryn, *adv.*, wherein, 121/2.
whete, *sb.*, wheat, 13/14.
whe|per, *pron. and conj.*, whether, which of both, 7/1.
whethyr, *adv.*, whither, 16/5; whydyr, 211/15.
whippys, *sb. pl.*, whip, 219/21.
whisperyng, *sb.*, whispering, 279/32.
whosoo, *pron.*, whoso, 28/32.
whosoeuer, *pron.*, whosoever, 111/22.
why, *conj.*, why, 5/18; qwhy, 54/1.
whych, *pron.* (*adj.*), which; whech, 3/11; wyche, 296/14.
whyle, *sb.*, while, time, 65/3; whyll, 125/14.
whyll, *conj.*, while, 5/7; whyles, 13/7; wyl, 293/7; whyllys, 41/10; whil, 193/20.
whyll : *see* wyll.
whyrlwynde, *sb.*, whirlwind, 276/29; whyrlyng-wynde, 138/4.
Whyssentyde, *sb.*, Whitsuntide, 39/8; Wytsontyde, 253/10.
whyt, *adj.*, white, 154/11; qwyte, 225/33.
Whytchirch, *pr. n.*, Whitechurch, 244/15.
whyt-mete, *sb.*, food prepared with milk, 84/7.
Whitsonday, *pr. n.*, Whitsunday, 159/4.
Whytson-euen, *pr. n.*, Whitsun-eve, 155/26.
wikytdoers, *sb. pl.*, misdoer, 1/11.
wlatfull, *adj.*, disgusting, 47/3.
wlaton, *v.*, to feel disgust, *inf.*, 47/5.
woch, *sb.*, wall, 181/9, 192/21, 214/19.
wod, *sb.*, wood, 16/35.
wod, *adj.*, mad, furious, 8/27; wood, 81/12.
wod-honey, *sb.*, wood-honey, 184/30.
Wodward, Syr Thomas, *pr. n.*, Sir Thomas Woodward, a priest, 281/19.
woke, *adj.*, weak, feeble, 196/25.
wolfe, *sb.*, wolf, 175/30.
Wolstan, St., *pr. n.*, St. Wulfstan, 81/34.
wolward, *adj.*, clothed in wool, 43/35.
woman, *sb.*, woman, 7/21; womon, 6/30; woymon, 187/5; womman, 291/3; *pl.* woymen, 1/5; weymen, 6/3; wymen, 23/17; wymmen, 59/29; women, 297/19; womman, 299/15.
wombe, *sb.*, womb, belly, 38/24.
won : *see* one.
wond, *sb.*, wound, 18/17.
wonden, *v.*, to wound; *pt.* wondyd, 136/19; *pp.* ywonded, 43/12; wonded, 62/29.
wondyr, *sb.*, wonder, surprise, 18/26.
wondyr, *v.*, to wonder; *pt.* wondyr, 54/29; wondyrt, 249/3; *pr. p.* wondryng, 251/20.
wondyr- (*in comp.*), very, 25/23.
wondyrfull, *adj.*, wonderful, 20/14.
wondyrly, *adv.*, marvellously, 276/24.
wone, *sb.*, custom, habit, 79/19.
wone, *v.*, to dwell, *inf.*, 145/8; *pt.* wonet, 145/19.
wone : *see* one.
wont, *adj.*, accustomed, 133/12; ywont, 113/34.
wonte, *v.*, to want, *inf.*, 169/33.
woo, *sb.*, woe, 4/21; wo, 23/24.
worch, *v.*, to work, do, *inf.*, 125/31; *pr.* 3 *sg.* worcheth, 20/13; *pt.* 3 *sg.* wroght, 30/25; *pl.* wro3ton, 208/30; *pr. p.* worchyng, 57/8; *pp.* ywroght, 14/21; werkyd, 240/22.
worchyng, *sb.*, working, 164/5.
worde, *sb.*, word, 16/9.
world, *sb.*, world, 1/21.
worldly, *adj.*, worldly, 24/30; wor[l]dely, 12/27.
wormes, *sb. pl.*, worm, 49/35.
worschip, *sb.*, worship, honour, 2/16.
worschip, *v.*, to worship, 6/5; *pr.* 1 *sg.*

worschippe, 8/33; *pl.* worschip, 115/26; worschepon, 260/19; worschipen, 171/25; worschypyth, 252/3; *imp. pl.* worschyppeth, 173/29; worschyppet, 175/12; *pt.* 3 *sg.* worschepyd, 77/1; *pl.* worschepen, 23/4; worschipet, 225/34; *pp.* worschypped, 21/6; worscheput, 165/19; worschypud, 283/7.

worschypfull, *adj.*, worshipful, 38/15.

worschypyng, *sb.*, worshipping, 163/32.

worse, *adj.*, worse, 72/22.

worsont, *pp.*, worsted, rendered worse, 112/7.

worst, *adj.*, worst, 145/28.

wortes, *sb. pl.*, root, herb, 188/17.

worth, *adj.*, worth, 86/20.

worþy, *adj.*, worthy, 86/25.

worthen, *v.*, to become; *pr.* 3 *sg.* worthe, 295/12.

woryet, *pp.*, worried, 189/23.

wossche: *see* wasche.

woymen: *see* woman.

wrach, *sb.*, vengeance, punishment, 36/22.

wrasteler, *sb.*, wrestler, 94/29.

wrastelyng, *sb.*, wrestling, 61/31.

wrastyll, *v.*, to wrestle, *inf.*, 94/31; *pt.* wrasteled, 94/19.

wrecche, *adj.*, wretched, 47/9.

wrecchet, *adj.*, wretched, 66/28.

wreche, *sb.*, wretch, wretched person; wryche, 2/6; *pl.* wreches, 81/11.

wreke, *v.*, to wreak, avenge, *inf.*, 20/12; *imp. sg.* wreke, 88/24; *pp.* wroken, 162/14.

wrengen: *see* wryngen.

wresten, *v.*, to wrest, twist; *pt.* 3 *sg.* wrast, 9/2.

wreþe, *sb.*, wreath, 113/15.

wrong, *sb.*, wrong, 5/1.

wrongfully, *adv.*, wrongfully, 13/28.

wroth, *v.*, to make wroth, become wroth, *inf.*, 66/24; *pt.* 3 *sg.* wraþut, 118/10; *pl.* wraþeden, 29/19.

wroþe, *adj.*, wroth, angry, 4/26.

wryche: *see* wreche.

wryde: *see* ryde.

wryen, *v.*, to turn; *pr. pl.* wryeth, 112/36.

wryngen, *v.*, to wring, twist, press; *pr.* 3 *sg.* wrengyth, 20/24; *pt.* 3 *sg.* wrong, 205/27; *pr. p.* wryngyng, 206/10.

wryte, *v.*, to write, *inf.*, 6/25; *pr.* 1 *sg.* wrytte, 264/11; *pl.* wrytyþe, 117/6; *pt.* 3 *sg.* wrot, 32/30; *pl.* wryton, 135/29; wrytton, 232/14; *pp.* wrytten, 34/24; wryton, 102/22; wrytte, 301/27.

wryter, *sb.*, writer, 301/12.

wrythen, *v.*, to wreathe, twist; *pt. pl.* wrythen, 121/36.

wrytyng, *sb.*, writing, 231/10.

wych, *sb.*, witch, 147/12.

wychecraft, *sb.*, witchcraft, 13/35.

wyckednesse, *sb.*, wickedness, 52/31; wykednesse, 53/20.

wyde, *adj.*, wide, 196/23.

wydow: *see* wedow.

wyf, *sb.*, wife, 8/20.

wyked, *adj.*, wicked, 7/21; wykked, 30/18; wekyd, 222/7.

wyld, *adj.*, wild, 67/10.

wyldernes, *sb.*, wilderness, 175/5.

wyle, *sb.*, wile, trick, 64/34.

wylfully, *adv.*, wilfully, 149/28.

wyll, *sb.*, will, 21/16.

wyll, *v.*, to will; *pr.* 1 *sg.*, wyll, 5/6; wil, 289/7; 2 *sg.* woll, 31/22; wold, 54/10; wyll, 92/5; wylt, 234/32; wolt, 239/2; 3 *sg.* woll, 1/20; wyll, 2/3; *pl.* wil, 299/33; *pt.* 1 *sg.* wold, 9/31; 2 *sg.* woldyst, 17/26; 3 *sg.* wold, 6/35; *pl.* wolden, 8/5; wold, 4/17.

wylles, my, *adv.*, with my will, 174/33.

Wylliam þe Conqueror, *pr. n.*, William the Conqueror, 17/18.

wylne, *v.*, to desire, *inf.*, 103/12; *pr.* 3 *sg.* wylnyþe, 151/18; *pl.* wollnoth, 285/30; *pt. pl.* wylnet, 48/13; *pr. p.* wylnyng, 282/31.

Wylschyre, *pr. n.*, Wiltshire, 242/28.

Wylton, *pr. n.*, Wilton, 248/32.

wymen: *see* woman.

wynden, *v.*, to wind; *pt.* 3 *sg.* wonde, 126/15.

wyndow, *sb.*, window, 12/33.

wyndys, *sb. pl.*, wind, 150/20.

wyne, *sb.*, wine, 20/25.

wyne-potte, *sb.*, wine-pot, 108/26.

Wynfrede, St., *pr. n.*, St. Winifred, 177/24; Wenefryde, 101/2; Wenfrede, 179/7.

wyngys, *sb. pl.*, wing, 172/8.

wynne, *v.*, to win, *inf.*, 104/17; *pt. pl.* wonen, 135/22; *pp.* wonen, 7/9; ywonon, 116/31.

wynon, *v.*, to winnow, throw, *inf.*, 185/31.
wyntyr, *sb. pl.*, winter, 6/23.
wyntyrs-day, *sb.*, winter-day, 39/33.
wysdom, *sb.*, wisdom, 32/22.
wyse, *sb.*, wise, manner, 20/20.
wyse, *adj.*, wise, 10/22.
wyth, *prp.*, with, 1/13; wyt, 101/11.
wythall, *adv.*, withal, 86/28.
wythdraw, *v.*, to withdraw, *inf.*, 96/21; *pr.* 3 *sg.* wythdrawyth, 149/21; *pt.* 3 *sg.* wythdrogh, 42/29; *pl.* wythdrogh, 265/11; *pp.* wythdrawen, 265/14.
wythen-tre, *sb.*, willow, 174/13.
wythout, *prp.*, without, 4/19; wythouten, 5/11; wytheouten, 35/6.
wythout, *adv.*, outside, 20/16.
wythout-forth, *adv.*, without, from outside, 72/28.
wythyn, *prp.*, within, 4/24; wythinne, 290/17; wythynn, 36/16.
wythyn-forthe, *adv.*, within, 24/3.
wytnes, *sb.*, witnes, testimony, 27/14; wyttenes, 79/11.
Wytson-weke, *pr. n.*, Whitsun-week, 253/16.
wytte, *sb.*, wit, intelligence, mind, 27/20.
wytte, *v.*, to know, *inf.*, 48/26; wete, 138/14; wyte, 178/17; wyton, 292/16; *pr.* 1 *sg.* wot, 7/14; 3 *sg.* wot, 47/15; *pl.* wyte, 297/21; wetyþ, 160/30; wyttuþe, 279/11; *imp. sg.* wyt, 9/8; *pt.* 1 *sg.* wyst, 94/8; 3 *sg.* wyst, 7/1.
wyttyng, *sb.*, information, 11/9.
wytyng, *adj.*, witting, knowing, 138/16.

y: *see* I.
y-. For many forms with the prefix *y-* see the simple forms.
ych, *adj.*, each, 5/16; vche, 3/10.
ydeotes, *sb. pl.*, idiot, uneducated person, 160/11.
ydull, *adj.*, idle, vain, 67/4; idul, 169/34.
ydylnes, *sb.*, idleness, vanity, 2/8.
Yerlond: *see* Eirlond.
yerne, *sb.*, iron, 80/24; eyron, 219/7; yern, 238/9; *pl.* yrens, 69/32; yerns, 210/33.
yf, *conj.*, if, 34/17; ȝyf, 146/5; ȝef, 296/25.
yfere: *see* ynfere.
yftes: *see* ȝift.
yfurred, *adj.*, furred, 40/2.
ygnorance, *sb.*, ignorance, 66/33.
yle, *sb.*, isle, 260/8.
ylle, *sb.*, hard skin, 140/5.
ymage, *sb.*, image, picture, 14/22.
ymagen, *v.*, to imagine, *inf.*, 171/27.
ymaginacion, *sb.*, imagination, 289/27.
ymbres, *sb.*, embers, 254/10.
Ymbryng-dayes, *pr. n.*, Ember-days, 252/29.
yn, *sb.*, house, 281/19.
yn, *prp. and adv.*, in, into, within, 1/6.
yncarnacyon, *sb.*, incarnation, 22/11.
Ynde: *see* Inde.
yndygnacyon, *sb.*, indignation, 197/30.
ynfere, *adv.*, together, 8/4; yfere, 9/17; ifere, 48/16; infere, 291/2.
ynformacyon, *sb.*, information, 230/20.
Ynglis, *adj.*, English, 299/17.
ynhabiten, *v.*, to inhabit; *pt.* 3 *sg.* ynhabit, 239/26.
ynnocens, *sb.*, innocence, 68/5.
ynobedyens, *sb.*, disobedience, 119/32.
ynogh, *adv.*, enough, 4/14; ynow, 89/2; ynoch, 220/4.
ynpaciens, *sb.*, inpacience, 70/17.
ynpossybull, *adj.*, impossible, 230/15.
ynstrument, *sb.*, instrument, 269/33.
ynstude, *adv.*, instead, 30/10; ynsted, 117/16; ynstyd, 183/32.
ynto, *prp.*, into, 1/8.
ynwardly, *adv.*, inwardly, 47/2; ynwartly, 272/31.
ynwyth, *adv.*, within, innerly, inwardly, 196/4.
you, *pron.*, you, 5/6.
your, *pron.*, your, 5/6; ȝoure, 173/30.
youris, *pron.*, yours, 248/5; youres, 284/4.
ys: *see* hys.
yse, *sb.*, ice, 166/8.
ytamet, *pp.*, singed, hurt, 276/3.
yuory, *sb.*, ivory, 174/3.

ȝakary, *pr. n.*, Zacharias, 183/31.
ȝarde, *sb.*, yard, fagot, 40/28; ȝerde, 44/5; ȝearde, 221/30.
ȝe, *pron.*, ye, you, 1/5.
ȝe, *adv.*, yea, 88/31; ȝus, 92/9; ȝey, 113/31; ȝee, 169/12; ȝeus, 252/14.
ȝeate, *sb.*, gate, 10/11; ȝate, 147/19.

ȝebede, *pr. n.*, Zebedee, 215/35.
ȝebel, *pr. n.*, Tebel, midwife to the Holy Virgin, 23/8.
ȝeesyt : *see* esyd.
ȝef : *see* yf.
ȝefture, *sb.*, gift, 284/35.
ȝeght : *see* eght.
ȝeld, *v.*, to yield, *inf.*, 123/4; *pr.* 3 *sg.*, ȝeldyth, 84/27; *imp. sg.* ȝelde, 14/10; *pt.* 3 *sg.* ȝeld, 140/25; *pl.* ȝoldyn, 144/15.
ȝelle, *v.*, to yell, shout, scream, *inf.*, 5/34; *pr. p.* ȝellyng, 223/29.
ȝellyng, *sb.*, yelling, shouting, 240/10.
ȝende : *see* ende.
ȝeonien, *v.*, to yawn; *pt.* ȝeonet, 200/31; *pr. p.* ȝeonyng, 4/30.
ȝere, *sb.*, year, 44/29.
ȝerne, *adj. and adv.*, eager, willing, 147/23.
ȝerthe : *see* erþe.
ȝet, *adv.*, yet, 6/28; ȝeet, 187/34; ȝit, 289/21.
ȝeten : *see* ete.
ȝeuen, *v.*, to give, *inf.*, 21/18; ȝif, 10/2; ȝef, 20/6; ȝyue, 21/16; *pr.* 1 *sg.* ȝeue, 43/13; ȝef, 223/11; 3 *sg.* ȝeueth, 23/17; *pl.* ȝeueþe, 157/26; euen, 263/21; *imp. sg.* ȝyf, 172/20; *pt.* 3 *sg.* gaf, 5/15; ȝaue, 80/15; ȝef, 156/25; ȝeaf, 220/6; af, 231/23; *pl.* gaf, 4/5; ȝeuen, 273/11; *pr. p.* ȝeuyng, 4/6; *pp.* ȝeue, 4/15; ȝeuen, 15/32; geven, 43/13.
ȝeynestonde, *v.*, to oppose, *inf.*, 27/20.
ȝift, *sb.*, gift, 156/22; ȝeft, 169/14; *pl.* yftes, 4/23; eftys, 158/6.
ȝoken, *v.*, to yoke; *imp. pl.* ȝokyn, 211/13; *pp.* ȝeokyn, 211/20.
ȝolow, *adj.*, yellow, 84/26.
ȝonde, *adv.*, yonder, 6/12.
ȝondyr, *adj.*, yonder, 39/36.
ȝong, *adj.*, young, 7/11; ȝung, 291/34; ȝeong, 8/4.
ȝorebabell, *pr. n.*, Zorebabel, a soldier, 287/19.
ȝoskyng, *sb.*, sobbing, 84/27.
ȝoure, *pron.*, your, 289/9.
ȝouþe, *sb.*, youth, 11/30.
ȝus : *see* ȝe.

OXFORD : HORACE HART
PRINTER TO THE UNIVERSITY

3. JUN. 1980

VICTORIA UNIVERSITY
LIBRARY

PRATT JUN 29 1982 PRATT
NOV 30 1979 PRATT APR 29 1988
FEB 19 1986
PRATT PRATT
PRATT PRATT MAY 13 1988
MAR 13 1987
JUN 26 1981 SEP 14 1987
PRATT
SEP 14 1987
JAN 13 1982 JUL 26 1989
JUN 10 1988